THE LIVES OF SAINTS.

Written in the Spanish by the R.F. ALFONSO VILLEGAS DOMINICKAN.

TRANSLATED OVT OF ITALIAN INTO ENGLISH, and diligentlie compared with the Spanish.

Wherunto are added the liues of ſundrie other Saints of the vniuerſall Church. Extracted out of F. RIBADENEIRA, SVRIVS, and other approued authors.

J-11-6

THIS LAST EDITION.

Newly peruſed, corrected amplefied & adorned with many faire Braſen images repreſenting the principal Saints of euery month. Alſo a table of the late augmented Saints added in the beginning of the Book, And in the end the liues of S. PATRICKE, S. BRIDGIT, & S. COLVMB, patrons of Ireland.

Wee ſenceles, eſteemed their life madnes, and their end without honor: behold how they are counted among the children of God, and their lot is among the Saints. *Sap. 5. 4.*

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WITH PERMISSION FOR W. H.

M. D.C. XXVIII.

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THE PREFACE TO THE READER.

WHAT allmigthy God promiſed by the Royall Prophet to ſhew himſelfe Admirable in his Saincts, he hath largelyfulfilled in all ages, but eſpecially in the law of Grace, wherein he hath aduanced them ſo glorious, that in compariſon of them, all other creatures ſeeme baſe and abiect. For what could be more Admirable, then out of ſo imperfect a maſſe as mans nature, to frame and faſhion men ſo perfect by grace, that liuing in this world they liued not as worldlings, but as Princes, and Peeres of the courte of glorie? that ſoiourning on earth, had ſo eſtranged their loue, and ſo weaned all their affections from earth, that their whole conuerſation was in heauen? What might be imagined more glorious, then to ſee ſuch a multitude of people of ſuch different qualities, and callings, manytender by age, many weake by ſexe, all generaly of a fraile and feeble inclination, well amaſſed together by Faith, ſurely anchoring on Hope, linked together amongſt themſelues, and vnited to God with chaines of loue, and ſo ſtrengthened with his puiſſant hand and power, that neither the enticing allurements of pleaſures, nor the flatteringe hopes of honoures and preferments, nor dread of cruell torments, nor terroure of enraged tirants, could make them ſwarue from their heauenly deſignes and purpoſes? What more ſtupendious, then to behold a generation of people, that being tempted did profit; beinge aſſaulted grew ſtronger, being vanquiſhed, conquered; and by dying triumphed; and in the midſt of the worlds ſlauerie, enioyed their greateſt libertie? Well might they ſeeme to be knightes and champions of almightie God, for God did not only fight on their ſides, but was imbowelled in their very hartes; and out of him ſprunge, not only their proweſſe and valour, but alſo that generoſitie of minde and noble demeanure, wherewith the Stoicks Philoſophie matched, was a dreame and a ſhadowe. They were ſteadfaſt & vnopalled in daungers; neuer amated nor changed with the force: neuer moued with hatred, nor pricked forth with anger, nor wonne by fondneſſe of affection: neuer deiected with deſpaire, neuer empouerished by the loſſe of ſuch

fleeting goods as ebbe and flowe with the tide of fortune: their treasures were the grace of God closely locked vp in the caskett and cabinet of their soules. All worldly wealthe they trampled in the dust, or liberally bestowed it in relieuing the poore, or furthering workes of pietie. They scorned the fained hue of worldly blisse, and made a mockery of that glory, that fadeth as time, on whose winges it flieth: they detested such pleasures as lull vs a sleepe, to betraie vs to our enimies. They voluntarily abandoned their liues to defend their faithe; and willingly supported all laboure and trauaile in this life, to enioy all comfort and rest in the next. Their only care was, to proue themselues worthy souldioures of that Captaine, in whose list they had enrolled their names by Baptisme: they iudged their comming into this world to be only with violence, being strengthned and made powerfull with the bloud of Christ, to winne that euerlasting kingdome of heauen.

But God did not only shewe himselfe Admirable in his Saincts, but in them also he declared his care of our good, placing them as starres and planets in the firmament of his Churche, with the beames of their vertues and good example to enlighten our steppes in the path of saluation. In them, as in a most perfect table, he liuely represented before our eyes those counsailes, aduises, strange plottes and admirable stratagems, wherwith spirituall warriers must vanquish their enemies; the meanes and courses whereby they must arriue at the end of their designes. By them wee are rowsed out of the sleepe of sinne, and encouraged to trauaile forward in the way of vertue. Their good example doth strengthen our weakenesse & giue vs courage to encounter with our enemies, ouer whom they most gloriously triumphed. By reading their liues we see the great blisse and happines of the good; the manifest punishments inflicted on the wicked: that honour and renowne doth attend vpon vertue; and that euen in this life there is no greater ioy, then a vertuous conscience. Heere youth learneth modestie, men temperance and bridling of their passions, age wisdome and watchfull prouidence, parents how to instruct and bring vp their children, Princes how to rule and gouerne their subiects, all callings how to discharge their duetie. Finally Saincts liues being diligently read and maturely weighed, and regardfully applied to our selues and our actions, are the best and most perfect schole of Christian wisdome. True it is, spirituall bookes doe guide our steppes with ghostly documents, but yet those very documents doe more gentlie sinke and diue into our harts, and more forcebly moue vs, when they are propounded by liuely examples, then when they are deliuered with naked words: for nature hath framed vs more apt to be led by imitation, then by instruction, and that which in a historie wee view as it were with our very eyes, clad with all particular circunstances, doth more powerfully stirre vp our mindes to performe the like, then generall admonitions and precepts; Wherefore by how much the more deedes in persuading take place of doctrine, so much the more ought an attentiue perusing of Saincts liues be preferred by such, as carefully seeke their saluation, before the reading of such bookes wherein only are rules and precepts of sanctity. And yett the miseries of our times are such, wee stand amazed at the liues of manie Worthies in Plutarke, Philosophers in Laertius, Cyrus the elder in Zenophon, Cesar in his Commentaries, Alexander the great in Q. Curtius

thus & theſe bookes are daily read, diligently peruſed, tranſlated with applauſe into vulgar tongues, welcome to people of all ſorts: only the liues of ſuch famous worthies and peereleſſe Princes as followed & fought vnder the banner of Chriſt, & vanquiſhed the enemies of Chriſtianitie, are neglected by moſt, ſcorned & derided by ſome, and ſuch as take paines in ſettinge them furth, afflicted & perſecuted by others: as if either Chriſtians were aſhamed of the braueſt followers & champions of Chriſt, or the chiefeſt furtherers & aduancers of Chriſtianitie, did not for true Heroical vertue, ouermatch all thoſe nuſled vp in Idolatrie; or finally as if it were verie fitting wee ſhould giue a teſtimonie by our deedes, that notwithſtanding wee belieue as Chriſtians, our ſecret affections doe moue vs to admire and like beſt of Heathens. We call not in queſtion Greeke and Romaine Hiſtories in matters that ſeeme incredible, & yet when wee read how with earthen veſſels, God did batter downe the walles of Hiericho, when wee reade what miracles God hath wrought by weakeſt inſtruments to the battering downe of all miſbeliefe, wee giue creditt but to that which common ſence doth wittneſſe, meaſure Gods Saintes by the weake neſſe of our forces; and yett God the author of a ſupernaturall lyfe, endued ſuch as were eminent therein with ſupernaturall forces. Their deſire & deſignes were very farre different from ours, & ſoe were the branches of outwarde workes that iſſued from that inward roote; & now as charitie is waxen cold & the hartes of Chriſtians are allmoſt frozen: ſoe likewiſe are the fruites of charity, which becauſe they are ſeldome ſeene in our dayes, many belieue that whatſoeuer is ſpoken of theyr plentie in former times & in famous Sainctes, is a verie fable, bereauing therein God of his glorie, and his Sainctes of their due commendation. Not ſo they whoe truely aſpire to vertue, and deſire to lead a true Chriſtian life. They honour Gods Sainctes, and in his Sainctes doe glorifie God: they read their liues, and finde themſelues inflamed to follow their ſteppes. Beholding how high they mounted by grace, themſelues remaine aſhamed and confounded, to ſee how they lie wallowing in vice: finding what victories others haue atchieued being aided with the helpe of heauen, they endeuoure to follow their courſe of life, whoſe companie they ſeeke to enioie after their death. For the profit and edification of ſuch, I haue taken the paines to tranſlate the liues of all ſuch Sainctes, as being in the Romaine Calender are generally ſerued in the Catholique Churche: and hauing at length with exceeding great trouble compaſſed the printing and ſetting forth of al the twelue moneths in one vniforme faſhion, I preſent them to ſuch as in our countrie, are deſirous to reape ſuch fruites, as others haue taſted that are dailie conuerſant in the liues of Sainctes. What difficulties, loſſes, griefe affliction, and perſecution I haue ſuſtained both at home and abroade in ſetting out this worke I ſhall account very well beſtowed if that fruit may enſue which I haue deſired: The glorie of God, the honoure of his chiefeſt friends and ſeruants that now are triumphant with him in heauen, the edification, comfort, and furtherance in vertue of ſuch as are militant heere on earth.

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IANVARIE.

OF THE FEAST OF THE Circumciſion of our Lord. IANV. 1.

And of the moſt holy name of IESVS.

AMONGST other the notable damages and grieuous euils which aroſe and reſulted from the firſt man Adam, one was, that all his poſterity remained in the diſgrace and disfauour of God, being all borne in originall ſinne, and the children of wrath. For God hauing left in the hand and power of Adam, all our originall Iuſtice, wherin he began to traffique with him, and finding him vnexperte to negotiate and deale therein, he loſt his owne Iuſtice, and in looſing his owne, he loſt ours alſo, leauing all vs his of-ſpring in a miſerable eſtate: as S. Paul ſaith: *Omnes in Adam peccauerunt*, that is. All ſinned in Adam. For he had in his power the originall Iuſtice of euery one, wherein hauing failed himſelfe, we were all left in miſerie, the enemies of God, borne out of his fauour, and in originall Sinne. God had compaſſion of this miſerable eſtate of men, and to remedy their ſo great loſſes, determined to ſend his only begotten Sonne, being made man, into the world, to remedie and repaire the loſſes of men. As it pleaſed him, ſo it was done. God being made man came into the world, and did not only pay with his death the offence that man had made vnto God, but moreouer left them meanes, whereby euery man might be freed from originall Sinne, and retourne againe into the fauour of God, at leaſt, if he did not purchaſe more Grace. Theſe remedies be the Sacraments, one of the which is Baptiſme, the which is as it were the entry and gate of all the other, and was particularly ordained by God, as a remedy againſt originall Sinne. It was conuenient that the Sonne of God ſhould for a while, deferre this his comming into this world, for diuerſe cauſes that occurred, and yet to the end, that in the meane time, the world ſhould not be without remedy for originall Sinne, he ordained two ſeuerall meanes; one that was generall to all the world, aſwell for the men, as for the woemen, and the other that was particular to one nation, and the people of the ſame. The remedie generall was the proteſtation, and confeſſing of the faith of one ſole mediatour, the which we confeſſe now alſo at this preſent, but yet in a manner different. For they proteſted the faith of one mediatour that was to come, and

weconfesse the faith of one mediatour that is already come, Iesus Christ. None can be saued withoutthis faith,agreable to which we reade in the booke of wisdome, where he saith, *By wisdome they were all healed, that pleased God since the beginning.* S. Paul saith also; *without faith it is impossible to please God.* As though he said. He that doth not confesse that Iesus Christ is mediatour betweene God and man, it is impossible that such a one should please God and be saued. This, faith of one mediatour was a remedy of originall sinne frō the beginging of the world. The fathers did apply it to their children,and thereby they were cleansed from originall sinne, as now we are by Baptisme, as Saint Gregory saieth. *That the faith of one mediatour was of the same value to the auncient Fathers, as Baptisme is to vs.* The Fathers did apply it to their little infantes with some interiour or externall,act, but they that were greater, and of yeares of discretion, confessed it themselues with some Sacrifice, and offering that they made which was ordained for them, for that intent. This was a generall remedy for all the world, and lasted a long time. But malice encreasing in diuerse parts, they forgotte by little and little the true God, and worshipped false Gods, committing Idolatry. God being mercifull, and seeing the same, in remedy thereof selected one linage, and one particular family, which he would should be his people,of which it pleased him to take flesh when he was made man, and this was the family of Abraham, who liued in the world when Idolatry beganne, God knowing that he was a vertuous man, and desirous of his seruice, marking him for his owne among other nations: and to giue him a sure token,that of his familie the eternall world should take flesh, he commanded him that he and all his descendents after him should be circumcised, as we reade in Genesis. This was ordained vnto him by precept, which bound all the men of that nation, and was to be performed the eight day, confessing by that Ceremony and Sacrament, the faith of one mediatour, which was to come of that linage and stocke. There remained still in auncient force the other ceremonie, for the fathers to apply vnto their children,the faith of one mediatour throughout the rest of the world, and in this particular people also concerning the women,who by this confession,were freed from originall sinne,as the men were by the Circumcisiō. The Son of God cominge after into the world, abrogatinge the old lawe, and publishinge the lawe of grace, did likewise abrogate this ceremonie of Circumcision,and institute in place thereof, the Sacrament of Baptisme, which is a generall remedie for originall sinne thoroughout the worlde, aswell for the men as for the women, without which Baptisme, it is impossible that anie should enter into heauen, accordinge as the same Sonne of God saith: *They that are not borne againe of water and the holie ghost, can not enter into the kingdome of God.* These three remedies were in the world, against the detriment we were all runne into,by the sin of the first man Adam:and as saint Thomas saith: *God did applie them and change them according to the disposition of the world that should receaue them*; Men at the first, were very fearefull considering the punishment imposed vpon all,for the sinne of Adā,and for that cause, God was contented, that they should confesse their miserie, and the great neede they had of a mediator, that should help and deliuer them. Afterward the malice of men increasinge,it wuas conuenient that God should proceede against them, with more seueritie; and so he ordained Circumcision; a precept of rigour and of bloode (For as Iosephus an historian of the Hebrewes affirmeth, manie

Children

children died being circumciſed) which was to the ende, that euerie one ſeing with what ſeueritie, one ſinne that Adam committed, was cleanſed and waſhed away, they might haue feare of the puniſhment that eache one ſhould ſuſteine, if they preſumed to offende God. Afterward this remedie was changed, in the lawe of grace. For God ſeeing, that he had to deale with a nation more docile, and of better intention, gaue vnto them Baptiſme, which is a Sacrament eaſie and pleaſant, not grieuous or dolorous, and by it the ſoule was cleanſed from originall ſinne, and with all he pardoned and remitted alſo actuall if the receauer had committed any. And by vertue of this Sacrament, did giue grace vnto the ſoule, and in this reſpect, this remedie, is far more noble, then anie other Sacrament in the old law. For although, by manie other remedies, originall ſinnes were pardoned, and the ſoule remained in the fauour of God, this came not by the vertues which thoſe Sacraments had, as Baptiſme hath; but the grace which was giuen to them that receaued thoſe Sacraments, was by the faith of Ieſus Chriſt, which they confeſſed, to witt; that he ſhould be the Mediator and Redeemer of men. And this is the reaſon, that it is a mortall ſienne, to be Circumciſed at this time. For euen as in Baptiſme, he that is Baptiſed, confeſſeth the faith of Ieſus Chriſt, and that he is nowe come: ſo they that be circumciſed, confeſſe the faith of Ieſus Chriſt, that is to come. In ſuch ſorte, that at this daie, he that ſhould be circumciſed, ſhould denie that Ieſus Chriſt is come, and beleeue that he is to come, as the Iewes do beleeue; and ſhould therein make himſelfe a Iewe. This is that S. Paule ſaith: *If you be circumciſed, Chriſt will nothing auaile you.* As if he had ſaid: with the Circumciſion, you deny, that he is come into the worlde. By theſe thinges aboue ſaid, we may learne, that theſe three remedies, that God hath giuen to the world, to cleanſe men from Originall ſinne, were applied vnto them that were the enemies of God. Moreouer, by the ſame things we may learne, how much we be bound vnto the Sonne of God, Ieſus Chriſt our Lord, who not only was made man, which ſeemed the greateſt thinge that could be done for man, but would alſo this daie be Circumciſed, and reputed a ſinner.

It would ſeeme marualous (vndoubtedly) if a great Prince, highly diſpleaſed againſt his ſlaue, and deuyſinge to chaſtice him, his only Sonne, for the loue he beareth to this ſlaue, ſhould inueſt himſelfe with his garments, aſſume his very geſture and countenance, and ſuffer the puniſhment of his father, to quitt and free the ſlaue. God was highly diſpleaſed with Adam, for that he had eaten the forbidden apple; Neuer-theleſſe, ſuch was the loue that the Son of God bore vnto man, as he tooke his forme, and ſimilitude, and was clothed with his veſture as S. Paule affirmeth) ſaying: *He tooke the forme of a ſeruante in the ſimilitude of the fleshe of ſinne.* Ieſus Chriſt beheld in this habite, the wrathe of his father, which was poured out vpon him in ſuch ſorte, that in all his body there remained no free place from blowes and woundes, and at the laſt, he was nailed on a Croſſe, and ſo died.

This death and ſheddinge of the blood of the Son of God, was deferred for a time, after that he was made man. For it was behouefull, that he ſhould conuerſe firſt with men, for the ſpace of 33. yeares. And albeit we acknowledge, the great deſire he had to make this ranſome, yet at 8. daies only after his birth would he be Circumciſed, and begin to ſhed his bloode. S. Vincentius Ferrerus ſaith: That our Sauiour did as a merchãt doth, that goeth to a faire to buy merchãdiſe. Who

being ſcarce entred thereind, and ſeing ſome weare that pleaſeth him, is preſently diſpoſed to buy the ſame, and making bargaine, giueth erneſt, to pay afterward the entire ſomme, in ready mony at the ende of the faire. The Son of God came into the worlde as a marchant to buy riche Iewells, which are the ſoules of men. The price of thē is his owne bloode, which he muſt ſhed at the ende of the faire, that is of his life, vpon the bancke of the woode of the Croſſe. And for erneſt, he began to ſhed his blood 8. daies after his Natiuity, when he would be Circumciſed. The Angelicall Doctor S. Thomas, yealdeth ſome reaſons why Chriſt would be Circumciſed, not being bound to the lawe, and that he could not poſſibly haue ſinne, either Originall or Actuall. The firſt was, he would be Circumciſed, to ſhewe, that he was truly man. Another was, to ſhewe that he diſcended from Abraham after the fleſhe. And to the ende, that the Iewes ſhould not haue any iuſt cauſe to reiect him, or to ſay, that he was not deſcended of Abraham to whom the promiſſe was made, *That of his ſeede the Meſsias ſhould be borne.* S. Baſil ſaith: that Ieſus would be Circumciſed, not to bind vs nowe to Circumſion, but to break the bondage of ſo heauy a yoake. And the like ſaith Saint Paule. *God ſent his ſonne into the world, and ſubmitted him vnto the lawe, to deliuer them, that were in ſubiection to the lawe.* And in like ſorte, Chriſt abrogated the lawe, not as a thinge vnknowne of him, but as a thinge made by him. Finally, he would as Saint Baſill ſaith, ſubmitt himſelfe to the Circumciſion after the fleſhe, to giue vs inſtruction, that we ſhould be Circumciſed after the ſpirit. Some men haue need to Circumciſe their ſences, as the Sight, in keepinge it from that which is not lawful to be deſired. The Hearing, as not to giue eare to detraction. The Tongue, by not ſpeaking vaine and diſhoneſt wordes.

For theſe, and manie other like reaſons, which the holy Doctors alleadge, the 8. day after the Natiuity of the Son of God, holy Ioſeph husband of the glorious Virgin, and a diligent obſeruer of the lawe, ſaid vnto our Lady, as may be imagined. Mary, my deare ſpouſe. This is the 8. day ſince thy B. Son, was borne, and our Lord commāded in the lawe, vpon that day all the male children of our people ſhould be Circumciſed. Tell me, whether it be the will of God, that he ſhould be ſubiect to the laue, which God hath commanded ſhould be fulfilled. To whom the bleſſed virgin, taught by the Holy Ghoſt, anſwered. It is the will of God, that his Son ſhould be circumciſed, and ſo it is neceſſary. Forthwith, the good olde man, went to call the miniſters of the temple, of the citty of Bethleem. Who being come, with other people (as the cuſtome was for that ſacrament) into the place where the child was borne, the bleſſed virgin as. Saint Epiphanius ſaith: Began to vnclothe and open her Son, not without teares, which powred downe her face; Feeling already the grief, that her tender yonge child was there to ſuffer. Hauinge taken him out of his clothes, ſhe gaue him into the hands of the Prieſt or miniſter of this ſacrament. Who taking his ſharpened knife did his office diligently. The ſon of God crying for the greate paine that he ſuffered; not only as a childe of 8. dayes olde, but as a perfect man. And the more, for that he had the entire, and perfect vſe of reaſon. The teares were not fewe, that iſſued from the mothers eyes, nor ſighes from her breſt, ſhee ſeing her ſon, and the ſon of God, to ſhed his blood. Very ſoone did this tender virgin begin to ſuffer ſorrowe, which yet ſhe felt not, when ſhe was deliuered of him. She began ſoone to ſuffer, in that ſhe felt the

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grief

griefe of her tender litle child. The holy man Ioſeph was not without his part of ſorrowe who alſo, ſhed teares ſeing his God and Lord, to ſhed his blood. When this ſacrament was celebrated, it was the cuſtome (ſince the time of Abraham) to giue them that were Circumciſed a name. The miniſter therefore demanded, what the name of the childe ſhould be called. For which cauſe, the holy man Ioſeph, and the bleſſed virgin with mutuall conſent ſaid: that his name ſhould be IESVS. As the Angell had foretould, when he was firſt conceaued.

Of the moſt holy name of IESVS.

COncerning this moſt ſweet name of Ieſus, it ſhalbe neceſſary to ſay ſome thinges, of many that haue beene ſpoken, by the Saints, aſwell of the olde, as of the new teſtament. The Prophet Ieremie, ſpeaking of this name ſaith: *An Oliue aboundant, faire, and fruit full, ſhalbe the name that our Lord* Iere. 11.
ſhal giue vnto his ſonne. Such truly is this moſt sweete name. He is the oliue, that bringeth forthe the oyle of mercy, through which by his meanes God doth ſhew mercy to all men, in comunicatinge to them his heauenly treaſures. The kingly Prophet Dauid, talking with God, ſaid: *Saye o Lord, vnto my* Pſal. 33.
ſoule, I am thy ſaluation: as if he ſhould haue ſaid, Lord, we haue ſeene thee a long time, a rigorous Iudge, puniſhing our ſinnes ſeuerely, cauſing thy ſelfe to be called God of reuenge, God of hoſtes, God of rigour, and of puniſhment, hyde now theſe names of Majeſty, and Empire, and let vs heare the name of pitty, and mercy. Let my ſoule heare thee ſay: *I am thy ſaluation.* I that was wont to be thy puniſher, will now be merciſull vnto thee. Iam named Ieſus which is an Oliue, and which bringeth forth the oyle of mercy. Moreouer, Ieremy ſaith, that this Oliue is aboundant. For by this name ſaluation doth flow forth aboundantly. And this Oliue is faire, for it hath in it the beauty of God. It is alſo fruitfull, by the benefite, ad proffit that it produceth in our ſoules. The principall of all other, is that it is the redemption and ſaluation of our ſoules. And thus much ſignifieth the name of IESVS. It is much agreable to this, that we reade in the Canticles. *Oyle poured out is thy* Cap. 1.
name. Ieremy ſaith, he is an Oliue. Salomon ſaith, he is Oyle. Theſe names agree very well together, ſince that of the Oliue, Oyle is made. Let vs giue eare to that which Salomon ſaith. *He is oyle powred out.* The reaſon is; Before the ſonne of God was incarnate, all the mercy that he ſhewed to men, was as litle drops or as the dewe of this heauenly liquor, which he imparted vnto mankind by meaſure: But when the eternall word was once made man, and had aſſumed the name of Ieſus, he powred his mercyes vpon mankind, in all aboundance. God hath not any thing that he hath not giuen, ſeing he hath giuen himſelf. So that the sweete name of Ieſus, is truly Oyle, and Oyle powred out, he is the mercy it ſelfe, which he imparteth aboundantly.

The ſame Salomon ſaith: The name of God, is a ſtrong Tower, to which the Pro. 18.
iuſt retire themſelues, & are defended. With great reaſon he calleth the name of Ieſus a Tower, for he is the fortreſſe of the Chriſtians, vnto which whoſoeuer retireth, ſhalbe defended againſt all tribulations, and troubles. If thou (o

chriſtian man) perceyue thy ſelfe, to be grieuouſly tempted by the deuill, in matters of faith, retire thee to this ſtrong Tower, embrace this moſt holy name, call often vpon it, and thou ſhalt be freed, & deliuered from this torment. If thou find thy ſef tempted by deſperation, in regard of thy many fould, and grieuous ſinnes, retire thee to this Tower, embrace the meritts of this moſt holy name, and if thy ſinnes were more in number, then the ſands of the ſea, they ſhall all be pardoned. Perhaps thou art tempted with diſhoneſt thougthes, canſt thou not find a remedy therefore? clyme vp vpon this Tower, and thou ſhal find ſome ſhelter, or ſome place, in ſome ſide thereof, wherein if thou enter, thou ſhalt be freed from this temptation. If any tribulation afflict thee, be it corporal, or ſpiritual: retire thee to this tower, there thou ſhalt be defended, there thou ſhalt be ſecure. To whom ſhall pouerty be greuous, ſeing Ieſus Chriſt ſo poore? Who ſhalbe diſpleaſed with ſuffering hunger, ſeing Ieſus Chriſt enduring both hunger, and thirſt? Who ſhalbe aſhamed to be il appareild, ſeing Ieſus Chriſt all naked? Who ſhalbe afrayd of torments, or toyled with wearines? who wilbe ouercome with perſecutions? and who wilbe daunted with death? ſeing Ieſus Chriſt tormented, toyled, wearyed, and dead.

Eſay. 9. *Pſal. 8.* *Eze. 39.* *Mala. 1.* Moſt merueillous truly is this diuine name, wherein is found a remedy for ſo many great euils. Eſay calleth it the meruaillous Name, & the ſame ſaith Dauid. Ezechiell calleth it a moſt holy Name, Malachy calleth it the great Name amõge the nations. This name ſeemed ſo sweete and pleaſant vnto the Apoſtle S.

Philip. 2. Paule, that in his Epiſtles, he nameth it fiue hundreth times. Writing to the Philippians he ſaith. In this name euery knee ſhall bowe, in heauen, in earth, and vnder the earrhe. Euery day both Angells and men, encline & bow themſelues vnto it. The diuells alſo did bowe, and yeald vnto it, when the Apoſtles did caſt

Luk. 10. them out of men, by the vertue of this Name. S. Luke ſaith: the Apoſtles returned ioyfull vnto Chriſt, and ſaid vnto him, Lord, the Diuels alſo by vertue of thy name, do tremble, and are ſubiected vnto vs. The ſame Apoſtles, did great, and meruaillous miracles, in the vertue of this name, after the coming of the holy Ghoſt, God heard their prayers, which they made ioyntlie together ſaying: Lord, giue power to thyſeruants, to do wonders, & miracles, by the vertue of this holy name Ieſus, by which name all are ſaued, that come into heauen. S.

Act. 4. Luke ſaith in the Actes of the Apoſtles; *There is no other name giuen vnto men, in which we can be ſaued.*

Ioel. 2. And finally this is the name, as the Prophet Ioell ſaith, that euery one muſt cal vpon, that wil be ſaued. So that contemplatinge this sweete ad holy name; all the afflictions of body and minde, wilbe tollerable and eaſie: and they ſhall at the ende be delibered, and freed, from all perturbations, corporall, and ſpirituall, and being exerciſed in good and holy workes, by the meritts, of the paſſion and death of the Son of God who began vpon the day of his Circumciſion, to ſuffer, and ſhed his blood for vs, ſhall obtaine the grace and fauour of God in this worlde, and in the world to come life euerlaſtinge.

Pope Clemens the 7. comanded in the yeare of our Lord, 1530. that the Feaſt of the name of Ieſus, ſhould be celebrated the 15. day of Ianuary. But it was not receaued thoroughout the Catholike Church, which doth celebrate this feaſt

feast, together with the Circumcision, the first day of Ianuary, being the same day, that Christ was Circumcised, and they gaue him the name of Iesus. He bening 8. dayes olde. Cæsar Augustus raigninge in Rome.

Of the feast of the Epiphanie, with some considerations of this solemnitie.

THe holy scripture in te booke of Hester recoumptech that king Assuerus, a most mighty prince, desirous to shew his magnificence and greatnes, made a most sumptuous feast, whereat were present many nations, of dyuers quallities, and conditions. The feast beinge begun, euery one wondred exceedingly, at the things that were therein. The order of the seruice, the delicacie of the meate, the precious wyne, the riche vessells of gold, in which they were serued. These things shewed the greatnes and magnificence of the kinge. It happened, the kinge beinge merry, hauinge aruncke much wyne, comanded some of his seruants, to call Queene Vasthi his wife, a moste beautifull woman; who in this meane space, was in tryumphe also, and making feastes, to her ladies, and her damosells. The king would that she should come into the presence of those that were at the feast, that at once they might see her rare beautie, and exquisite aparaile. The Queene shewed her self disobedient, and would not come. Whereat the king being wrothe, made a lawe, by the consent of the greate lordes of his courte, by wich Queene Vasthi was depryued of the title of Queene, and that she should be called no more the wife of Assuerus, but that in her place should succeede another, as beautifull, and more obedient, then shee. This woman was the beautifull Hester, who succeded in the place of Queene Vasthi, and was entitled Queene, and wife of king Assuerus.

Nowe let vs vse this figure, and apply it to the coming of the Sages to worship Iesus Christ, figured by king Assuerus, who desirous to shewe vnto all, that is, both vnto Angells, and men, the greatnes and maiestie of his kingdome. He made a solemne feast and banquett, when he was made man, giuing vnto men that, which was first the foode of Angells. At this banquet are astonished, and amased, aswell Angells, as men; to see the order that God obserued in performing it. The pretious viande, which was the king himself that made the feast. The vessells of pure gold, which was his Blessed Humanity, in the which his Diuinity lay couered, and inclosed. All these things shewe, the Greatnes, and Magnificence, of the son of God; who being pleasant, and iocunde, with the wine he had drunk, which was the Loue he bore vnto man, for whose sake he had done it, comanded that Queene Vasthi, which was the Sinagogue, should come to the feast, in the presence of the Angells, and of men, which were with him, in that poore cottage at Bethleem, to the ende that they might all reioyce in seeing her. He sent to call her by the Scripture, and Prophets, who all spake of his coming. The Sinagogue was so proude, that she made no accompt, of the comandement of the king, but set him at nought, & would not obey him. The son of God being displeased hereat, made a decree, the Sinagogue should be depriued of the title of Queene, & that in her place should succede another, which was the Gentiles, figured by Hester (which supplyed the place of the sinagogue) of whom for the most parte was founded, the Christian Catholike Churche, the only Spouse of Iesus Christ. This daye in her name came the Sages

or three kinges, to adore our Sauiour, to doe him reuerence, and to preſent him with giftes, as to her ſpouſe, in the name of the gentiles. How it came to paſſe S. Mathewe recounteth, ſaying.

WHen Ieſus was borne in Bethleem, of Iuda, in the dayes of Herode the Kinge, beholde, there came Wiſe men, from the Eaſt to Ieruſalem ſaying: Where is he that is borne Kinge of the Iewes? for we haue ſeene his Starre in the Eaſt, and are come with guiftes to worſhip him. It is an ordinary thinge with God, to vſe ſome meanes towards men, to drawe them vnto him, yet according to their ſeuerall quallity, ſo that no man bee excuſed, for not coming vnto him. Herof it came, that he ſent an Angell, in the ſhape of man, vnto the Sheapheards; For they were ſimple men, and vnlearned, and needed to haue the matter explicated to them plainly by word, howe all had paſſed. To the Princes of the Iewes, the Scribes, and Phariſes, he addreſſed, the Scriptures, and Prophets; for that was a conuenient meane for them, and ſufficient, which the Euangeliſt doth inſinuate (as S. Chriſoſtome noteth) in making mention in this place of Herode. Agreable wherto, is the prophecy of Daniell, which appointed 70. weekes, vnto the coming of the Meſſias. It was a certaine ſigne that he was now come, for they were fulfilled at that time when King Herode raigned. So that for the Scribes, and Phariſes, God tooke the Scripture for a ſufficient meane, thoughe they had beene deaffe. To theſe Kinges, which were skhillfull in Aſtrologie, he ſent a Starre, which both called and conducted them vnto him.

This Starre (after the opinion of S. Auſten which I take to be trueſt) apeered in the ayre the ſame day, that Chriſt was borne, and being ſeene of them that dwelt in the Eaſt, from Ieruſalem, which they expected longe before, it was a comon opinion amongſt them, that when this newe Starre was ſeene; it was a certaine token, that the remedy hoped for of the whole worlde, which was the Meſſias and King promiſed to the people of Iſraell, was come. It might alſo be, that they might haue this opinion, becauſe of the Prophecye of Balaam, their countryman, which he had lefte written in the booke of Numbers, where he ſaith: *There ſhall riſe a Starre out of Iacob.* Or els for that, patient Iob who liued amongſt them, and had knowne by reuelation, the coming of the Sonne of God, into the world, had giuen them notice thereof. Or els for that ſome of the Sibilles had plainly told them, that when they ſawe this new Starre, it was a ſure ſigne, that God was borne in to the worlde. Whatſoeuer it was, this was in practiſe amongſt them, & they did aſſigne ſome ſpeciall perſons, to watch for that Starre, and then to giue notice thereof, vnto the Kinges adioyninge; the which ſhould meete together, and go to worſhip him. Which came to paſſe at the ſame tyme.

Num. 24.

The Starre being ſeene, three principal men of the Prouince, being certified thereof (whom holy Church affirmeth to be Kings: aswell becauſe the Prophecye of Eſaye, which ſpeaking of the coming of this nation, to adore Chriſt, ſaith: that they were Kings. Or els by tradition, grounded vpon the pictur̃e of this hiſtorie: or for that as Tertullian ſaith, in that prouince, the wiſeſt were made kings, who contented themſelues with the name of Wiſemen, ſeing that they were raiſed to ſuch dignity by that meanes) gathered together by the ſpe-

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ciall motiue of the holy Ghoſt, and rydinge vpon Dromedaryes, that are very swift in trauell, they arryued at Ieruſalem,& entring thereinto,enquired. *Where is he that is borne king of the Iewes?* The Starre which apeare to them, did alwaies guide them, goinge before them in the ayre. But when they came vnto Ieruſalem, it vaniſhed from their ſight. Their Guide fayling them, they were inforced to inquire for the Meſſias, in that which was the chief citty, where the generall place was, for the ſtudy of holy Scripture. By this meanes was publiſhed the miſtery, of the Natiuity of Chriſt, ſo that nether the Iewes, nor Herode, might haue any excuſe. The Sages enter into Ieruſalem, and make enquiry: *Where is he that is borne king of the Iewes?* Here is no ſmale conſideration to be had, in this demand which the kinges did make: nor leſſe worthy of praiſe, is their holy boldnes, in making enquiry for this newe kinge, where Herode was, that tiranized the kingdome, and ſought all meanes to ſettle himſelf therein, for the ſpace of thirtie yeares, that he had held the ſame. This could not ſtaye the good kinges, but that they would make enquirie, for the greate loue they bore to Ieſus Chriſt, which was ſuch, that as S. Chriſoſtome ſaith, they were ready to dye for him, before they ſawe him. It is alſo to be noted, that they ſay, that he whom they enquire after, was borne kinge. Not as other kings be, that ordinarily obtaine the kingdome longe after they are borne, as firſt to be borne, and after to be kinges, no it fell not out ſo in Ieſus Chriſt, for he was borne kinge, and his kingdome hath no ende by his deathe. Euen as the Angell Gabriell told the Bleſſed Virgin of him. *His kingdome ſhall haue no ende.* Mat. 2. Lu. 1.

We ought al to imitate theſe thinges, in the enquirie that they made, for that in euery place we ought to ſeeke after God. And hauing found him after diligent enquirie, not to leue, or forſake him, all our life. Kinge Dauid prophecied of the cominge of theſe kinges, in one of his Pſalmes, ſaying: *The kings of Tharſis and of the Iles, ſhall proffer guiftes, and they ſhall fall before him on the earthe, to worship him, and shall offer to him, of the golde of Arabia.* Eſay likewiſe prophecied and ſaid in particuler, that they ſhould come from the country of Saba, and they ſhall offer vnto him Gold and Incenſe. Theſe kings were witneſſes, that Ieſus Chriſt was the Meſſias, and their teſtimony was of ſuch Authority, that they could not be reprooued. The teſtimony in fauour of one, may bee ſuſpected, either for kynred, or for being poore, or vnlearned. The Infidells might reprooue S. Iohn Baptiſt, for that he was the kineſman of Chriſt: They might reprooue S. Peter, for that he was a poore fiſher. They might taxe many of the Apoſtles, becauſe they were ſimple perſons, and vnlearned. They could not ſay ſo of theſe kings, becauſe they were nor the kineſmen of Chriſt, but Gentiles, not poore men, but kings, they were Sages, that is to ſay, wiſe men, not ignorant, or vnlearned. Pſal. 1. Eſa. 60.

Hereof it came, that they being people of good accounte, Herode was troubled, vnderſtanding of the demand which they made. Neither was he troubled alone, but al the whole citty with him. It is no maruaile that Herode feared, for he raigned like a tyrant in the kingdome, and hearing them name another king, he had reaſon to feare, and to be timerous. But one may iuſtly meruaile, that the citty of Ieruſalem was troubled. when they ſhould rather haue reioyſed, at the coming af the king ſo much expected. Of this, may be yealded two reaſons, one is: For that they ſawe the king troubled: for the in-

feriors alwaies haue regarde to their ſuperiors, and do the ſame that they ſee
1. Reg. 15. them doe. We may beholde the ſame, in the ſeruant of Saule, who ſeeing his maſter fall on his sworde, and kill himſelf (hauing loſt the battaile with the Philiſtians vpon Gilboe) he did the ſame alſo. Which prooueth, that if the princes be good, ſo will the ſubiects alſo bee. Salomon affirmeth the ſame ſay-
Eccl. 30. ing: *Such be the cittiſens of a citty, as the gouernors be.* So that the citiſens of Ieruſalem were troubled, for that they ſawe the king troubled. The other reaſon is, for that all the people, aswell eccleſiaſticall as ſecular, were quite out of order. They were Couetous, Proude, & Carnal. And hearing that the Meſsias was come, who (comanded by God) was to chaſtice offenders, it cauſed them to be troubled, fearing the chaſticement, which they deſerued. In fine, this thing ſeeming to be a matter of great importãce, king Herode cauſed the cheif prieſtes, & teachers of the people, to be aſſembled, & demãded of them in what place the expected Meſsias ſhould be borne, as they found by the Scripture & Prophets? They answered him with the wordes of the Prophet Micheas,
C. 5. 4. that ſaith: *he ſhould be borne in Bethleem of Iuda.* S. Chryſoſtome ſaith Theſe doctors ſinned greuouſly, and that they were like Iudas, who told the: officers, which was Chriſt, that they might take him; In like maner theſe doctors did: For knowing (or they ought to haue knowne) the perfidious intention of Herode, in telling where Chriſt was borne, was a deliuery of him into his handes that he might kill him. And for this cauſe, he calleth ſuch men, not preachers of the worde of God, but betrayers thereof. S. Auſten ſaith: They were like the Carpenters, that built the Arke of Noe, wherein other men were ſaued, and themſelues were without, and periſhed.

Herode hearing their anſwere, called to him the Sages, & reported to them what the doctors had ſaid; and being further enformed by them, of the Stare they had ſeene, and of the tyme it had apeered vnto them, he ſent them vnto Bethleem, requeſting of them, that when they had found the child they ſought they would make report thereof at their returne to him, to the ende he might goe to worſhip him. But this that he ſaid to them was in deceite; for if he had found him, he entended to kill him.

The Sages being diſmiſſed herewith, tooke their iorney toward Bethleem, and behold the Starre, which had guided them before, apeared to them againe, which they following with ioy, arriued at Bethleem on the 13. daye. It ſtoode ouer the houſe, where the Glorious Virgin, with her Bleſſed Sonne were, which was in the ſame place, where ſhe was deliuered. Being done by the ordination of God, that it ſhould be a matter of more admiration, to ſee three kings worſhip as God, a litle child, borne in a ſtalle, and layd in a Cribbe. Of this alſo reſulteth more honor to the child: in that he was not adored of them in any ſumptuous pallace. God would alſo haue the Sages find him there, becauſe the place was priuate, which could not haue beene if they had found him in the Citty, for then euery man had knowne the coming of the kings, & that they had adored, the ſonne of Mary, the ſpouſe of Ioſeph. The people likewiſe had giuen notice to Herode, when he diligently ſouht the new king, and made the Maſſacre of the Innocent children, to haue ſlaine him amongſt them. And if he had bene then in Egypt, he had ſent to perſecute

him

him there, which might haue bene a greuous affliction, both for the bleſſed Virgin, and for Ioſeph alſo. For all theſe cauſes, it pleaſed God to haue the adoration of him by the kinges, performed in the cottage at Bethleem. The Starre ſtanding ſtill, ſpread many beames vpon the place, wherein the ſonne of God was, as if (ſaith S. Auguſtin) it had ſaid to the kings: Here is he whom you doe ſeeke, you neede to go no further, here is the dwelling place of the Sonne of God. W here we may imagine, that greate was the admiration of theſe kings, at this ſo great a miſtery; ſeing withall the place, where the king lay whom they ſought, to be a fitter lodging for beaſtes, then men.

At that time the glorious Virgin was ful of care, as we may by reaſon imagine; for (as Origen ſaith) ſhe vnderſtanding well the Scriptures, and Prophets, and alſo inſtructed by the Holy Ghoſt, knewe very well that the kings of the Eaſt, ſhould come to adore her Sonne, and expectinge it, we may beleeue, that ſhe had trimmed, and dreſſed vp that poore lodging. On the other ſide, ſhe knewe that Herode, would ſeeke the death of her ſonne: wherupon hearing the noiſe, which the kings, with their ſeruants made, whileſt they alighted from their beaſtes, and ſeing the Starre to caſt ſhining beames vppon that place, and perceiuing them alſo to enter into the houſe, the coulor of her face changed often; One while ſhe felt ioy, thincking it to be the kings that came: another while ſhe feared leaſt it were Herode. She tooke her litle Child in her armes, and held it to her face, and then the kings entred. Who ſeing the glorious Virgin, began to feele the taſt of heauenly ſweetenes in their ſoules, and ſpeaking to her with duty, they modeſtly deſired her to ſhewe them the *DIVINE TREASVRE*, that ſhe held in her armes; for they were come frō the fardeſt borders of the earth, to ſee, and adore him. The Bleſſed Virgin putting away all feare, and repleniſhed with ioy, opened the curtaines of the Holy of Holies (as a man may ſay) to wit, the blankett, wherewith ſhe had couered the face of that ſweete Child. The kings caſting their eyes on him, by the teſtimony the Holy Ghoſt gaue in their hartes, knewe clearly, that this Child which they ſawe, although poore, and in a baſe place, and in the armes of a damoſell likewiſe poore, (yet moſt holy and vertuous) was the very ſonne of God. And theſe kings, whom the Starre had guided, when they ſawe this Sunne, their eyes were dazeled; and they fell downe proſtrate on the earth before him, making to him obeyſance, and reuerence. No humane tongue can expreſſe, with what tendernes of hart, and deuotion, the holy kings adored him: how greate their ioy was, and the holy conference they had, with the Bleſſed Virgin. But what vnderſtanding of man can conceiue, the infinite ioy and content the Glorious virgin tooke? and the holy patriarch Ioſephe, who was preſent at the coming of the kings?

When theſe holy kings had adored the ſonne of God, they preſented and offred vnto him Gold, as to a potent king, Incence, as to the true God, and Mirrhe, as to a mortall man. We may alſo meditate among other thinges, that theſe kings reioyſed with our Bleſſed Lady, that ſhe was elected, to be a pure Virgin, and Mother of God: and how ſhe with modeſt, & graue ſpeeches, returned thancks for their coming, and for the preſents giuen by them to her ſonne. It would be tōo tedious to ſpeake, how in this ſollemne action is treated, the eſpouſalls of the new borne Infant with the Gentiles, from whom, & in who-

ſe name theſe kings came, for to that ende was their cominge.

Hauing thus accompliſhed that which was inioyned or needfull for them to doe, it was reueiled vnto them by God, that they ſhould not returne back to Herode. So taking leaue of the Bleſſed Virgin, they returned to their cuntry another way: Leauing the poore lodging of Bethleem empty, and the Child well pleaſed, who vnderſtood right well the honor, and ſeruice, they had done him. Let vs alſo reſort, and repaire vnto him in this ioyfull tyme, to obtayne his grace, and beare vnto him the ſame preſents, that the kings brought him, that is to ſay: The pure Gold of a liuelie faith. The ſweete ſmelling Incence of effectuall prayer; And the bitter Mirrhe of mortification; To the end we may obtaine that of him which theſe obtained, to wit; his heauenly Grace, and fauor, as a pledge, and erneſt, of his Glorie and Beatitude. To which God of his mercy and bounty bring vs. Amen.

S. Hierome, S. Auguſtin, S. Chriſoſtome, S. Anaſtaſius, S. Iſidorus, Tertullian and Remigius ſay: that theſe Magi, were kings. S. Auguſtine ſaith they were three. Franciſcus Maurelicus in his Martyrologe ſaith: their names were Gaſpar, Baltazar, and Melchior. S. Chriſoſtome ſaith: S. Thomas the Apoſtle baptiſed them, and made them Biſhops. Iohn Eckius ſaith: their bodies were kept in Conſtantinople, and were afterward tranſlated from thence to Millane, and from thence to Collen in Germanie. The Church celebrateth this ſolemnity on the ſame day that the kings adored Ieſus-Chriſt, which was one the 6. of Ianuary, in the firſt yeare of our Lord: Cæſar Auguſtus being Emperour of Rome.

The life of S. Higinius Pope and Martyr.

According as the Apoſtole S. Peter ſaith, God taketh eſpecial care of his Church. And although ſometimes she be in grieuous neceſsity, we should not therefore thinck that she shal vtterly perishe, yea ſometimes, the ſtormes of perſecutions do make her more Glorius, and Beautiful. The more the waters of the deluge increaſed, the higher the Arke of Noe was lifted vp, and aduanced. So alſo the Perſecutions, which the Church endureth, do aduance her and make her more renowned. Euſebius Cæſarienſis ſaith: the more the cruell tirants perſecuted the Church in putting Chriſtians to death: the more the faith of Chriſt increaſed. For in the killing of one martyr, many Gentiles beholding their conſtancy; and the deſyre they had to ſuffer for Chriſt Ieſus, for ſooke their Idolatry and became Chriſtians. All this proceeded, of the eſpeciall care God had continually, of the good of his Church.

Hereof it came, that in thoſe times, when the enemies were many, and very potent, and the Church tender, and of ſmale force, as in her beginninge; God gaue vnto her Prelats, and Biſhops, notable for their vertuos liues, and famous for their doctrine and learning: So that as well, with the example of their holy lyfe, as of their conſtant ſuffring death, they cauſed the faith full to take heart and courage, to continewe in the ſeruice of God, and to dye for his loue, when occaſion was offred. And with their learning and doctrine they inſtructed them in the Chriſtian faith, and to beleeue as they ought. Such a Prelate, was the Glorius ſainct Higinius, a man excellent both for his life and learning, of whom Damaſus and other authors write in this maner.

S. Peters Seat being voyd by the death of Teleſphorus: Higinius borne in Athens, ſonne to a Philoſopher was placed in the ſame. At which time, the fourth Perſecution was vyolent; the faithfull being not only afflicted by that meanes, but alſo moleſted by the hereticks, Valentinus, Cerdon & Marcion. This holy Pope Higinius, oppoſed and ſet himſelfe againſt theſe hereticks, ſtrengthning the Chriſtians that were preſent, by his good example, and conforting the abſent by Epiſtles, full of great learning and Chriſtian loue(as may be ſeene bytwo of them yet extant) exhorting them to fight manfully for the loue of Ieſus-Chriſt. One of theſe Epiſtles he directed vnto all the faithfull, to hold them in the vnion of Faith: in which he teacheth and declareth, what they ought to beleeue in the miſterye of the Incarnation of our Lord; which was at that time by ſome not rightly vnderſtoode, and impugned by the hereticks. The other he wrote vnto the Atheniens, his countrymen, admoniſhing them to good woorkes, which to vnderſtand, would be comfortable and ioyfull vnto him: the contrary, would be ſorrowe, and griefe of hart, euen vnto death. He added therein many notable documents for the gaining of heauen. Thus he behaued himſelf, toward thoſe that were abſent, And was very prudent, and diſcreet in gouernement, of thoſe that were preſent.

He apoynted particular diſtinctions in degrees, and Eccleſiaſticall Offices; though they were inſtituted, euen from the time of the Apoſtles: as Oſtiarie, Lector, Exorciſt, Acolyte, Subdeacon, and Deacon, neuertheleſſe, this good Biſhop declared what belonged to eache ſeuerall duty, leaſt by ignorãce there mighte aryſe diſorder, and confuſion in the Churches and other places, where the faithfull people aſſembled vnto diuine ſeruice. Likewiſe he ordained, that the Church ſhould be conſecrated, and being once made, might not be bigger, or leſſer, without lycence of the Metropolitane. Alſo, that the wood, and ſtone of a Church ruinated, might not be conuerted to any prophane building; yet might they be tranſported, to the vſe of buildings dedicated to God; Which he did to confound the heretiks, which did not only put to prophane vſe, the timber and ſtone of the Churches, but alſo the holy Veſtures, and ſacred Veſſels, in contempt of the Saints, and God himſelfe; who wil at the laſt, giue them their deſerued chaſticemẽt, as he puniſhed the wicked king Baltaſar, that prophaned the Veſſels, in ſeruing them into his banquett. Moreouer, that at Baptiſme ſhould be but one God father, and one God mother, which decree at lenght was not obſerued, but the Councell of Trent hath renewed this old ordinance. Alſo, this Pope comanded, that the Metropolitane ſhould be bound, to aſſemble to gether, the other Biſhops that be his Suffraganes, whenſoeuer occaſion ſhould be, to proceed againſt any Biſhop ſubiect to him. Likewiſe he added ſome decrees, concerninge the Conſecration of Chriſme, the thing itſelf, being in vſe before; Finally, hauing gouerned the Church of God vertuouſly, four yeres, three monthes, and foure daies, he was martyred, for the loue of Ieſus-Chriſt, in the fourth perſecution, and on the 11. day of Ianuary. In the yeare of our Lord. 158. In the raigne of Antonius Pius. He gaue holy orders thrice, in the which he ordered, 15. Prieſtes, 5. Deacõs, and. 6. Biſhops. His body was buried in the Vatican, with his other predeceſſors. It is ſaid of him, that he encreaſed the number of Prieſtes in the Pariſhes; there being but one before that time in each of them, the which after that time were called the Cardinalls,

(that is, the Principall, and the head of the other Prieſtes). And of them the Cardinalls that at this preſent are in ſuch eminent place in the Church of God, haue their Original. The Catholike Church maketh a comemoration of S. Higinius, on the ſame daie of his martyrdome.

The life of S. Hillarius, Bishop, and Confeſſor.

THe Apoſtle, S. Paule, exhorteth the Philippians, that they should sheiwe themſelues thank full vnto God, in ſeruing him, and not to diſpleaſe him. Hauing regard and reſpect to that ſinguler grace, they had receiued of his Maieſty. And shewing to them what this grace was, he ſaid: Ieſus-Chriſt hath granted to you, that not only you should beleeue in him, but alſo, that you should ſuffer for him. It is a great fauour of God, that he giue a man grace to beleeue in him: but to giue him grace, that he be ready and prompt to ſuffer for his ſake, is a great, and moſt eſpeciall fauour. This grace and fauour, was granted by God vnto vnto S. Hillarius, not onlye that he should ſerue and beleeue in him: but alſo gladly and ioifully to ſuffer for his ſake, all that his aduerſaries impoſed vpon him, as wee may ſee in his life. Written by Fortunatus B. of Poitiers, by Gregory Turonenſis, and by Ruffinus in this maner.

THe bleſſed Hillarius Biſhop of Poitiers, was borne in the countrice of Gaſcoignie in France. There appeered in him ſuch hope of learning and wiſedome euen from his Childehoode, that it was a manifeſt ſigne that God had elected him to be a defender of his faith and Ghoſpell. His father and mother were both of noble blood, by whoſe counſell and comandemēt he tooke to wife a Damoſell of equall eſtate himſelf, by whom he had one daughter. Lyuing in this eſtate, he ſhewed himſelf to be a moſt faithfull Chriſtian in belief, and a capitall enemie to the Arrian heretikes, of whom there were verie manie at that time. Hillarius perſecuted them as much as he might, and eſchewed and auoided their cōpanie and conuerſation, nor euer ſhewed he them any good countenance. He perſwaded them that weere free from this hereſie, to continewe firme and conſtant, in the true faith of the Holye Trinitie, in confeſſing the equalitie of Perſons; againſt the impious hereſie of Arrius, that affirmed the contrarie. His wordes were as fierie ſparkes, of the loue of God, with which he kindled the luke warme; yea, and froſen hartes of diuers, and was cauſe, that the error of the Arrians was ſtayd, and encreaſed not ſo faſt. By this the bleſſed Hillarius got much eſtimation, and the good opinion of him was ſo augmented, that by the deſire of the people (moued by God) he was made Prieſt, ad ſhortelie after elected and conſecrated Biſhop.

The Romaine Breuiarie ſaith, his wife was nowe deade; but Fortunatus ſaith, ſhe was aliue, and that ſhe liued long after. I giue yet more creditt, and hold that as more certaine which the breuiarie ſaith; but withall, I doe not vtterlie diſalowe, that Hillarius was made Prieſt, and elected and conſecrated Biſhop, his wife beinge yet aliue, for ſo the vſage was in the primitiue Church, but not in ſuch ſorte as ſome heretiques meane and vnderſtande it. The truth is (if you aduiſedlie marke the hiſtories diuine and humane) that none after him was Prieſt, tooke a wife, but if it happened that anie that had

had deſerued that function, or office, were maried; he tooke Orders, but with this condition, that he ſhould not after keepe companie with his wife. So that either they ſeparated themſelues aſunder, with mutuall conſent; or els if they continued in houſe together, they liued notas man and wife, but as brother and ſiſter; ſo that alwaies the Prieſt liued in chaſtitie. For this cauſe, it is not inconuenient to ſaye, that Saint Hillarius was made Prieſt, his wife being aliue, as at that time the vſage was: But for that the Romane Breuiarie ſaith ſhe was deade, Iſaie the ſame alſo. Hillarius being thus made Biſhop, he did not onlie labour to doe good in his owne Dioceſſe, but the good report of his vertues, ſpreading into diuers regions of Chriſtendome, all tooke profitt of his doctrine, and hollines of life, ſo that ſome encreaſed in vertue, and others forſooke and lefte their vicious and ſinfull liues, by his good example.

At that time Conſtantius at Conſtantinople ruled the Empire, vnder whom the venimous hereſie of Arrius tooke ſtrength, and was enlarged into diuers partes of Chriſtendome. Which thing Hillarius cõſidering, ſhaking of all feare, and armed with zeale and feruour of the faith, like a valourous Captaine with an inuincible minde, entred the mideſt of the enemies ſquadron, putting himſelf manie times in danger of death, among the verie ſwordes of the Heretiques which he (furniſhed with eloquence and learning, and repleniſhed with Godlie and burning Zeale) did blunt, and made vnprofitable, and euen to fall out of their handes. The argumens and reaſons whereby he prooued the veritie of the Catholike Faith were of ſuch efficacye, and force, that he ſtroke them ſo dombe as they had not one word to ſaie againſt him, in the defence of their hereſie. This was a great ſtay and comfort, prouided without doubt, by the almightie hand of God, for the helpe of the vnlettered and ſimple people; who ſeing manie Biſhops, learned and of good life in outward ſhew (although that one or two were pleine hipocrites) to maintaine and vphold the opinion of Arrius, they might by that occaſion be drawne into that error; but nowe conſidering the caſe without paſſion of mind, and ſeing Hillarius a Prelate, ſo learned, and holy of life, to be of contrarie opinion; and that he diſputed with the Heretiques and conuinced them openlie, it was a notable motion to drawe and induce them, to deny the pernicious hereſie of Arrius, and to beleeue and hold firme the Catholique faith. Two Biſhops of the Arrians, the one called Vrſatius, the other Valens, noting this, procured the Emp: Conſtantius (who fauoured them greatlie, and was alſo infected with the hereſie of Arrius) to ſend Hillarius into exile, and perſwaded the Emperour thereto ſaying, that Hillar: was the onlie man that diſturbed the peace of Chriſtendome; and that if he were baniſhed, he ſhould enioye peace after, in all his empire. The emperour enclined eaſilie thereto, and baniſhed Hill: into Phrigia a countrie of Aſia; and with him he ſent two other holie Biſhops, to witt Dioniſius biſhop of Millane, and Euſebius biſhop of Vercelles.

The bleſſed man Hillarius, bore this affliction with wonderfull patience, knowing well, that the farther he parted from his earthlie countrie, for the loue of Ieſu Chriſt, the neerer he drewe to the kingdome of heauen. In the time that Hillarius was in exile, in manie things he manifeſted his conſtancie and vertue; and the loue he bore to God; not murmuringe or grudginge, but rendring

thancks that he was made worthie to ſuffer troubles, for the loue of his holie Name: And this is a moſt certaine proofe and triall, whether vertue be true and ſincere, or in outward ſhewe onlie. For the man that in aduerſitie doth not retaine the vertue he ſhewed in proſperitie, declareth it to be but imperfect in him: but he that ſhineth in tribulations, as the Gold in the fire, ſheweth that he is trulie vertuous indeede.

Whilſt Hill: was in exile, he was aduertiſed that his daughter Abra, whom he had left in his owne countrie, was ſued much vnto (for that ſhe was yong, faire, and verie wiſe) by a yong man, riche, and noble, of the ſame cittie, and that they were at the point to make vp the mariage. The good father Hilla: vnderſtanding it, fell forthwith to prayer, and inſtantlie deſired of God, that the mariage might not go forwarde; but that his daughter might continewe firme, in her purpoſed and intended Virginitie. And occaſion offring it ſelf, he wrote a letter vnto her, in which he ſaid: that he had prouyded her of a ſpouſe, whoſe nobilitie ſurpaſſed all nobilitie on the earth; his fairenes exceeded the beautie of the lillies, and roſes; the ſplendour of his eyes dimmed and darkned the precious ſtones; his garments were more white then the ſnowe, and ſhyned like the beames of the Sunne; and his wealth was greater then of all the kinges in the worlde; his wiſdome was without cõpariſon, and his lipps diſtilled hony when heſpoke: his conuerſation was right honeſt and vertuous; his eſtate was honorable; and he was in all thinges ſo compleat, that it was great indiſcretion and follie to take any worldly man in his ſtead; Laſtlie, he praid her, that vntill he ſawe her, ſhe ſhould not diſpoſe of hir ſelfe: that ſhe ſhould remember her dutie; that ſhe ſhould loue him, and be vnto him obedient as a daughter ought. When Abra receiued this letter, ſhe tooke great comfort therein, and being inamored of the Spouſe which her father promiſed in it: ſhe reſolued to obey him and to remaine a Virgin.

The holie Biſhop Hilla: remained certaine yeeres in baniſhment, in which time there was ſomoned a Councell at Seleucia in Iſauria, which is a prouince of the leſſer Aſia, and he being alſo warned vnto it, made prouiſion of neceſſaries for the voyage. As he trauailed on the way, entring into a Cittie, a certaine damoſell named Florentia, whoſe parents were Gentilles, by hap being in that temple, preſentlie with a loud voice told who he was, and of his Holie, and vertuous life. Then forceablie preſſing through the middeſt of the people, ſhe fell at his feete, and would not ariſe by anie meanes, till the Holie Biſhop condeſcended to baptiſe her, which ſhe ſougth with manie teares. Afterward he baptized her, with her father and mother, hauing firſt inſtructed them in the Chriſtian faith, to the great ioy and reioycinge of S. Hilla: There he ſtaid a fewe daies, and afterwardes he went on his iourney. That Damolel viſited him in his Biſhoprick afterwarde and ſaide; that ſhe had more reaſon to ſtaie where he was, for that ſhe was regenerat by him, then to remaine where her father and mother lyued that did beget her.

After that, Hilla: came to the Councell, and was receiued of the Catholickes with incredible ioye. In that place manie matters were treated of, and handled, and the errors which the Hereticall conuenticle of Ariminum had receiued, were confuted; for in that councell, the Heretickes by might and ſubtillty preuailing, ſome thinges were ſet downe and ordered, contratie to the veritie of

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the Catholick faith: although the Catholickes had gainſaid and contradicted the ſame continuallie.

Hilla: and other Prelatts, ſeing that the affaires of the Catholickes ſtoode ſecure, in the preſent Councell of Seleucia, and that the moſt neceſſarie buſines was, to reduce the Emp: Conſtantius to the truth, who ſtoode all this time obſtinate in his error, hauing neere vnto him two heretikes, Vrſatius and Valens; It was determined he ſhould go to the Emperour to talke with him, as legat from the Councell, and ſo it was done. Hilla: being comme into the Emperors preſence; deſyred him to appoint, and ſett, men of Iudgment, and ſufficiencie, to be Iudges; for he would diſpute with Vrſatius and Valens; and he truſted in God to conuince them, with the truth, vpon which he relyed; and he hoped his maieſtie and all the world ſhoul ſee and perceaue, the blindnes and error, wherein they, and their teachers were. Thoſe two Heretikes hauinge notice of his requeſt, and fearing the domage and diſcreditt that might ariſe to them: ſollicited the Emp: before he gaue anie anſwere vnto Hill: that he would ſend him backe vnto his Biſhopricke in Fraunce. They were ſo importunat therein, that although the Emp: was reſolute and determined to heare the diſputation, and to followe the part that remained Victor, yet they obtained at the laſt, that Hilla: was ſent home to his Biſhopricke, which thing Hill: did, verie vnwillinglie but he could do no other. And he ſaid: that this was vnto him a newe baniſhment; For that, leauing the cauſe of God vndetermined, he could not bringe them to the diſputation, where he made full acount of Victorie: albeit, it was likelie, that although he had remained Victor, againſt his aduerſaries, yet litle good would haue ariſen to the Emp: who ſhould haue beene left in the hands, of the perfidious heretikes, to be againe deceaued.

There were others beſide, that drew the Emp: to the wrong waie; among whō was another fauourite of his called Saturninus, who was the cheife procurer of his baniſhment. He was Biſhop of Arles, who being preſent in a councell holden at Bytera, which was called for that entent, laboured the matter ſo, that Hilla: was baniſhed by decree of that councell. After which alſo he ſollicited the Emp: till he had cauſed execution to be done, according to the decree there made. The ſame Saturninus trauelled with Vrſatius and Valens that Hilla: ſhould be ſent back to his Biſhopricke. For they feared, if he returned to the Councell of Seleucia (in which before he had refuted the determination of the Conuenticle of Ariminum) he would proceed further; hauing not yet made the decree in the Councell, as they ſaid he had, and as he would haue done without queſtiō if the Emp: would haue permitted him, to returne thither. But therefore did the Emp: inhibitt him to go, ſo that he could not be preſent at the things eſtabliſhed in that Councell.

Hilla: returning into France, the ſhip wherein he was, arriued at an Ile called Gallinira, the which is in the ſea of Toſcana, and vnderſtanding it was vnhabited becauſe of the manie venimous ſerpents which were therein (it ſeemed a ſmaller danger to the holie Biſhop to combate with thoſe venemous beaſtes, then with the heretickes with whom he was in continuall ſtrife) reſolued to lande; although they that were in the ſhippe with him, were verie vnwilling he ſhould. He took his Croſier in his hand, and ſeing the ſerpens coming toward him, threatned them therewith making the ſigne of te Croſſe;

where vpon ſodeinlie they fled backward; and he followed and droue them to a ſteep and mountainous place of the Iland, where he pitched downe his Croſier in the gound, as a bound which the ſerpēts ſhould not after wards paſſe. And altough they are ſeene to ſwimme in the water, in the other parte of the Iland, yet are they not ſeene at anie time, to paſſe the boundes the holie man had ſet them. By this we may ſee how much the ſecond Adam Ieſus Chriſt ſurpaſſeth the former Adam. The firſt obeyd the Serpent, and the ſecond hath ſuch ſeruants, vnto whom the Serpents obey. The firſt Adam was caſt out of his ſeate, that is Paradiſe, by the meanes of a Serpent: And the ſecond dryueth the Serpents, out of their walkes, by his ſeruants. From that time this Iland was made habitable, and where before dwet Serpents, nowe inhabit men, vho laud, and praiſe the ſecond Adam Ieſus Chriſt, who worketh ſuch wonders hy the handes of his Saincts. Hillarie being retorned into his Countrie, the people receaued him with incredible ioye.

After a fewe daies, he went to viſit S. Martin; who was yet a Catacumen, that is ſo ſaie, was not yet baptyſed, but ſtayed the time of baptiſme, vntill he had bene ſufficientlie inſtructed in the faith; hauing alreadie merited to ſee Chriſt vnder the ſhape of a poore man, whom he had clothed with part of his owne apparell. He deſyred alſo to ſee S. Hillarie, whoſe learning, & vertue was famous ouer all the world. Martin being at that time lodged in a village of Pictauia, called Tegiacum, raiſed to life, a dead man, by the power of God, which miracle was publiſhed thorough all the cittie. A while after it came to paſſe, that the ſonne of a noble woman of the ſame place, dyed without baptiſme. The diſcomforted mother went to S. Hillarie, and fell at this feete, ſheding manie teares, and layd the bodie of her dead ſonne before him, vttering wordes that would haue ſoftened a hart of flinte. Among other ſhe ſaid. Martin being onlie a Catacumen, hath reſtored life to a dead bodie; Thou that art a Prelate, and haſt ſerued God ſo manie yeares, demaund of God alſo that my ſonne may returne to life, or at leaſt, that he may liue to be baptiſed, and then I ſhal remaine conforted, although he die preſentlie after: Thou art father of manie people, let me be mother of onlie one ſonne that I haue. Theſe wordes moued Hillarie to compaſſion exceedinglie. Forthwith in preſence of much people, he fell to prayer, with ſuch feruour, and efficacy, that the child by litle, and litle began to change the palenes, and deadlie colour, and a liuelie red came into his face; the cold members became warme; the eyes which before were ſhutt, did open; and the child alſo opened the mouth and ſpake: and in fine, before the holie Biſhop aroſe from his prayers, the Child was reſtored from death, to life: whereat the mother, and all the people preſent, reioyced exceedinglie.

God alſo wrought another miracle, by the hand of his ſeruant Hillarie, contrarie to the former; and it was thus. His daughter Abra hauing continued, in her purpoſe of Chaſtitie, till the returne of her welbeloued father; one atime ſaid to him, that ſhe much deſyred the Spouſe, which he promiſed her in his letter. He then knowing by reueuation from God, that ſhe was in the ſtate of Grace; fell to prayer, and obtained that which he requeſted: namely, that the maide without infirmitie, and (as it ſeemed) without griefe, might depart out of this life vnto eternall ioye. And ſo her ſoule went to

poſſeſſe

poſſeſſe the Spouſe, her father had promiſed; who alſo himſelf did burie her in the earth. This was as great a miracle, as the raiſynge of the childe, from death, for ſhe returned to that life in which ſhe might ſinne and offend God; but ſhe in dying, obteyned the life wherein ſhe could not ſinne. The holie Biſhop ſpent the reſt of his life, and the time he could ſpare (from his ordinarie, and needfull buſines) in wryting, wherein remaineth the euerlaſting memorie, of his notable eloquence, and profound and elegant ſtile, of which the bookes he wrote of the B. Trinitie, do giue teſtimonie, although it be ſaid, that he wrote them in the time of his baniſhment. He wrote vpon ſome Pſalmes of Dauid: vpon the Ghoſpell of S. Matthewe, and of other matters; whereby as alſo by his trauells, that he ſuffered, for the defence of the faith, and the Miracles he wrought, appeareth how high he was in the fauour of almightie God.

Thus he paſſed his life, and when the hower of his death came, which was ioyfull to him, gladfull to the court of heauen, but dolorous and ſorrowfull for his cittie, he moſt happilie rendered vp his ſoule to God. And after his bodie was laid in the earth, God ſhewed manie miracles by his meanes. One was, there was a yong man called Probianus, who was ſicke vnto death; whom his father made to be borne, to touch the relikes of the Saint, and forthwith he aroſe vp perfectlie whole. This yongman was afterwards Biſhop of the ſame Cittie of Poytiers, and would vſuallie remember and repeate this benefitt that God beſtowed on him, by the meritts of S. Hilarie. Two leepers that tooke of the earth of his ſepulchre, and laid it on their heades, recouered their perfect health. A yong woman that had her arme withered, was healed viſiting his ſepulchre. A blind man vſed ordinarilie to viſitt the Church of S. Martin; who likewiſe did manie miracles. It happened that he remained one night in the Church where S. Hillarie was buried, and hauind ſpent the night in prayer, he was reſtored to his ſiht, and was the firſt that ſawe the daie breake, and called vp the Prieſtes to mattins, which they vſed to ſaye in thoſe times at daie breaking.

Clodoueus King of France being to go to warre againſt the Heretikes, entred the Church of S. Hillarie to praie, and there came a ſhining raye from the heauens, with a voice, which willed him forthwith to depart, to ſet on his enemies and he ſhould obtaine the victorie: The good King did ſo, and was victorious, as the voice foretold him. So that it ſeemed S. Hillarie after his death, perſecuted ſtill the Heretikes.

Notable was the hap that befell to two marchants, who coming with their marchandiſe to the cittie, where S. Hilla: laie buried, the one ſaid to the other. Let vs make an offringe at the ſepulchre, as ſome Picture of waxe, that may be for vs both. Theſe wordes diſpleaſed the other marchant, although he ſeemed willing. To the ſepulchre they come, and offer the Image of waxe; which forthwith was deuided in the midle, and the one part remained there where they laid it, and the other piece was throwen a good way of. When the marchant that made the offring with an ill wil, ſawe this miracle; he confeſſed his ill intention, and perceiued, that for that cauſe the S. would not accept of his part, and repented him of his error, and before he departed from the cittie, he offred to the holie ſepulchre a guift of more valewe.

Fortunatus recounteth many others miracles, that God did and doth yet continuallie, by the meritts of S. Hillarie Biſhop, and Confeſſor, whoſe glorious paſſage out of this life was on the 13. daie of Ianuarie, in the yeare of our lorde 369. Valentinianus beinge Emperour (Trithemius ſaith it was the yeare of our lorde. 371. Onufrius ſaith 352.) The Churche Celebrateth his feaſt the daie following, that is to ſaie; on the 14. daie. for that the Octaues of the Epiphanie fall on the 13. daie.

The life of S. Felix, Prieſt, and Confeſſor.

HAppie doth the Holie Ghoſt in Eccleſiaſticus call him, that hath not ſorrowe of mynd and falleth not from his hope. Some men are ſo impatient in their tribulations which God ſendeth them, that they complaine of him as thoughe he had done them great iniurie, and do ſo nourrish in their myndes diſcontent, and ſorrowe, that ſometimes they fall into deſperation. One cannot call them fortunate but diſgraced, not happie, but vnhappie and miſerable. But thoſe that ſupport with patience the like afflictions, and giue thancks therefore to God, knowing that all cometh from him for their profitt and good, theſe be happie and bleſſed in ſuffering tribulation, cheerefully for the loue of Ieſus-Chriſt, as S. Felix did, not only Felix; or happie in name, but alſo in ſuffering couragiouſly for the loue of his Sauiour, as you ſhall read in his life, written by S. Paulinus Biſhop of Nola, and by Venerable Bede, as followeth.

S. Felix was borne in the cittie of Nola in Cãpagnia, his father was of Syria and was called Hermias, who left at his death great ſtore of riches, which were deuyded betwene Felix, and another brother he had, who was called Hermias, after his father. This Hermias followed the wares in the courte of the Romaine Emp: Felix was deſirous to follow the warfare, but not of the Emp: of this world; but of the King of heauen; he tooke orders, and paſſing fron one degree to another, he was made Prieſt. In his time was a verie ſore perſecution againſt the Chriſtians, and officers came to Nola, to aprehend all the Chriſtians that could be found there. There was at that time, an old man of great hollines called Maximus, Biſhop of that cittie, who ſeing they entended to impriſon him, and remembring the wordes of Chriſt, in S. Mathewe that ſaith; *When they ſhall perſecute you in one cittie, flye into another*, put it in practiſe. The holie old Biſhop departed in ſecret maner from Nola, and left S. Felix to diſcharge his place and office (putting him in minde that he ſhould haue a care, of the honor of God, and of the good of his neighbour) for that he being a yong man, was better able to beare out the brunt of the perſecution. Felix accepted of the charge, and was very diligent to encourage the Criſtians, aduiſing them that they ſhould conſider the groſſe blindines of the Idolaters, which adored things made with handes as their godds. This cauſed him to be knowen, of the perſecuting officers, who tooke and put him in a moſt dark dongeon, loaden with bolts ad manicles of Iron, and they made him ſtand barefooted vpon broken Oyſter-ſhells and Tile-ſheardes; a great and grieuous torment.

Maximus fled to the top of a hill, and although he was at libertie, yet ſuſteined he aſmuch affliction, as Felix did in priſon. It afflicted him to thinck of the

of the eſtate of his flock, honger tormented his body, and for that it was winter, the cold wel nighe extinguiſhed the litle naturall heat that remained in him, being feebled with old age; ſo that for very weaknes, he fell half dead in a place full of buſhes and thornes. But God who is mercifull, would not forſake nor relinquiſhe his ſeruant in this diſtreſſe, but ſent an Angell to the priſon where Felix was, and bad him to ariſe from that place. He was in doubt to do ſo, thincking it might be an illuſion and deceite of the diuell, but the Angell comanding him ſtill to depart this priſon, he aſſayed to ſtand on his feet, & ſodeinly all the bolts and irons that were vpon him fell to the ground, and he remained free; the Angell going before, he paſſed thorough the watche, all the dores opening of their owne accord. The Angell wental waies before him, and guided Felix to the hill where the holy Biſhop laye at the point of deat. When Felix ſaw him, he had great compaſſion, and lifred him from the ground, but he could not by any meanes, get life almoſt at all into him, wherefore he fell to prayer, the only refuge of afflictions; in which caſting vp his eye, he ſaw a bunch of grapes, hanging on a thorne, which came from the land of promiſe, euen from heauen; Felix tooke the grapes, and cruſhing them with his hand with difficultie, made the ſweete moyſture to enter into his mouth, which aſſoone as the holy old man taſted, he came to himſelf, opened his eyes, and weeping complained tenderly on Felix and ſaid; why ſtayedſt thou ſo long, my ſonne, for God told me that thou ſhouldſt come to relieue me. Felix excuſed himſelf, as well he might, and there they two had ſundry and compaſsionate ſpeeches mixed with teares, for the afflictions wherein the people of God remained: and both of them reſolued to returne into the cittie.

The good Felix laid the bleſſed old man his ſhoulders, hauing no better meanes to effect it; and not only bore him into the cittie, but placed him alſo in ſaftie, in the houl ſe of a vertuous widowe, where he remained ſafe till the end of the perſecution. Felix hauing prouided for the ſecurity of the Biſhop: returned to his owne houſe where he ſtayed certaine daies with an old woman that attended him. But after the Church was reſtored to peace, by reaſon the Tyrants were departed from thence: the valiant warriour of our Lorde iſſued out a freſhe, with greater courage then before, preaching the faith of Ieſus-Chriſt publiquely in the ſtreetes; encouraging the Chriſtians, whoſe mindes had beene danted by the foreſaid perſecution. The report hereof coming to places adioyning, it cauſed the Tyrants to returne to Nola to ſeeke Felix, & they coming to the towne made haſt to the ſtreet where as he was. The firſt mā of whom they inquired for him was Felix himſelf, who anſwered them, that Felix was not farre off. They lefte him and asked of another for Felix, and he told them that they had ſpoken to Felix themſelues euen now. In the meane time, Felix was gone out of the ſtreet, vnderſtanding the cauſe of their inquiry, and while the officers went vp and downe ſerching for him, Felix came to an old wall in the cittie, & thinking it a fit place to hide himſelf, he went between the breaches of the wall. Aoſſo as he was gone in, it pleaſed God, that on a ſodaine there were gathered together a multitude of Spyders: who with their webbs couered the breache in the wall. One that ſawe Felix enter in, told the ſearchers who were not farre off, and they veiwing the place full of cobwebbs ſaid one to another: who ſaith Felix is gone in heere? they do but mock vs: here

cannot enter in a flye much leſſe a man, but he ſhould be ſeene; and ſo in an anger they went to ſeek him in another place.

Of a truth this is a moſt meruailous thing, that ſometimes the thickeſt walles and multitudes of men, are not able to hold out the enemis to enter a cittie, neuertheleſſe, a ſpiders webbe is ſufficient to defend an vnarmed man from many ſoldiers armed with weapons. Vpon this S. Paulinus who wrote his life ſaith in this place. The man truly that hath Chriſt Ieſus in his company, a ſpiders webbe is a wall fortified vnto him, but the fortified wall will not defend the man, who is not defended by Chriſt. When the ſoldiers were gone, Felix departed from thence, ſinging this verſe of Dauid. *Although I walk in the midſt of the ſhadow of death, I will feare no euill our lord being with me.* He looked then for a place more ſecure which was a pryuate houſe, where he ſtayd three monethes ſecretly without the companie of anie man; where God alſo fed him by the meanes of a good vertuous womā, who not only kept Felix ſecret without manifeſting him to anie, but guided & inſpired by God, ſhe brought him victualls and departed. Saint Paulinus affirmeth, that this woman did not knowe what ſhe did, the wiſedome of God ſo directing her. Three monethes beinge ended Felix had a releuation from God, that the perſecution was ceaſed, wherefore he came abroade, and the citiſens made as great ioy, as though he had come from heauen. Within a fewe daies after, the Biſhop Maximus of whom mention is made before dyed, and the people with one conſent, would haue choſen Saint Felix to that dignitie, who would not conſent thereto, ſaying, that in the citty was a Prieſt named Quintus that was made Prieſt ſeuen daies before him, and aſwell for that, as alſo for that there was in him fitte quallities to be required in a Prelate, they ought to chooſe him rather, and ſo Quintus was choſen Biſhop, and Felix remained ſtill as at the firſt, an inſtructor of the ignorant in faith and Chriſtian manners.

Saint Felix was verie riche and had great poſſeſſions, but in the time of Perſecution all was confiſcat. His frendes perſwaded him that he would vſe the meanes to recouer his goods which they ſaid was eaſie to do by way of Iuſtice: but he made them this anſwere, that ſeing he had loſt his goods for the loue of Ieſus-Chriſts God would not be pleaſed if he recouered them by ſuite in law. For which cauſe he liued in poore eſtate manie yeeres, vntil the time that being full of dayes, and of vertuous life he dyed of ſicknes, & paſſed from this earthlie life to eternall ioye. His body was buried neere to the cittie Nola in a place called Pincis, where a Church was builded vnto him, and where God by meanes of his Saint wrought manie miracles and wōders. The death of this bleſſed Confeſſor, was one the 14. daie of Ianuarie in the raigne of the Emperor Diocleſianus, and yere of our Lorde 288. or thereabout, and one the ſame daie the Church maketh his comemoration. Of Saint Felix make mencion Saint Aug. epiſt. 137. in the 16. cap. de cura pro mortuis. Greg. Turon: cap. 104. de gloria confeſſ. and Vſuardus and Ado in their Martyrologies.

The

The life of S. Paule the first Hermit.

THe ſollitarie man ſhall ſit downe, and hold his peace, for he ſhall lift himſelf aboue himſelf, ſaith the prophet Ieremie in his lamentations: which is aſmuch as if he had ſaid; The moſt conuenient meanes for a ſoule to aduance his deſire towards God, is to ſeek ſollitarines, and there to conſerue himſelf after he hath attained thereto. Many of the holie Saints vnderſtood well this verity, who wholly to reſigne themſelues ouer vnto God, ſeperated themſelues from the world entirely, that they might meditate continuallie on him, fixing all their thoughts and cogitations vpon him. S. Paule the firſt Heremit was one of theſe, whoſe life was written by the glorius Saint Herome, in this maner.

IN the time of the Emperour Decious and Valerianus, there was raiſed a very great perſecution againſt the Chriſtians thorough out all the worlde, but eſpeciallie in Thebayda a prouince of Egipt, neere to the riuer Nilus. The officers of the Emperour (or rather of the deuill) ſearched out the Chriſtians verie diligently, not only to depriue them of their bodeily life, but alſo of the life of their ſoule, enforcing them by moſt cruell torments and helliſh deuiſes (as muche as lay in them) to deny their faith. This was moſt aparant by one, whom they forced to ſtand vpon pikes of Iron called Triboly, and broken tiles, and rowling him theron wounded all his bodie. Theſe torments not ſufficing to make him deny the faith of Ieſus-Chriſt, they anointed him all ouer with hony, and hauing bound his handes and feet, they ſet him in the hot ſunne, to the end the waſpes and flies might torment and ſting him. They laid another in a delightfull garden (but bound hand aud foote) in a pleaſant and ſoft bed, decked with floures and roſes; then they brought vnto him a beautifull, but a laſciuious curtiſan, that might entiſe him to ſinne: who not only allured him, with flatteringe and wanton ſpeaches, but alſo with diſhoneſt embracements, and filthy behauiour. The valorous martyr perceiuing the danger, and finding no other meanes to deliuer himſelfe from this iminent perill, bitt of his tong, and all bloodie as it was, ſpit it forth in the harlots face; who aſhamed, and confounded therewith departed, and the martyr remained victorious.

Theſe thinges and the like were done in Thebais at ſuch time as Paule was fifteene yeeres old; who fearing to fall into the like dãger, eſpecially he doubted that the husbband of his ſiſter would for the gredines of his poſſeſſiõs, geue notice of him to the tyrant, whereby his life might be ſhortened & he enioye his goods, not a whit reſpecting the teares of his owne wife, which was ſiſter vnto Paule, who beſought him continuallie not to deale ſo with her brother, againſt the lawes both of God and man, which hake ſuch inhumane cruelltie, yet he perſeuered ſtill in his damnable intent to perſecute him. Herevppon Paule reſolued to leaue, and forſake all his worldly goods, and to go liue amõg wild beaſtes, thincking to find them more mild to him, then men. Being come into the deſert, he found a caue verie fitt for his purpoſe, it was neere to a fountaine of water, and a palme tree hard by. This place lyked him ſo well, that he determined to ſpend his life there, and to vſe the fruite of the palme for

his dyet; the leaues for his aparell; and the water of the ſpring for his drinck. Glorious Paule lyued in this ſorte 98. yeares. Let no man maruell at this, ſaith S. Herome, for Chriſt and his angells be my wittneſſes, that I ſawe two hermits in the deſert of Syria, whereof one was incloſed in a caue 30. yeares, all which time he liued with courſe bread made of barley and troubled water. The other had his dwelling in an old ceſterne, and his meat was euerie day fiue dry figgs, and nothing elſe.

At the ſame time that Paulus lyued in the deſert, there likewiſe liued S. Antony the monck who was 90. yeres old. On a day this thought came into his mind, that there was not ſuch another that had ſtaid ſo long in the deſert, as he had done. It was reueiled vnto him that there was another more perfect then he, & that he ſhould go ſeeke him. The good old man took his iorney for that purpoſe, without delay, ſuſteyning his feeble body with a litle ſtaffe. As he trauailed, he ſawe a creature, which was halfe a horſe and halfe a man, ſuch as the poetrs call Centaury. Antony made the ſigne of the Croſſe on his forehead, and asked that creature if he knewe in what part of the deſert dwelt one of gods ſeruants. The creature ſpoke as it were ſome what betweene his teeth, but not intelligiblie, ſo that it ſeemed he rather cryed like a beaſt, then ſpoke. Yet pointing with his right hand he ſhewed the way to the bleſſed old man, and then he began to run ſo ſwiftly, that hee was ſoone out of his ſight. It is not certaine whether this was an illuſion of the diuell to put him in feare, and ſo to hinder his voyage, or els, whether that deſart bringeth forth ſuch mõſters. But certaine it is, that the philoſophers will not grant, that there be beaſtes halfe men, and halfe horſe. They that ſay they haue ſeene them, were moued there vnto; for that they ſawe a man on horsback, a far off, & ſeing it no more plainly, pictured the monſter in this ſorte, in their imagination; and ſuch ſeemes this illuſion of the deuill to be.

S. Antony going on his way, and maruailing at this he had ſeene, being come to a deep valley, he beheld a man of a verie lowe ſtature, that had a crooked noſe like the beak of the foules of prey, with two litle hornes on his head, and with feete like a goat. Antony was afeard when he ſawe this monſter, and made the ſigne of the Croſſe, but the dwarffe ſpred his armes againſt him, in ſigne of peace, and profered him dates. Antony ſeing that, was ſomewhat quieted, and aſked him what he was; the dwarffe anſwered: I am a mortall creature, and one of the inhabitans of the deſert, whom the people (deceiued with the errors of the gentiles) calle Fauni, Satiri and Incubi, and adore as Gods. I am come to thee as Embaſſadour from our nation; to requeſt thee, that thou wilt pray to the vniuerſall God of all, and our God alſo, whom we knowe to be moſt gratious, that came from heauen into this world for the ſaluation of all mankind, whoſe name is knowne thorough al the earth. Whiles the monſter ſpoke theſe wordes, the good old man ſhed teares abundantly, reioycing to heare our Sauiour honored; & ſtriking his ſtaffe on the gound ſaide: Woe be to thee thou cittie of Alexandria, who denying to adore the true God, holdeſt mõſters, and portents like to this, for Gods; W o vnto thee ô adulterous cittie, in which the deuills doe make their habitation. How canſt thou be excuſed, ſince the beaſtes acknowledge & confeſſe Chriſt; and thou denyeſt him, and adoreſt the ſame beaſts? The venerable old man had ſcarce ended and finiſhed his ſpeach,

but

but the monſter began to run light, and ſwifte as a foule. Let none wonder hereat and take it as a fable (ſaith S. Hierome) for all the world doth witneſſe, that one of theſe monſters was brought aliue to Alexandria, to the Emperour Conſtantinus, and was ſeene of all the people; and after it was deade it was bowelled & preſerued, and caryed into diuers partes of the world, to be ſeene.

Antony going on his iourney, had walked about a whole daie, ſeing nothing but the foote ſteps of beaſtes. Then came the night which he ſpent for the moſt part in prayer; and on the next daie walking not far, he came neere to a caue, to which liſtening diligentlie, if he could perceiue anie thinge within, at laſt he eſpyed a light at one corner thereof. The holy man was in doubt whether it were beſt, to go in, or to call. While he thus doubted with himſelfe, on a ſodaine the dore was bolted, and he ſhut out: Then Antony perceiued that there was the holie man he ſought, to whom he had directed his iourney. Caſting himſelfe on the ground with humble an compaſſionate wordes, he beſought him to open the dore ſaying: Thou knoweſt who I am, and from whence I come, and although I am not worthie to ſee thy face, neuertheleſſe, I will not depart till I ſee thee. Thou receaueſt the beaſtes, who find lodging with thee, wherefore doſt thou put Back me, that am a man? I haue ſearched diligently to find thee, and by good hap I haue found thee, and why dooeſt thou not giue me entrance into thy houſe? If I cannot obtaine to ſee thee whileſt I liue, take it for certaine, I wil remaine, at thy dore vntill I dye, and thou ſhalt haue the paines to bury me being dead, for that thou wouldeſt not ſee me aliue.

Theſe wordes ſpoke the bleſſed old mand Antony, mingling euery word with ſighes, for the great deſire he had to ſee Paul the ſeruant of God, who hauing the dore betweene them, aunſwered within in this maner: O bold man that thou art, why doeſt thou ſeeme to beg, and yet threaten, pretending force, and yet ſheddeſt teares? If thou come to dy here, why doeſt thou maruell that I am ſo loath to lett thee in? and with theſe wordes he opened the dore. The bleſſed old fatehrs looking one at a nother, with great wonder embraced and ſaluted by their propter names, as though they had bene of long acquaintance, iointly praiſing and thanking almightie God. They ſitting together neere the fountaine, Paul began in this ſort. Behold now the man whom thou haſt ſearched after with ſo great toile in the deſert, ſee his members and limmes, now euen rotten and conſumed, and all his haire white as ſnowe, ſee him that ſhall very ſhortelie turne to duſt. But becauſe all trauaile is ſupported by charity, ouer and aboue the toile thout haſt taken to find me, take a liltle more I praie thee, and tell me howe matters paſſe in the worlde: who ruleth the Empire, and whether there be any Idolaters remaining? Of which Saint Antony made ſome litle ſpeeche, and after enformed him of his owne life, and of the occaſion that cauſed him to come into the deſert to liue, and how long he had ſtaid therein. Being in this comunication, there came a Crowe and ſatt on a tree thereby who flying ſoftlie neere vnto them let fall a whole loaffe, and went away; then ſaid Paul to Antony. Bleſſed be God that hath ſent victualls for vs to eate: know brother Antony, that it is 6. yeres ſince this crowe hath euerie day brought me halfe a loaffe, but now at thy coming our Lord hath doubled our prouiſion. Both rendered thanks vnto God and then ſtood they a while in ſtrife for humility

militywho ſhould firſt deuyde the bread. S. Paul ſaid that S. Antony ſhould begin, for that he was a ſtranger, S. Antony ſaid S. Paul ſhould begin, for that he was more ancient. At laſt they agreed that both at once ſhould hold the bread, and each take his parte vnto him, and ſo they did. After they had refreſhed themſelues therewith, dronck of the water of the fountaine, and giuen thancks to God, the night came which they ſpent in prayer, and the next daie returned to their vertuous and brotherlie conuerſation.

S. Paul ſaid to S. Antony, my brother: long ſince haue I knowne of thy habitation in this deſert, and our Lord promiſed me that I ſhould ſee thee before my death. Now the time I haue ſomuch deſyred is come, in which my ſoule ſhalbe deliuered from the priſon of my body. God hath guided thee hither, that thou maieſt burie my body, and couer earth with earth. Antony heraringe this, made great lamentatiõ, and deſyred him with many teares that he might paſſe out of this life with him, and goe in his company. To whom S. Paul ſaid. It is not well ô Antony, to deſyre that which God hath not apointed. It is good indeed fort thee to be deliuered from the priſon of thy body, and to follow the immaculate lambe Ieſus Chriſt, but it is neceſſary, for the good of thy bethren, that thou ſtay yet a while with them, and giue them good example. And if it be not troubleſome to thee to goe, I pray thee fetch me the Mantle which Athanaſius gaue vnto thee, wherein thou maiſt wrap my body before thou doeſt bury me. S. Paul ſpoke not this for that he regarded, whether his body became, duſt either couered, or vncouered, hauing had ſo long time no other clothing but the leaues of the Palme, but the cauſe was, for that S. Antony not being preſent at the time of his death, might be oppreſſed with leſſe ſorrow. Antony had much marueille when he heard Paul mention Athanaſius, and the mantle, for the matter was pryuate and ſecrett betwene them two, which cauſed Antony ſeing God had reueiled it to Paul, not to deny or cõtradict him; but drawing neere to Paul, lamented, and wept, without ſaying any one worde but kiſſing his handes and eyes, returned to his monaſtery: and ſuch deſire had he of ſpeedy returne, that although he was old and feeble, he enforced himſelf to go verie faſt. Being come to his monaſtery, two of his diſciples who gaue attendance on him, came to meete him, and ſaid: where haue you bene Father? To whom he anſwered, woe to me miſerable ſinner, who falſelie am called a religious man: I haue ſeene Helias, I haue ſeene Iohn Baptiſt in the deſert, & more, I haue ſeene Paul in Paradiſe. The bleſſed old man ſaid no more wordes, but bowing down his face and ſtriking his breaſt, went into his cell, and brought the Mantle: and to his diſciple (asking him what he ment by this dark ſpeach) he ſaid there is a time to be ſilent, and a time to ſpeak.

Hauing taken a ſmale refection, he went back on his iourney, thinking alwaies on Paul. He doubted) as indeed it came to paſſe) leſt Paul ſhould depart this life in his abſence. Hauing trauailed one whole day, and part of another, being within three houres iourney of the caue of Paul, he ſaw his ſoule as white as ſnowe, aſcend into heauen with a glorious litght, accompanied with Prophets, Apoſtles, and a great multitude of Angells. Antony ſeing this fell on the ground, and threw ſand on his head ſaying: Ah Paul why doeſt thou leaue me? why doeſt thou depart, and I not take my leaue of thee? So long ere I knewe thee and ſo ſoone to looſe thee? S. Antony was wont to ſay afterward, that

that he passed the rest of the waie so swiftly, that to his seeming he flew till he came to the caue. When he came thither he sawe the body of S. Paul on both his knees, his hands stretched toward heauen, his face looking vpward, so that he thought he was aliue, but coming neerer, he might see him to be dead, for that he perceiued not the sighes which he vsed to poure out when he prayed; and yet it seemed the dead body praied to almithie God. Antony embraced the blessed corps, and kissed it oftentimes shedding many teares, and then he caried it out of the caue in his armes, and although he was alone, yet said he all the Psalmes and Himnes that Christians vse to say for the dead. Hauing ended them, he studied how to burye him, and he could not deuise any meanes to make the graue. To returne to his monasterie he feared to leaue the corps of the blessed man alone, for that it was three daies iourney, and also he thought the time lost to staie still, hauing no meanes in this place. At last he resolued not to leaue it, speaking thus to God; Lorde, here wil I dye euen by thy champion, here wil I yeld vp my breath, and so my soule shalbe happye; In the time that Antony talked thus, behold two lyons came thorough the forrest runninge apace, which when blessed Antony sawe, he stood in some feare of them; but lifting vp his hart to God, and calling on him for help, they drewe neere to him like two meeke lambes; Coming hard to the dead corps of Paul, by their roaring they shewed that they lamented his death, in such manner as they could. In a place not farre off, they began to throw out the earth, and made a pitt capable of a mans bodye. Hauing finished their woorke, they came nerre to S. Antony wagging their eares, and bowing downe their necks, licking his handes, and feet, and as it seemed they demanded wages for their worke. Saint Antony thought that they demanded his benediction, wherfore lifting vp his eyes to our Lord, and giuing thankes he said: Thou Lord without whose prouidence a leafe of the tree is not mooued, nor the least byrde dyeth, giue to these liuing creatures which honour thee, that which is conuenient for them, and blessing, gaue them a signe with his hand to departe, which they instantly did.

Antony took the dead bodie, and laid it in the graue, he couered it with earth after he had wrapped it, in the Mantle which he brought, and took off the vesture or Palme, vnto which he remained sole heire and possessor. This being done, he departed to his Monasterie, and tooke the vesture, and told his disciples how al thinges had passed. For testimony of the truth, vppon the solemne daies of Easter and Pentecost, he was apparilled with the vesture of Saint Paul. His disciples did not only giue creditt hereto, but also the whole Catholique Church, gaue beliefe and creditt to Saint Antony, in such sort, that onely on his word, without any other witnes of man, it did canonize Paul for a Saint and kept the day of his dsath holie. Of such importance is the report of such a Saint as Antony was.

Saint Hierom in the end of this historie saith: I would aske one question of them that be riche, who know no end of their goods, who build princely and royail pallaces, who heape and hord vp aboundant treasors, and are holden to be in happy estate. This I saie is it, that I would aske them, if they were so happie as was S. Paul the Heremit? They drinck delicate wines in wssells of gold; and he did stanch his thirst with water of the fountaine taken with

his hand: they go aparailled in veſtures of ſatten embrodered, and he had not ſo much as a garment of ſackcloth. If you reſpect the outward thinges only, it will ſeeme Paul to be vnhappy, and theſe men happy. But if you haue a further conſideration, you ſhall ſee Paul aſcend to heauen in his pouertie, and the rich with their riches (if they vſe them not wel) deſcend into hel. Paul in his nakednes was clothed with Chriſt, and they being daintily apparailled haue loſt the garment of Chriſt, which is Charity. Paul was couered in his graue with earth, and ſtayeth to be raiſed at the generall reſurrection vnto glory; and they being couered with moſt curious Marble ſtone, remaine there to be burned with perpetuall fire of hell, at the coming of Chriſt to iudgment. If they would take more care to ſaue their ſoules, then to conſerue their riches, they would diſtribute them to the poore (which is the meanes they haue to purchaſe heauen,) as Paul hath done. By whoſe meritts and interceſſion God grant vs his glorie. This Glorious Saint dyed as Vſuardus ſaith, on the 10. of Ianuarie in the yere of our Lord. 343. in the time of the Emperor Conſtans ſonne to Conſtantinus Magnus. The Church celebrateth his feaſt on the 15. daie of this moneth, for that the former daies are otherwiſe full. Pope Gelaſius in a Councell of 70. Biſhops, among manie liues of Saints which he alloweth, and aproueth, doth allow this life of Saint Paul the firſt Heremitte, written by S. Hierome. It is ſaid that in Venice in the Church of Saint Iulianus, is the body of Saint Paul, but without his veſture. The Romane Breuiarie ſaith, that Saint Paul was 113. yeres olde when Saint Antony viſited him, and when he dyed. And that Saint Antony himſelfe was 90. yeres olde.

The life of S. Maurus Abbot the, diſciple to S. Benedict.

ALmigthie God comending the patriarch Abraham for the prompt obedience he shewed, in leauing his owne country, his kins folk and friendes, and the houſe of his father to obey his commandement, and trauailing like a pilgrim one while in this countrie, another while in that, ſaid to him on a time, as we read in the book of Geneſis. Thy Generation ſhalbe as the duſt of the earth. *As if he would haue ſayd. They that shall diſcend of thee shalbe ſo many, as be the ſandes of the Sea, and the Starres of heauen; and if any can nomber the Starres of heauen, or the Sandes of the Sea, they may alſo nomber the Generation that shall come of thee. The ſame may be ſaid of the Glorious Father ſaint Benedict, for he forſock his country the houſe of his Father, and himſelfe alſo, to follow Ieſus Chriſt: for which cauſe was granted vnto him, the moſt aboundant generation of many religious men, of whom diuers that made profeſſion of his order, were Popes, ohters Cardinalls, many more Biſhops, others Martyrs, others Confeſſors, and ſome others Doctors and Tearchers, one of wich number was the Glorious S. Maurus Abbot, S. Benedict his diſciple, and one of them that were deere vnto him, and in whom he putt great affiance. His life was written by Fauſtus his fellowe diſciple.*

SAincte Maurus deſcended of the noble ſtock of the Senators of Rome. His fathers name was Eutychius, and his mothers Iulia. Maurus being yet a child was recommended by his father vnto the bleſſed S. Benedict, to be inſtructed

ſtructed and brought vp in a Reguler life; & this was the meanes by which he attained to be ſo holie a man. S. Benedict was acuſtomed in the time of Lent, to leaue off the habite and hoode of a Monk, contentinge himſelfe with the haire cloth which he ordinarily wore, and he made but two meales in one weeke; The ſame cuſtomes did Maurus keepe, & that which he vſed at that time being but yong, he obſerued and kept, all the time of his life. S. Benedict was wont to ſleep but litle, eſpecially in Lent. Sometime he ſlept either leaning to a thinge by chance, or els as he ſatt; and when the other Monks did newly riſe, he had already ſaid a great part of the Pſalter. Theſe thinges did S. Maurus alſo. Beſide the ordinary ſeruice, he would kneele euerie daye two houres in Mentall Praier, and ſo did Maurus alſo, who for that he did ſeake to imitate him ſo much, S. Benedict loued him aboue all his other diſciples. S. Benedict was wont to ſay (without naming him) I haue ſeene in my time a religious man, that in his youth is come to the top of Perfection.

One a time they brought to S. Benedict a child lame, and domb, that he would make his praier to God for him, and reſtore him to health. And for that he was abſent, they meeting S. Maurus coming out of the dores, requeſted him to do that which they would haue had his Maſter to doe. He being much troubled therewith excuſed himſelf, but they were importunate, and with great lamentation fell at his feet. Thether came many other religious men, who deſired him alſo to praie for the litle child; S. Maurus did ſo and laid on the ſike child, a Stole which S. Benedict had giuen, at ſuch time as he was made Deacon. After he had praied, on a ſodaine the ſick childe was reſtored to health, and began to ſpeak in the ſight of them all. When S. Benedict vnderſtood this, he made account of him no more as his diſciple, but held him as his brother and equall. S. Benedict ſending Placidus his Diſciple with a veſſell to drawe water out of a riuer, by miſhap he fell therein; The holie Saint vnderſtanding the ſame by reuelation, ſpake to Maurus to goe vnto the riuer and to help him out: Maurus went, and ſaw him ſtryuing with the waues a good way within the riuer; wherupon he walked vpon the water and ſunck not, and taking hold of Placidus drew him forth.

On a time came certaine meſſengers to S. Benedict (ſent from a great Prelate of France) which prayed him to ſend ſome of his Religious men, to founde a Monaſterie of his order. The meſſage being receaued, it was thought that S. Maurus would be the fitteſt to perfome it; and ſo it was apointed. With him were ſent four other Moncks called Simplicius, Antonius, Conſtantinus, and Fauſtus, who wrote this his life. Maurus went on toward his iourney, and caryed with him the rule, wrytten with the hand of S. Benedict. The firſt day after his departure, there ouertook him a meſſenger ſent from S. Benedict, who deliuered him a letter from his Maſter, and a litle Croſſer in the which there were diuers Reliques, that is to ſay. Three litle pieces of the Coffe of Chriſt, and ſome bones of S. Stephen, and of S. Martin. In the letter he wrote that God had reueiled to him, that he ſhould ſee him no more in this life, and therefore ſent theſe preſents, as tokens and pledges, of the loue he bore vnto him. He alſo gaue him warning that he ſhould endure many afflictions in his iorney, but he requeſted him to beare them couragiouſſie, for they ſhould haue a good end at the laſt. Much agrieued was Maurus when he vnderſtood that he ſhould ſee

him no more: neuertheleſſe, he returned an anſwere, and followed his iourney. Maurus had in his company the Embaſſadors that came for him out of France, of which one was an Arch-Deacon called Flodogarius, and a lay knight that was Stewarde to the Biſhop, and was called Harderadus.

It came to paſſe that being come to Vercells, Harderadus fell from the top of an high Tower, and was at the point of death with the fall, and paſt hope of remedy. Maurus made his prayers for him, and laid vpon him the relique of the Croſſe that S. Benedict had ſent him, and he was forth-with reſtored to health. In this ſame iourney as he went, he healed one that was borne blind in the Church of Saint Maurice. In another Village a litle childe (ſonne to a ladie) being dead, Saint Maurus by praier and the ſigne of the Croſſe, rayſed him to life. This childes name was Eligius, and was afterward a Monck in the Monaſterie Lirinenſis. In the towne Altiſiodorum he viſited Romanus a Monck of the order of Saint Benedict, who had founded a Monaſterie in a place called Fons Regius. Theſe two ſeing one another, embraced with great affection, and while they talked together Maurus began to weepe, and to Romanus that asked him the cauſe, he ſaid. To morrowe Saint Benedict father to vs both ſhall paſſe out of this life, and with that both of them burſt forth in teares abundātly. This matter priuate to them two being opened to their company, they aſſembled the next day (being Eaſter eaue and the 21. daie of March) with the Monckes of the Monaſterie of Romanus, and all they together performed the funerall rytes of Saint Benedict, with the Pſalmes and prayers vſed to be ſaid for the departed. During the time they ſaid the office: S. Maurus was rapte in ſpiritt, and ſaw the Monaſtery of Saint Benedict, and out of his Cell he ſaw a waie to begin, which ſtretched to heauen toward the Eaſte, hanged with carpetts and repleniſhed with many lightes. Thereby ſtood a man of a venerable aſpect and Maieſtie, of whom S. Maurus demanded what that way might be, who anſwered him. This is the way by which the ſoule of Saint Benedict went with great ioye vnto heauen. Afterward S. Maurus recounted this viſion to the great ioye of all the company, who were before verie heauy in mind and diſcomforted.

Maurus taking leaue of Romanus departed, and being come to the cittie of Aurelianum, they were certified that the Biſhop (at whoſe deſire they had made this long iourney) was dead. The Biſhops name was Bertigramus, whoſe death Maurus tooke verie heauily, and ſo did all the company. At laſt they reſolued that Maurus ſhould ſtay there, and the meſſengers ſhould go to try the Biſhops mind who ſucceeded the other, and ſee if he would build the Monaſterie. The Biſhop receaued the meſſengers when they came to him verie louingly, and ſo the Archdeacon and the Steward were confirmed in their former offices. But when they treated of the coming of Saint Maurus and building of the Monaſtery, the Biſhop anſwered not to the purpoſe, nor as they deſired, ſaying he had neither time nor fitt oportunity to do it. This was the prouidence of God for that the Monaſterie, ſhould be built in a farre more conuenient place, which came thus to paſſe. King Theodebertus reigning in France, had a fauourit called Florus that was kinſman to Harderadus, one of the meſſengers that were in the company of Maurus. Harderadus, had told Florus of the coming of Maurus, & for that Florus euen from his childhood (notwithſtanding that the king perſwaded

ſwaded him to take a wife, his firſt being latelie deade) had an inclination to a relgious life, reſolued to giue all his welth and goodes vnto S. Maurus: and to make himſelfe and his only ſonne of eight yeeres old Monckes. He made the king priuie to his intent, who although he was ſorrie he ſhould be depriued of a man of ſo notable quallities, if he departed from his court, was yet at the laſt contented, ſeing that Florus was ſo determined.

The goods and poſeſſions of Florus lay in the Biſhopricke of Andegauum, and he mooued Maurus to goe thiter, which he did, and order was giuen to build a Monaſterie. The work being begun, and coming to a good height, God ſuffered the maſter workman (that thereby the good deſires of Florus and other might encreaſe) as he was one daie aloft on a ſcaffold to apoint ſome things to be donne, to fall one certaine ſtones lying on the ground, and was all bruiſed to death. This miſhap made many of the workmen to alter their mindes. The body all ſhattered with the fall was caryed into the chapell of S. Martin, which was firſt built. Maurus and Florus which were in one Cell, ſtudying & reading the Holie Scripture came thither; When Maurus ſawe the dead body, he fell on his knees before the Aulter, and hauing prayed he aproached to the dead corps, ſigned it with the ſigne of the Croſſe, and calling him by his name ſaid: Langiſus ariſe in the name of our Lorde, and make an end of thy work. When he had ſaid; he that was dead aroſe aliue, and ſounde, and opening his eyes he maruailed to ſee himſelf in that place. Maurus ſaid to him. Thon cameſt not hether on thy feete, but thou waſt caryed to this place, go & rẽder thanks to God, and ſee that in thy abſence the building goe forwards as it ough to doe. Florus ſeing this, fell at the feet of S. Maurus, & would haue kiſſed them ſaying. Truly Maurus thou art diſciple to S. Benedict, whõ I haue heard to haue done the like Miracle. The building of the monaſterie was finiſhed in the eight yeere after it was begon, & in it were four Churches; but the principal where the Mõckes did aſſemble, to ſaie diuine ſeruice by night aſwell as by day, was dedicated to S. Peter, another to S. Martin, another to S. Seuerinus, & the other to S. Michael. The daie aproaching wherein Florus ſhould take the religious habite, Theodebertus the king would be preſent thereat and came to the Monaſterie, and deſired Saint Maurus to praie vnto God for him, his children, and his kingdomes. After that the king viſited the Monaſterie and the Monkes, among whom he eſpied Bertulfus the ſonne of Florus (being but of 16. yeeres old) that had already taken the habite, and knowing whoſe ſonne he was, he embraced him kindly, and recomended him to S. Maurus. There came alſo the Biſhop of that Prouince called Eutropius who bleſſing the Churches, did conſecrate and dedicate them to the ſeruice of God.

All theſe were gathered together into the Church of S. Peter, where Florus in preſence of the king and the reſt, put off all his ſecular apparaile, and the king, with his owne handes began to cut his haire, to giue him his Tonſure like a Clarke: After which, the Monaſticall weede was put vpon him, the king and all the reſt ſhedding teares, for deuotion. Florus requeſted the king that all his poſeſſions and euidences might be giuen and beſtowed, vpon the Monaſterie, which the king willingly graunted. Then Florus requeſted the king, that he would vouchſafe that day to dyne at his table, and to honor (ſo far forth) the poore ſeruants of Ieſus Chriſt, which the king likewiſe fulfilled. Hauing dyned

he ſaid to Florus; As thou haſt hitherto with thy ſword aſiſted me in defending my kingdome, ſo I pray thee help me hereafter to defend the ſame with thy prayers. So embracing he took his leaue of him and of S. Maurus, and departed. Many noble men mooued with the example of Florus, did after this forſake the world, and entre into Religion, ſo that in 26. yeeres after the coming of S. Maurus thither, he had in his Monaſterie. 140. Monckes. Florus liued a Religious life 12. yeeres, and died a holy man, and S. Maurus gouerned the Monaſterie verie vertuouſlie, and God ſhewed manie Miracles by his meanes. The end of his life aproaching, he nominated Bertulphus the ſonne of Florus to be his ſucceſſor, and Abbott after him; which all the Moncks lyked well, both for his prudence and his vertue. Saint Maurus withdrewe himſelf into a litle Cell, hard by S. Martins Church, where he liued. 2. yeeres, ſpending the greateſt part of his time in praier and meditation.

It befel one night as he would haue gone into S. Martins Church, the diuel with a great troup of infernall fiendes preſented themſelues in his ſight; and not ſuffring him to enter ſaid to him, Maurus, although thou haſt till this time preuailed againſt vs getting many ſoules from vs, yet hereafter we will preuaile againſt thee, taking many from thee. The ſeruant of God ſpeaking to him with maieſtie and authoritie ſaid. Be thou confoundet thou cruell beaſt, father of lies, it ſhall not be as thou haſt ſaid. Here with the deuill fled and departed, with a great noiſe which was heard ouer all the Monaſterie. S. Maurus went into the Church and prayed vnto God, to declare vnto him what thing the fiend entended to doe. Hauing ended his praier, there apeared vnto him an Angell which ſaid. Although the diuell for the moſt part lie, and ſpeak vntrue, yet ſometime he ſaith true that men might ſooner beleeue him when he lyeth. In the wordes he ſpoke to him, he ſpoke in part true, for many of his Moncks ſhould die ſhortly, but yet he lied when he ſaid they ſhould be condemned. S. Maurus told this to his Monckes, exhorting them all to prepare themſelues to dye, which fore-knowledg did them much good. The thing was verified, for at fiue monethes end there dyed 116. Moncks, and 24. only remained aliue, and for that they all dyed like good Chriſtians receiuing the Sacraments, we may hope and beleeue, that they dyed in the ſtate of ſaluation. Among them that dyed, were Antonius, and Conſtantinus, two of the foure companions that came out of Italie with Saint Maurus.

After this was S. Maurus diſeaſed with a pluriſey, and perceiuing that death aproached, he cauſed himſelf to be caryed into the Church of S. Martin. There he was laid on his haircloth before the Aulter, and receiued the Sacraments and rites of the Church. His Monckes lamented, and they grieued more for his death then for the death of all the other before. Laſtelie, in that place, in ſight of them all, he rendered to God his ſpirite. S. Maurus was at his death. 72. yeeres old, and had beene Abbott of that Monaſterie 41. yeeres. He was a Deacon, and his Monckes buryed him in that Church of Saint Martin, at the right hand of the Aulter, with great ſorrwe for his death. It is ſaid that he was after tranſlated into Spaine, and that his bodie is in a Village called Almendrall fiue leagues from Badaios, and thither goeth yeerlie in Proceſſion (on this daie) the Biſhop of Badaios. He dyed on the 15. of Ianuarie, and the ſame daie the Catholique Churche maketh of him a comemoration. Saint Maurus floriſhed in the

in the yeare of our Lorde. 584. In the raigne of Tiberius the Emperour ſeconde of that name. Vſuardus and other wryters of Martyrologes, make mentiᵒn of him.

The life of S. Marcellus Pope and martyr.

MAny waters cannot extinguish burning charity, ſaith Salomon in the Canticles, ſpeaking of Ieſus Chriſt our Lord, which is as if he had ſaid. The great afflictions ſuffered by him, cannot cauſe him to beare leſſe loue vnto man: yea, the more that he ſuffreth for man, the more he sheweth the loue that he beareth him. which S. Iohn declareth ſaying: I loued them to the end, *For when the end of his life came, he ſaw troubles more heaped vpon him, his paines encreaſed, his torments augmented, and his griefes were ſo many, that there could be no more. All which shewed his great loue to men, in doing and ſuffring ſo much for them. Theſe thinges did Ieſus hriſt for men, and ſome men that abounded with charitie, did the ſame for the loue of him. Their charitie could not be quenched with the furie of their perſecutions, and afflictions, but the more it encreaſed to depreſſe them, the more they shewed themſelues deſirous to ſuffer and dye for the loue of him. One of theſe was the glorious S. Marcellus the Pope, who in that dignitie did ſuſteine many greuious troubles and aflictions, with ioye and patience, as you may ſee in his life. Written by Damaſus and other approued authors, that haue written the liues of the Popes in this maner.*

MArcellus was borne in Rome, in the Via lata, and was the ſonne of one Benedict. He was preſent at the death of Pope Marcellinus his predeceſſor, who vnderſtanding that Marcellus was endued with ſufficient vertue and learning, willed them to chooſe him for Pope in his place, after his death. But for that the Churche of God ſuffered at that time a grieuous and intollerable perſecution, the ſeat of S. Peter ſtood vacant almoſt ſeuen monethes. All the people knew, and ſo did the Cleargy of Rome, that there was not any, more worthie of the Papacie then Marcellus, as Marcellinus had alſo aduiſed them. But yet they delayed a while. for they were moſt ſurelie perſwaded, that aſſoone as they had publiſhed, and made knowen the election, the Tyrants that gouuerned the Romaine people and were many (hating and abhorring the very name of Chriſtians) would put him to death. Afterward, Diocleſianus and Maximianus the Emperours did voluntarily geue ouer the Empire, and apointed foure ſucceſſors therein, that is to ſay: Conſtantius, and Maximianus Armentarius with the title of Emperours, and Maximianus and Seuerus with the title of Cæſars.

Seuerus had the regiment of Italie, who was of an euill condition, and to ſaie the truth, too ſeuere, wich cauſed him to be hated of all. Wherupon the Pretorian ſoldiers (who at this day are called yeomen of the guard) rebelled againſt him, and choſe Maxentius ſonne to Maximianus Herculeus (who had before renounced them Empire (to be Emperour in his ſteed. This Maxentius ſtaied the perſecution a while, for that he would ſettle and confirme himſelfe in the Empire, which occaſion the Chriſtians taking, elected Marcellus Pope. The firſt thing that he applyed his mind vnto after he was choſen, and enſtal-

led in the office was, for that very many Christians (which at that time suffered martirdome, and there was not a fit place of buriall for them) were interred in places vnseemlie and dishonorable? he perswaded Priscilla a ladie of Rome, who at her owne charge made a place for buriall. And he perswaded Lucina another ladie and matrone of Rome, to giue part of her goodes to certaine poore Churches for their maintenance; Then this good Pope deuided the cittie of Rome into 15. titles or parishes, that those that were dailie conuerted to the faith, might with more ease and conueniency be baptised. When Maxentius vnderstood the persuasions Marcellus had made to Lucina & Priscilla, & which they had performed, he caused him to be apprehended, and brought before him, and perswaded him ernestly to adore the Idolls, but seing that no entreaties nor requests could draw him to it, he commanded him to be put into the Catabulum: a place where was kept, diuers and sundrie sotts of beastes, as Lios, Tygres, Beares, and Leopardes. They which were there kept, were after to be slaine in the sights, and publike feastes at Rome. Marcellus staid in this prison 9. Monethes, spending the time in fastinge, and prayer In that place he wrote letters to sundry places, exhorting the faithfull vnto Charitie, and constancy in persecution.

Manie priests one night assemblet together and tooke him, by force out of that prison. The good ladie Lucina receiued him into her house, which afterwards Marcellus consecrated and made a Church (as she desired him which is now called the Church of S. Marcellus. There in the night assembled many Priestes and other Christians, and in the company of the blessed Pope they celebrated Masse, saying the diuine seruice, and did all of them Communicat The tyrant Maxentius hearing hereof, was exceedingly enraged, both for that he had broke prison, as also, for the great assembly they had made, and comanded that the Church should be made a stable. They brought manie beastes to that place, and he condemned Marcellus to stay there and to attend and keepe them. This great and intollerable persecution, could not quench the charity of this blessed Pope, for the more he suffered, the more he desired to suffer, for the loue of our Lorde Iesus Christ. He had no other clothing in that place, but haircloth, he suffered intolerable hunger, famine, and horrible stench; all which thinges together hastened his death, after he had bene Pope 5. yeeres. 6. monethes. and 2. daies The good lady Lucina gathered vp his reliques, and did enterre him in the Church yard or buriall of Priscilla in the Via Salaria. For which cause Maxentius gaue order, that she should be banished, and all her goods and possessions should be confiscate, and forfaite to the Emperour.

Marcellus did but once giue holy orders in the moneth of December, in which he made 25. Priestes 2. Deacons and consecrated 21. Bishops. The Titles or the Parishes which Sainct Marcellus ordeined and instituted, are the same which the Cardinalls hold now, which causeth some to thinck that he instituted them also, but this was long after his time. Marcellus wrote one epistle to the Bishop of Antiochia, wherein he discoursed of the Primacie of the Church of Rome, and in that he saith as an especial note. That a Councel cannot be gathered, nor cannot be of anie force or auctoritie, without the consent, and aprobation, of the Bishop of Rome. Pope Marcellus dyed the 16. daie of Ianuarie, in the yere of our Lor. 304.

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in the raigne of the aboue named Maxentius. The Catholick Church celebrareth his feast on the very day of his Martyrdome. It seemeth by Baronius, that this place was called Catabulum.

The life of Antonie the Abbot. *Ian.* 17.

Saint Iohn the Euangelist recounteth in the Apocalips, how he saw a great multitude rounde about the Lambe Christ Iesus, and marking euerie one attentiuely, he saw that they had all Crownes one their heades, and Palmes in their handes: which be Markes and Ornaments that all those shall haue, and enioye, that be crowned in heauen, that is; both palmes and crownes. The one and the other of these be signalls of victorie, and do shewe, that all they that will go to heauen must first striue, fight, and obtaine victorie in the battaile on earth, which the infernall fiende maketh against euerie man in this worlde. One of those that haue continued the fight a long time in this warre winning alwaies the victorie, was S. Antony the Abbot. As is to be seene in his life wrriten by S. Athanasius. Cap. 7. 9.

Saint Antony was borne in Egipt of honorable, & vertuous parents, who died when he was but 18. yeeres old. They left him much goodes and possessions with which his sister and he liued in great estate. Antony went vnto the Church, as his custome was, & thought vpon the maner of the Christians of the primitiue Church, of whon the Acts of the Apostles speaketh: That receauing the Christiã faith they laid all their goodes at the feet of the Apostles, who deuided and distributed the same to euerie one acording to their neede. Being in this thought he wẽt reuoluing in his mind if he also must or ought to doe the same, and euen as he came into the Church, the Deacon was singing the Ghospell, which were the wordes that Christ said to a yong man, who demanded of him what thing he should do to be perfect. That is: *Go and sell all that thou hast and giue it to the poore, and come and follow me.* It seemed to Antony that this was conformable to the thought he had in his mind, and that those wordes were said and spoken directly to him. He being resolued so to doe, made no delaye, but apointed part of his possessions to his sister, wherewith she might liue and be maintained amongst religious women; the remnant of his goods he sold, and the price he bestowed on certaine poore men. Cap. 4. Mat. 9. Mar. 10.

The vsage was in that time, the religious men (of which there were then diuers) were different from the other Christians, aswell in habit as in maner of life, and dwelt in the woodes and fields in certaine litle Celles; Some dwelt together in conuents, and other liued a solitarie life. Antony determined to go to one of those conuents to be a religious man, and so he liued a while there vnder the obedience of a superiour. He had a speciall care to note and mark the life of the other religious men, in what vertue euerie one of them exercised themselues, desiring to imitate all. Of one he learned to be patient, of another to be humble, he imitated the chastity of this man, and wished the vertue of silence of another. The fasting of one man incited him to fast, and the teares of another induced him to weepe. By this meanes Antony proued singuler and remarkable in euerie vertue, and was beloued generallie of

all. Although he was yet a yong man, ſome called him Father, and others that were elder called him ſomne. He loued all, comended all, and with his good example, induced euerie one to liue a vertuous life The wicked enimy of mãkind being agreeued to ſee one ſo yong to be of ſo great perfection, determined to perſecute him all that euer he could.

At the begining of his warre againſt him, he drewe his good deſires aſide, and laboured to hinder and empeach his holie purpoſe. He brought into his mind the nobilitie of his birth, the riches he ſometimes poſeſſed, the delight he had taken in his meates and drinckes, the glory of his gallant apparraile. He ſhewed him the labour and toile to be endured in vertuous exerciſes, the difficultie to obtaine it, the weaknes of his bodie to endure it, and the neceſſitie to leaue all thinges in ſhort time. Againſt all theſe aſſaults of Sathan, the bleſſed yong man vſed the remedy of praiers, with wich he defended himſelfe. The fiend altring his temptations tempted him furiouſlie in another maner. In the daie, laſciuious thoughtes, in the night filthy dreames moleſted him. Then he frighted him with noyſes and terrible craſhinges, which he made about his Cell, he continuing conſtant He, ſhewed him in repreſentation, the figure of beautifull, women, who ſhewed themſelues amorous and wanton. Theſe thinges quailed not the purpoſe of Anthony, yet tha he might more eaſily conquer all theſe aſſaultes, he reſolued to depart from the Monaſterie, and to liue ſollitarie in a Caue, ſeperate from all companie of men, but onlie of one ſeruant, that from the Conuent, ſhould bring him ſuſtenance and prouiſion; as they of the Conuent vſed, and diuers other religious men that liued in the deſert. Being in this ſtate, he reduced his life to that order, that he eate but once a day and his meate was onlie a little bread, ſalt, and water. Sometimes alſo in two or three daies he eate no kind of ſuſtenance. Moreouer, he ſo meaſured his ſleepe that many nightes he ſlept not at all. Yea of tentimes when he went to his prayers at the ſetting of the ſunne, he continued thereat till the ryſing of the ſame. Whē by neceſſity of nature he was enforced to ſleepe a lilte, he leaned on aſtaffe, or els he laie on the bare ground; and although he led his life in this ſort being whollie ſeuered from the conuerſation of men, yet his temptations of ſenſuallity ceaſed not.

Te wicked fiend diſdaining, that a yong man did ſo deſpiſe and ſcorne him, (his m allice ſtill augmenting his temptations) he preſented before him the figures of naked women, who with laſciuious wordes and actions enticed him to lewednes, but all this preuailed not for Sathans purpoſe, which was to breake and alter his firme determination of chaſt life. Antony hauing ouercome many and dyuers temptations of the fleſh, ſaw once a filthy black, and 'euill fauoured boye, lye at his feet, who lamented, ſaying: I haue deceaued many, and many I haue ouercome, but thou haſt conquered, and ouerthrowne me Antony asked what he was, who anſwered; I am the ſpirit of Fornication. Then ſaid the holy Saint. Since I ſee thee to be ſo vgile and filthy a thing, hereafter I will make no account nor reckoning of thy temptatiõs. Hauing ſo ſaid, he began to ſing aloude that verſe of Dauid. *Our Lord is my helper, and I ſhall deſtroye mine enemies.* After which ſaying, the viſion vaniſhed awaie. Another time, the diuells did ſencibly torment him, giuing him manie mortall blowes. The bleſſet man ſaid after ward, that no torment in the world, could be ſo painefull as thoſe

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The deuills were not thus satisfied, but they scourged him and beate him with clubbes, and that in such cruell sorte, that they left him for dead. The monck that attended him came to visit him, who finding him lye in that sort, thought he had beene deade, and laying him on his shoulders, he caryed him vnto the Monasterie: The religious men assembling themselues wept bitterly; and for that the daie was far spent, they deferred his buriall till the morrowe, that they might haue time to performe the acustomed rites, and ceremonies.

About midnight S. Antony reuyued, and seing his friend by him which kept his bodie, he demanded how he was brought thither. Vnderstanding of him all the maner thereof, he desired him to beare him back into the desert. His friend performed his request & caried him vnto his caue, where standing weakely on his feet, and mouing only his head, he began to threaten and challenge all the fiendes of hell saying. Here is Antony) you cursed dogges) who refuseth not to fight, and to encounter with you all: torment me, and do the worst you can, you shall not make me to depart from the loue of my Lord Iesus-Christ. The fiendes hearing these wordes, did gnashe with their teeth, saying one to another; Who euer saw the like, that he should threaten and defie all whosoeuer. Let vs rise and torment him a freshe, and handle him worse then at the first, let him know and feele our forces. Here vpon was heard a terrible noise, as though all the frame of the world had bene dissolued, and the fiendes appeared round about the holie man, in diuers fearefull formes, and shapes as of Lyons, Tygres, Beares, Wolfes, Bulles, Dragons, Serpents, and Scorpions, all which at the first threatened him with their Theeth, Tallants, Braying, and Hissing: then they enuironing him round, rent and tore his flesh extreamly; neuertheless, his mind was firme on almightie God, to whom he called for ayde and assistance, in this conflict and encounter. And the mercy of God was not wanting to him in this extremitie, for there appeared a glistering beame and raye, that chased and put to flight this rable of monstrous, and hellishe fiendes, and Antony remained without eyther hurt or paine. The blessed man imagining Iesus-Christ to be there, said. O good Iesus where art thou? Where wast thou good Iesus? A sweete and delectable voice answered. Antony I was here present, and was ioyfull to see thine encounter. And because thou hast fought manfully, I will alwaies bee fauourable to thee, and I will make thy name famous and glorious thorough all the world.

All these thinges happened vnto Antony in the place where he remained, not farre from the Monasterie; and for that he desired to depart from thence, and to finde a place more harde, and farther from cõpanie, the deuil entending to hinder his designe, threwe a great vessell of siluer in the waie where he should passe. When Antony saw it, he said to himself. It is not likely that this vessell is fallen from anie man, wherefore thincking it might be an Illusion, and craft of the deuill, he made the signe of the Crosse, and following on his way, sodeinlie the vessell resolued into smoke, and vanished out of sight.

Antony was about thirtie and fiue yeeres old, when he shut himsef vp into a caue, where he stayed 20. yeeres, and neuer in that space saw he anie man, nor anie man saw him. Manie knewe that he was there closed vp, and came to speak with him at the dore, and he with-inside gaue answere remedy, and comfort, to all that were afflicted. Sometimes they threw bread into the caue, and

reached him water, by a litle hole thorough the dore, whereby entred light, & although this reliefe was in verie ſmale quantitie, yet it ſufficed him, ſo great was his abſtinence. This ſeemeth to haue beene thorough the eſpeciall work of God, whoſe helpe is neceſſarie in the like caſe. For we haue rather cauſe to wonder and maruell at the life of S. Antony, then imagine we be able to imitate it. Finally, Antony departed out of this caue, not in that ſort and maner as was thought of diuers, for he was neither leane for the longe faſtinge, neither did the naturall coulor of his face looke pale or weariſhe, although he had ſcãt ſeene the ſunne in all that time, yea, his preſence was venerable and comfortable to manie, that from diuers countries came to ſee him: whereof many ſtayed with him, and were his diſciples, deſirous to imitate his life and maners, ſo that within a litle time they founded manie Monaſteries, who all acknowledged and held S. Antony for their father and ſuperiour, as indeed he was.

His ſpeaches were ſweete and delectable, he comforted the afflicted, he inſtructed the ignorant, he endeuoured to pacifiy and bring to agreement thoſe, that were at variance and diſcord, and perſwaded all in generall to giue and offer to God their whole hartes, and that they ſhould not prefer any worldly thing before him, God wrought manie miracles by the handes and meanes of S. Antony. He cured many that were ſicke; he diſpoſeſſed dyuers of deuilles; and not onlie ſo, but after he was departed out of the caue where the deuills had tormented him, he was then a tormentour of them, for the deuils hearing him named, did depart out of certaine that were poſeſſed. He was on a time in one of his Monaſteries and he heard one to beat at the gate; he went himſelfe to know who it was, and behelde a man of an exceeding high ſtature, of whom he demanded his name, and he anſwered, I am Sathan. For what cauſe comeſt thou hither, ſaid Antony? The deuill anſwered: this is my errand. Tell me why not only thy religious men, but alſo all the Chriſtians, if they come to any miſhap vſe to ſay, Curſed be the deuill. Antony anſwered. They haue great reaſon, for thou makeſt continuall warre with them, thou alwaies tempteſt them, and giueſt them occaſions oft-tymes to fall into ſinne. I do not any of theſe thinges ſaid the diuell, it is them ſelues that make warre, and the temptations come of them ſelues, and they do alſo ſeek occaſions to comitt ſinnes; for ſince God was made man, I haue no more ſtrength & power, I haue no habitation, I want all thinges and can do no thing, let them complaine of themſelues and not of me, for that they themſelues, and not I, are culpable and in the fault. Then ſaid the Saint. Of this thing praiſed be euer our Lord Ieſus-Chriſt, for although thou be the author of leyſinges, yet neuer the leſſe at this preſent, it ſeemeth thou ſayeſt the truth. When the diuell heard him name our Lorde Ieſus Chriſt, he vaniſhed away with a great noyſe like a whirle-wind.

Saint Antony was vnlearned, for he got no knowledg eyther humaine or diuine by anie ſtudie of his owne, or inſtruction of others, but his knowledg was infuſed by almightie God, wherefore many came vnto him for counſell. He wrot ſeuen letters to certaine Churches in Egipt, which are read in the Church as the Epiſtles of other doctors. He was ſo famous thorough the whole world, that the Emperour Conſtantinus who raigned at that time, wrote to him oftentimes, and deſired him that he would in his praiers, recomend his perſon, and the eſtate of his realme vnto God. On a time, certaine gentile philoſophers

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came to dispute with him in matters of faith, and amonge manie reasons they vsed, they often repeated, that it was a thing vnbeseeming and vnfitt for God to be apprehēded, beaten, whipped, and to dye on a Crosse. To whom Antony answered. I aske if you beleeue euerie thing that is written in the booke of the Christians, if you beleeue not all, it is not conuenient for you to settle your beliefe, that he whom we worship for God, was tormented, and deade only, and therefore doe not thinck you haue gained the victorie. We Christians beleeue euerie thing in the Gospell, and so ought you also. For where you read that Iesus-Christ was Crucified, we read also that he rose againe; and where you find he suffred hunger, there shall you find also that he fed 5000. persons, with fiue loaues of barley, and two fishes; and where you read he was a passible Man, you shall also read that he is the true God. It is not conuenient therefore for you to calumniat vs, with the reproachfull thinges of our God, as his Passion, and death, for we Christians stay not here, but go further to that which is read of his honour, and of his glorie. Do you so also, eyther beleeue all that is written, or beleeue nothing, and by this meanes you shall haue no cause to calumniat the Christians. If you consider that which your owne bookes speak of your goddes; you shal perceiue that it is a great shame, for a person of discretion or Iudgment, to hold for a God such as you doe. For you adore Ioue the Adulterer, Saturne the Homicide, Backus the Drunckard, and Venus the Harlot. I pray you consider if it be not palpable blindnes, to woship such grosse companions for goddes. Neuer did your gods such miracles as our God hath done, yea, as his seruants do at this present in his name: and becausse you shall see, that this is true, I will make proofe thereof before you; Hauing said these wordes, he cured some sick and diseased persons in their presence, wher vpon the Gentiles, not knowing what to say, astonied, and all confounded, departed from him.

Antony was a professed enemy to heretickes and sciſmatikes, neither would he heare the reasons and arguments they made, but auoid & shunne the place, where he knew any of them to be. He had some disciples famous for their vertues, as Hillarió, the two Macarij, & diuers others. In an exhortatió that he made once to his disciples, among other, he said these wordes. Let none of you my brethren, be satisfied in himself, of any thing he hath done for the loue of God, but think it is all too little. Endeuour to haue your Iustice encrease toward him and thinck not that a religious man hath done much in that he hath forsakē the world, for euerie one shalbe compelled to forsake it, one time or other. The religious man doth not enter into religion to ease or refresh himself, but to labour and toyle himself. You neede not doubt of your inabillitie to exercise vertuous actions, for they be performed with more facillicitie then can be imagined. This world is like a house of fooles, where one laughes another weepes. Some Ecclesiasticall persons be like the Sea-gull, which remaineth all day in the water, and when she flieth out and shaketh her winges, she remaineth drie. So happeneth it to religious men, who although they continue all day in the exercise of diuine seruice, being negligent afterward: loose asmuch as they haue gayned. As the fishe cannot liue out of the water, so Religious men dwelling, and remaining among seculer people, waxe colder in their holie purpose, and decline some what from the austeritie of their religion.

He said that he saw one a time in a vision, all the world full of snares, whe-

reat he wondring, and desiring of God to know how to escape them, answere was made him, that true humilitie should be free. Once the religious men began to reason amongst themselues, which vertue that was, that helped most to attaine perfection. One said Chastitie, for that by meanes thereof, a man kept sensuallitie subiect to reason. Another saide Abstinence holp most, for by that a man became lorde of himself. Another said Iustice, which gaue to euerie one his right, and so euerie one said as seemed to him most probable. Saint Antony hauing permitted each one to saie his opinion, said himselfe at last. You haue all said well, but none haue hitt the marke. The thing that most helpeth to perfection, is the vertue of prudence, for all vertuous exersizes, if they be not gouerned by prudence, doe neither please God, nor yet be vertuous actions. Saint Antony had a great desire to suffer Martyrdome in the persecution against the Christians, and to that end he accompanied the Martyrs when they were led to their deathes, comforting, and encouraging them, and not obtaining his desire he was wery sorowfull.

On a time a thought came into his mind, whether there were any religious man in the desert, that had dwelt there so long as he, and it was reueiled vnto him that there was; and one of more perfection then he. This was S. Paul the firste Heremit, whom he sought, found, visited, and finally buried, and was much pleased and satisfied that he had seene him. The end of his life proaching, it seemed to him in vision that the Angells boore him to heauen, and that the deuills endeuoured to hinder his passage, repeating some sinnes he had comitted in his life time. To whom the Angells answered; you need not thus busilie recount those sinnes which were committed in his youth, for that he hath confessed them, and of them obtained pardon; but if you know any sinnes he hath comitted since he took vpon him a Relligious life, open and declare them. The diuels hauing nothing to obiect, departed ashamed, and confounded.

Saint Antony certified some of his disciples that his death aproached, which caused in them such sorrowe and gref, that falling at his feete, they kissed and embraced them saying. O Father, what shall we miserable creatures do without thee? O Antony, glory of al religious men, why wilt thou leaue, and depart from vs? either remaine and stay with vs, or els take vs with thee. Then he cōforted them saying; that it was the will of God to haue it so, and that they were sufficiently instructed, and knew how they ought to liue; and he willed them to be perseuerant in the lawes and seruice of God, for that the day of euery ones death delayeth not, but draweth neerer. After this, he retyred himselfe with two other religious men, into a place in the desert, farre remote from company, and he requested them for the loue they bore vnto him, that when he should be departed out of this life (which would be very shortely) they would bury his body in that place; and that they would not make it knowne to any person, to the end, that none shoulde vse any honour or reuerence to his dead body, which in his life time he had alwaies an especiall care to shunne, for he was euer a deadly enemy to vaine glory and to the world. Another reason, why he desired it, was; for that all the time of his life, no man euer sawe his body naked, and he desired also, that no man should see it when he was dead. The

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religious men promiſed him to ſatisfie his requeſte, and he kneeling reuerently on his knees, with his handes lifted vp towards heauen, made a deuout prayer to God, recomending vnto him the ſtate of the Church, the aduancement of the faith of Chriſt, and his diſciples alſo. His ſoule which departed inſtantly out of his body, was conducted vnto the heauenly countrie, in the company of many Angells, where it enioyeth and poſſeſſeth the reward of his good workes. His two diſciples enterred his body as he had charged them, and S. Athanaſius ſaith, that when he wrote the life of S. Antony they were ſtil aliue, but he coulde not obtaine of them, to ſhewe or declare the place where they had buryed him: ſo faithfull and true were they to their maſter, in obſeruing the promiſe they had made him.

Some Saintes haue eſpeciall priuileges giuen by God, to be interceſſors for ſome eſpeciall neceſſities of men. S. Thomas ſaith that God gaue a priuiledge to S. Antony againſt fier, not only of ſome infirmitie that beareth that name, but alſo from the fire of hell, deliuering men that haue deuotion to this bleſſed Sainte, from thoſe eternall flames to which they were condemned for their ſinnes, by the preſent Iuſtice of God; and they being thereof aduiſed, haue before their death, bene conuerted, and done penance, and haue bene ſaued. S. Antony the Abbott dyed at the age of 105. yeeres, the ſame day that the Catholique Church celebrateth his feaſt, that is to ſaie: on the 17. of Ianuarie, and in the yeere of our Lord. 358. Conſtantius the ſonne of the great Conſtantine being then Emperour the 22. yeere of his raigne. Many graue and aprooued authors make mention of S. Antony: as S. Hierome in his booke *de Viris Illuſtribus.* Cap. 98. S. Auguſt. lib. 8. cap. 6. of his confeſſions. S. Iohn Chriſoſtome. hom. 8. Math. Zozome. lib. 1. cap. 13. Caſſiodorus lib. 1. cap. 11. hiſto. tripart. Ruffinus lib. 19. cap. 8. of his Eccleſiaſt. hiſt. Niceph. lib. 8. cap. 40. Theodoretus lib. 4. cap. 27. of his Eccleſiaſt, hiſt. Vſuard. ſaith in his Martirologe, that in the time of Iuſtinianus the Emperour, the body of S. Antony, was found by diuine reuelation, and was brought to Alexandria, and layd in a Church of S. Iohn Baptiſt. It is ſaid it was afterward caryed into France to a citrie called Vienna in the prouince of Narbon. Maurolycus in his martyrologe, ſaith the ſame, ant the author of the catalogue of Saintes.

The Hiſtorie of the Chaire of S. Peter in Rome, with ſome conſiderations of this ſolemnitie. *Ian.* 18.

WE reade in the booke of Geneſis, howe kinge Pharao hauing taken Ioſeph out of priſon, asked him the interpretation of a dreame that he had dreamed. The answere that Ioſeph gaue, ſatisfied him ſo, that he made him Vice-Roye of all his kingdome, and eſtablished him in the next place to his owne perſon. Soone after followed a great dearth, and the people reſorting to the king for neceſſarie proniſion, he ſent them vnto Ioſeph, ſaying, that he had the keyees of his granaries, and other victualls, and that he had giuem him auctoritie to diſpoſe of all thinges as he pleaſed. This figure is much to the purpoſe, for the feaſt of the Chaire of S. Peter, who was figured in Ioſeph. S. Peter was in priſon, ſo was Ioſeph. Ioſeph was deliuered by the commandement of Pharao. S. Peter was

Act. 12. 9. *deliuered by the apointment of Ieſus Chriſt, who ſent an Angell that deliuered him. Pharao asked a queſtion of Ioſeph, and by his answere it came to paſſe, that he was made Vice-roy and gouernour ouer all his kingdomes. So the Sonne of God asked of Saint Peter a queſtion, when he demanded what men ſaid of him, and alſo what they themſelues ſaid. The answere that Peter made, pleaſed our Sauiour ſo much, that he made him Prince of the Apoſtles, and head of all his Church, and placed his ſeate and Chaire in the next place to himſelfe. In the dearth that hapened in Egypt the people reſorted to Pharao, and he ſent them vnto Ioſeph: ſo when ſinners haue need of the grace of God, which is the food of the ſoule, and reſort vnto him, he ſendeth them vnto S. Peter, ſaying: he hath the keyes of the threaſorie, whatſoeuer ſhall be by him looſed in earth, ſhall likewiſe*

Mat. 16. 19. *be looſed in heauen, and whatſoeuer ſhall by him be bounde in earth, ſhall likewiſe be bound in heauen.*

THe Apoſtle exerciſed this authoritie ſeuen yeeres in Antioche, where he placed his firſte Seate and tribunall for inſtruction, and for hearing the miſdeedes and faultes of euerie man, looſing ſome, and binding others. Seuen yeeres being paſſed, he tranſlated his Chaire and tribunall ſeat, from Antioch vnto Rome, by the eſpeciall and expreſſe comandement of God, where he kept his reſidence 25. yeeres, ſetting it firme and ſtable in that place for all Succeſſors. This placing of the Pontificall Seate in Rome, the Church ſolemniſeth with the name of the Chaire of S. Peter, for that it ſhalbe alwaies firme and ſtable there, and the Biſhop of that Cittie as Succeſſor of S. Peter is called Pope, that is to ſaie, Head of the Catholike Church, vnto whom all men ought to render obedience, and to acknowledg for their Superiour. That S. Peter did tranſlate his Chaire and Iudgement Seate, from Antioch vnto Rome, by the expreſſe will and comandement of God, and that there is the principallitie and head of all Chriſtendome, S. Anacletus the Pope and Martyr affirmeth, whoſe wordes be theſe. The Holie Romaine Church holdeth the principallitie, and is Head of all other Churches, not only by the will of the Apoſtles, but of God himſelf. The ſame is confirmed & aprooued by Zeuerinus, Caliſtus, Fabianus, & Siſtus Biſhops of Rome & martirs, and by Siluester, Iulius, Gelaſius, Simachus, Virgilius, & Gregorius, al Biſhops of Rome and holy Confeſſors. Foũding their wordes vpõ the eſpecial prerogatiues & priuiledges, that Ieſus Chriſt gaue vnto S. Peter, when he hauing confeſſed him for Chriſt the Sonne of the liuing God (as S. Mathewe auoucheth) our Sauiour ſaid vnto him. Bleſſed art thou Simõ the ſonne of Iohn, from hence forth thou ſhalt be called Peter or a Rock, vpon which my Church ſhalbe founded, vnto thee I will giue the keyes of the kingdome of heauen, and thou ſhalt haue auctoritie to bind and to looſe. Thoſe which thou ſhalt looſe in earth and ſet free, ſhall enter into heauẽ, and thoſe whom thou ſhalt bind on the earth and cõdemne, ſhall be excluded from heauen, and condemned to hell. Alſo our Sauiour ſaid vnto him: Peter, I haue praied for thee, that thy faith ſhall not faile. Which was an aduertiſſement giuen him, that being Heade of the Church (as much as concerned that office) neither he, nor any of his Succeſſors coulde erre or faile in faith, but rather he and they together, ought to confirme in faith the weake and feareful. Moreouer, S. Iohn writeth that Chriſt asked him. Peter doeſt thou loue me more then theſe thy fellow diſciples? and he anſwered him. Lorde thou knoweſt right well

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that I loue thee:& Christ replied to him: Feede my sheepe, as if he had said: My will is, that thou be the supreame and vniuersall pastor of al my flocke. Also that which S. Mathew rehearseth saying: that Iesus comanded Peter to pay the Didrahmas (a tribute which the Heades and Gouuernours of houshoulds only paid) for them two, was a manifest declaration that he made him Heade of the Church. And this was not said, nor granted to any other of the Apostles: so that it is verie cleere, that Peter was the Vicar of Iesus Christ, his Lieutenāt on earth, Pastor of all Christendome, and Head of the Church.

Now let vs consider a litle, why Iesus Christ did elect and choose S. Peter vnto this dignity, rather then anie other of the Apostles? was there not with him S. Iames the great, that was his cosin? was there not S. Iohn also, who beside that he was his cosin, was deerlie belooued of him? he was a yonger man, and more able to susteine the paines incident to such a Dignitie. Moreouer, he was an excellent Diuine, sot that by one only lecture which he heard, leaning vpon the breast of our Lord, he learned so much, as shewing part thereof in the beginning of his Gospell, he mounteth so high that he canot be seene nor vnderstood, and therefore he is called an Eagle. If he would not bestow this dignity on any other of the Apostles, was not the great Iohn Baptist sufficient for it? Coulde not he haue conserued his life, and not haue suffered him to haue dyed in that sort, and maner that he did? he coulde haue susteined the charge of this dignitie vpon his shoulders, & would haue rendered a good acount thereof; for such was his life, zeale, and doctrine, and other ghod partes, that Iesus Christ himselfe said of him, that among other good men, he was the greatest. For what cause then did Christ leaue out Iohn Baptist and choose Peter? Vnto this some doctors answere, that if Iesus had giuen the papacie to one of the two Iohns or to Iames his neere kinsman, he shoulde haue giuen occasion. that the dignities of the Chruch might haue beene bestowed in respect of kynred, which pleased him not. Yea, rather by forbidding in the old Testament, that they should not go vp to the Altars by degrees, he gaue them to vnderstād that they should not ascēd to Ecclesiastical dignities, by degrees of kinred, after the maner as dignities be giuen sometimes, only for kinred sake, & not for desert. But this reason doth not conclude, as it seemeth. For if the kinesman be of such quallitie & partes, as to merite and deserue the dignitie, it is no reason he should loose the preferment, for that he is a kinesman. So that the two Apostles Iohn and Iames, and Iohn Baptist, wanting no desert nor sufficiencie, the doubt is not resolued. It may be said that Iesus Christ would giue this dignitie to one that should be like to them, that shoulde haue to deale with him. It is cleare and euident, that to the higheſt Bishop must resort the sinner, the blasphemer, the manqueller, and the periured man; If one of these had come for succour vnto S. Iohn Baptist, or to Iohn the Euangelist, or to Iames, who (setting asyde a litle ambition they had, when they desired to sitt on the right and left hand of our Sauiour, and a little pusillanimity, or feare, when they fled from our Lord in the time of his passion) were alwaies holie men, which might cause them to vse the penitents with too much seueritie and rigour, and haue put them to desperation: which is not the thing that God requireth, but rather the conuersion of sinners.

To the end then, that euerie one might depart with consolation, from the

feete of the high Bishop, he elected Peter, who could not terrifie the sinner, himself hauing beene a sinner also. He could not be rigorous with the manqueller, himselfe hauing giuen blowes and wounded men. He could not disdaine the forsworne man, himself hauing beene periured, swearing and forswearing that he knew not Christ, and so he would not shut thet gate of heauē to anie that would enter in by the way of penance, and of the holie Sacramēt. It maie be said, that the Bishops shoulde haue a Bishop, the Priestes should haue a Priest, and the Maried men, a Maried man: But in truth, this was the principall cause. The greatest dignitie of the Church was to be bestowed vpon the greatest Sainte: and he was the greatest Sainte that loued Iesus Christ most. S. Thomas saith, it were an error to affirme that any was agreater Saincte then S. Peter, or loued Iesus Christ more then he, when the Papacie was giuen him: This is gathered out of the wordes of the Ghospell of S. Iohn where he saith: that Iesus asked of Peter, if he loued him more then the other Apostles did? and he answered, Lorde thou knowest that I loue, thee, and that in louing thee, none exceedeth mee. Then presupposing that he loued Iesus more then others did, we may inferre, that he was the greater Saint, and so he was the fittest to haue the supreme Ecclesiasticall dignitie bestowed vpon him. S. Augustin noteth that Christ asked Peter the same thing thrise, for that he had denyed him three times? and Peter answering alwaies after one maner, at the last time Christ saide vnto him; *Feede my sheepe*, which is asmuch to saie. I will that thou be Pope, Highest Bishop, my Vicar in the Catholique Church, and I giue vnto thee the keyes of the kingdome of heauen. How great this dignitie is, S. Paul mencioneth wryting to the Galathians as S. Chrisostome noteth. I will tell you my brethren and friendes (saith the Apostle) that I haue made a iourney to Ierusalē, to my great trouble, and no litle danger, and if you aske me wherefore I went, I will answere you, to see Peter.

Saint Iahn Chrisostome saith, we wil stay here on a while. O Blessed Apostle, thou wentest to Ierusalem a long & tedious iourney, thou didst put thy self into many dangers, for thou art hated of the pricipal citizens, & al this thou didest to see Peter a poore fisherman. Couldest thou not saie, thout wentest to pray in the temple, as many Iewes did from farre countries? But if thou pleasedst not to say so for that the Sinagogue was fallen from the fauour of God, and because the rites and ceremonies which were done in the temple, liked thee not? Couldest thou not say thou wentest to see S. Iames the lesse, who was Bishop of that Cittie, whose life and sanctity was a wonder to all the world? mightest thou not well haue taken the paines to haue seene him? Couldest thou not say thou wētest to see S. Iohn Euangelist, so much beloued of Iesus Christ? or at least thou mightest haue said thou wentest to see the mother of God, since Dionisius thy disciple departed from Athens, and went to Ierusalem only to see her, and he thought his trauell well bestowed, to enioie the sight of that Tabernacle, in which it pleased God to make is habitation. Thou alledgest none of these causes, but sayest thou wentest to see Peter, which was a poore fisherman. What thing worthy of sight was in him? Many thinges worthy of regard and consideration are to be seene in him (maie the Apostle saie) to wit: that God hath made him head of his Church, and giuen him auctoritie to pardon sinnes, and that he being but apoore fisherman, might

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open the gates of heauen by abſoluing ſome, and ſending others vnto hell by denying abſolution.

Great was this dignity which was giuen vnto Peter, and no leſſe was the fauour and creditt giuen vnto Rome, when in her by Gods comandement was placed the pontificall ſea and Chaire by S. Peter, there to continue, as long as the world endureth. S. Leo ſaith. God would that the iudgment and tribunall Chaire of S. Peter ſhould de be rather in Rome then in anie other cittie, becauſe as that cittie had beene the miſtris of errors maintaining Idolatrie, aloft and in creditt: it ſhoulde likewiſe be the miſtris of the Truth; and there ſhoulde be the ſupreme throne of the Chriſtian religion. Firſt ſhe was Babilon (for ſo Saint Peter calleth her in one of his Epiſtles) and then ſhe became Ieruſalem, not that celeſtiall cittie, but a paterne or ſimilitude thereof. In ſuch ſort, that God ſhewed great fauour vnto Saint Peter, in making him head of his Church, and in giuing him auctoritie to pardon ſinnes: and ſhewed fauour alſo vnto Rome, in comanding him to eſtabliſhe his pontificall Chaire in that place. Yea, and in this ſhewed an eſpeciall & admirable fauour to all mankind, leauing for them a meanes, and remedie in the earth, to haue their ſinnes forgiuen, and pardoned. Verie great indeed was the fauour done vnto S. Peter, but farre greater was it, that from him ſhould ſucceede other Prieſtes, who haue in like manner auctoritie to abſolue men from their ſinnes.

If there were in the world but one confeſſor only, and that his habitation ſhould be in the vtmoſt boundes and borders of the earth, yet the labour and trauaile were well beſtowed to go to ſeeke him, and a happines to finde him, and the man that were able, and woulde not goe to him, were well worthy of blame and puniſhment. But God hath prouided ſo many confeſſors in his Church, that there are to be found of them in euerie part of the world, and all of them haue auctoritie to abſolue men from their ſinnes. This is an eſpeciall benefitt, a rare fauour, and proceeding of the abundant mercie of amightie God. This was ordeined by God, that the damned which burne in hell in thoſe terrible flames, in eternall torments, ſhould not haue wherwith to excuſe themſelues. And although there be ſome damned for their ſinnes that were but tranſitorie, paſſed in aſhorte ſpace, and their torments euerlaſting: yet they cannot open their mouthes to complaine of Gods Iuſtice, for that they had ſo eaſie and pleaſant a remedy, as is to confeſſe their ſinnes vnto a Prieſt, which for that they would not vſe it, therefore haue they worthely deſerued their chaſticement.

God forbid that thorough our owne negligence, we ſhould make ſmale account of ſo great a benefitt which he hath left vnto vs, as is the Sacrament of Penance, nay, let vs rather yeelde infinite thanks vnto him for it, and eſpecially on this holie daie, in which the Church reioyeth of the grace and fauour confered vnto S. Peter, vnto Rome, and vnto all the world. Let vs all reioyce and be glad in our Lord, making vſe of this his mercie, and alſo render thanckes to the author thereof, that we may purchaſe pardon of our offences paſſed, and being in his grace and fauour while we liue, maie be worthy of his glory in the world to come. Pope Paulus the 4. in the yeere 1557. comanded this feaſt to be celebrated, as Cæſar Baronius ſaith. Onufrius Panuinus ſaith: that S. Peter went to Rome in the 44. yeare of our Redemption, which was the 3. yeere of the raigne of Claudius,

Claudius, aud he saith he entered Rome on the 18. day of Ianuarie, & therefore the Church of Rome celebrateth the feast on that day. S. Peter remained in Rome litle more then 3. yeeres, and then returned vnto Ierusalem, when the Emperor Claudius comanded that all the Iewes should be driuen out of Rome. Mention is made of this going of S. Peter vnto Rome, in the Ecclesiasticall historie of Eusebius, lib. 2. cap. 14. and 5. and Paulus Orosius lib. 7. cap. 4.

The life of S. Prisca Virgin and Martyr. Ian. 18.

AMong many other wordees of comendation that are spoken by the renowned Matrone Iudith, when she did that worthie act in killing Holofernes, one was spoken by Vagao chamberlaine to the same Holofernes. For he seing the bodie without a head, tombling in his owne bloode, all confounded, and ashamed, leaped out of the Pauillion, and said to the armie. One woman of the Hebrewes, hath put to shame, the house of king Nabuchodonosor, We may fittlie saie this of S. Prisca, who made ashamed all the fiendes of hell, by her notable constancie in suffring torments, for the loue of Iesus Christ. The life of which Saint (as some authors thinck) was written by the notaries of the Church of Rome in this maner.

PRisca was borne in Rome of noble parents. Being yet a child of 13. yeeres old, she was neuertheless ancient in wisedome and vnderstanding; she was baptised, and as a Christian exercized her self in good workes; She visited especiallie the Churches and Oratories of Christians, deputed and apointed to praie in, and to teache matter of faith. Claudius the second gouerned the Empire of Rome, which dignitie he obtained in the yeare of our Lord 270. The officers which thirsted after the blood of the Christians, in the former persecutions which the precedent Emperors had raysed against the holie Church, (although Claudius dissembled a while for the affaires he had in the warre against the Greekes and other enemis of the Empire of Rome) ceased not, but if they could apprehend any, they tormented them. These fellowes tooke Prisca (finding her in one of the oratories at her prayers) and imprisoned her, and without anie regard to the nobilitie of her blood, led her bound in chaines, before the Emperour: who comanded them presentlie to carry her tho the temple of Apollo, where she should sacrifice and adore him; but she said: she woulde adore none other but Iesus-Christ, and that Apollo was no god but a deuill, vnworthy to be adored. The Emperour comanded them to buffet her on the face, which disfigured her fauour in the sight of men, neuertheless, she remained beautifull in the sight of God, for that she suffered this reproach for his sake; Then the Emperour comanded them to put her into prison, among the malefactors; but that did not change the resolution of the holie Virgin. Then sought they out her father and mother, and procured them to persuade her to adore the Idolls, with all the subtile speaches they could deuise, but it would not serue.

Some spoke her faire, some threatened her, assayinge all meanes to make her change her mind, but she remained alwaies constant, and so shewed her self. The greater their furie and importunitie was, the more she was confirmed

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and ſtrengthened in the faith of her ſpouſe Ieſus-Chriſt, who gaue her conſolations, and ſent his Angells to comfort her, and to encourage her to be conſtant to gaine the crowne in heauen prepared for her. The bleſſed damoſell tooke courage in theſe conſolations, to ſupport manfullie, the torments which they inflicted vpon her. The officers ſhewed their mallice in ſtriking her tender and delicate fleſhe, ſo that they made it black and blewe, & ſhedding her blood aboundantlie; yet her ſpirit was prompt and readie ſtill, to ſuffer greater torments for the loue of her Sauiour, as ſhe made good demonſtration. The tyrant thought it was by the power of negromancie, that ſuch a tender girle ſhould ſuſteine ſuch grieuous torments: whereupon he imagined, that if the bodie of the Virgin were anointed with Oyle, it would hinder the power of the inchantment. He cauſed her therfore to be anointed with boiling Oyle, which perſing into the bruiſed and greene woundes, could not but be extreame painefull.

The tyrant ſent her back againe to priſon, and three daies after cauſed her to be led publicklie into the Amphitheatre, which was a place where Chriſtians by the wild beaſtes, were killed and ſlaine in the ſight of all the people. Hither came the holie damoſell, fulfilling the woedes of S. Paul; That the Martyrs were made ſpectacles to God and men. God was well pleaſed to ſee her ſuffer for the loue of him, and men took delight to ſee her torne in pieces by wilde beaſtes. B. Priſca being brought in thither, behould, ouer againſt her came forth a fierce Lyon. They that ſtoode to ſee the ſhowes, thought in an inſtant ſhe ſhould haue bene torne in pieces, and ſaid one to another. See, what they gaine that followe the new religion of the the crucified God. It is better with vs that do obſerue our old lawe, worſhipping Iupiter, Saturnus, and the other godds. In the meane while the Lyon approaching to the Virgin, laie crouching at her feete as a mild lamb, making the Idolaters aſhamed, and the fewe Chriſtians which were preſent to reioyce. 1. Cor. cap. 4.

This was not ſufficient to mitigate the furie of the Tyrant, but more inraged. he cauſed her to be put into the priſon called Ergaſtula amonſt ſlaues, there to remaine three daies without meate. After that he tooke her out to be tormented a freſhe, and layed her vpon the racke, renting her with fleſhe-hookes and Iron rakes, ſtill makinge newe woundes vpon the ould, and taking her downe put her into aburning furnace. The fier ſpared her, and hurt her not, ſuch was the good pleaſure and will of God, to make it apeere, that if he permitted his ſeruants to be tormented, it was not for that he could not deliuer them, but for that he would therefore giue them the greater glorie, and that he might be glorified in them. The Tyrant ſeing that Priſca remained victorious in all her torments, cauſed her to be behedded, and ſo her B. ſoule aſcended to heauen, to poſeſſe and inioye the reward of ſo glorious a Martyrdome. The Chriſtians enterred her bodie in the waie toward Oſtia, ten miles from Rome. The Holie Church keepeth the remembrance of S. Priſca, on the daie of her Martyrdome, which was one the 18. of Ianuarie. 270. Claudius the ſeconde reigning in Rome.

The liues of SS. Marius, Martha, Audifax, and Abacus martyrs. Ian. 19.

BLeſſed and happie is the man, ſaith the Holie Ghoſt in Eccleſiaſtious, who hath for his lotte a good and vertuous wife, who doth not hinder, but help her husband to purchaſe heauen. Such a wife God gaue to Marius who was a Perſian, and of noble blood, and his wife was Martha who was equall to her husband in nobilitie, and nothing inferiour to him in vertue and holines. Wherefore with reaſon wee may call him happie. Their liues gathered out of the writinges of Beda, Vſuardus, and other authors of Martyrologes, was in this manner.

MArius and Martha, moſt noble Perſians, were Baptiſed with their two ſonnes Audifax. and Abacus exerciſing them in good and vertuous workes. They were verie rich in temporall goodes; and hauing heard that many Chriſtians were Martired in Rome, they had a deſire to ſee that cittie, and to ſuffer matyrdome alſo for the loue of Ieſus Chriſt, if they might bee worthie; and if they attained not thereto, yet would they viſit at the leaſt, the Sepulchres of the Apoſtles S. Peter and S. Paul. To effect this their deſire, trauailing on their iourney, they came to Rome. After they had ſeene the citty (ſo famous thorough the world) & viſited the Sepulchres of the Apoſtles S. Peter & S. Paul, they ſtayed there certaine daies viſiting the Chriſtians which were many, and did not onlie viſit them, but gaue them comfort and relief for their maintenãce in priſon, out of their owne goodes; and verie charitably they buried and enterred thoſe, that were put to death in the perſecution.

Theſe, and ſuch like were the exerciſes of theſe foure ſoldiers of Ieſus Chriſt, who being by theſe meanes knowen to be Chriſtians, the Emperour Claudius the ſecond of that name, cauſed them to be apprehended. He vſed many perſwaſions to them that they ſhould adore the Idolls, vnto which they returned this anſwere, ſaying. They haue not bene the beſt, but the worſt men of the world, and therefore they deſerue to be called, rather diuells then godds. This put the Emperour out of patience, ſo that he comanded they ſhould be tortured in all cruell maner, comitting the cauſe to a deputy called Maſſianus, who comanded that they ſhould firſt be ſtripped, and beaten with roddes (which was the torment vſed for noble men.) After this, he cauſed them to be put vpon the racke, and their ſides to be ſcorched with burning torches and to teare and rent them with hookes of Iron. But none of theſe tortures could moue them from their firme reſolution; yea the two yong men Audifax, and Abacus, in the midſt of their torments with ioyfull voices rendred thancks vnto God, that had made them worthy to ſuffer for his ſalke. This cauſed the rage and fury of the tormentors to encreaſe, and therefore they cut off their hands, and hung them about their neckes, and led them thorough the cittie, with a cryer before them that ſaid. Theſe be the deſpiſers of the godds.

Laſtly, they led them out of the cittie, by the waie Cornelia, to a field called Nimfa, and there beheaded them, beginning with Martha, for that ſhe alwaies

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and erneſtlie perſwaded her husband and children, to ſuffer death conſtantlie for the loue of Ieſus Chriſt. So ending their liues, they exchanged a life full of trauells and afflictions, for one repleniſhed with all ioye and repoſe. The executioners hauing beheaded them, would haue burned them alſo, but they left their bodies half burned; and they threwe the body of Martha into a well. Thither came a noble matrone called Felicita, who taking the bodies of thoſe bleſſed Martyrs, and the bodie of Martha out of the well, cauſed them to be buried in one of her poſeſſions. The Chruch celebrateth the feaſt of theſe Saints, the very day of their Martyrdome, which was on the 19. of Ianuarie. Albeit Vſuardus maketh it the 20. daie. Their Martyrdome was in the yeare of our Lord 270. in the time of the aboue named Claudius the ſecond. Cæſar Baronius ſaith, that the bodies of theſe holie Saints be in Rome, and that they were found in the yeare 1589.

The life of S. Fabianus Pope and Martyr. Ian. 20.

SAint Paul the Apoſtle wryting to Tymothie his diſciple, and apointing the conditions that a good Bishop should haue, among other, this is none of the leaſt, that is: that he haue a care of his houſe and his familie, and by conſequence of his Church. All the while that a Church is in anie maner of neceſsitie, or trouble, and the Prelat abandon or flie from the ſame, or els if he be preſent, if he doe not toyle, yea and weary himſelfe, for the benefitt and good thereof, it cannot be ſaid that he hath ſo great a care thereof as he ought. You canot trulie ſaie ſo by S. Fabianus, for at ſuch time as the Church of God was comitted to him, it ſuffred a grieuous perſecution, and yet he did not abandon it. All the time of his Popedome he left not Rome, being 14. yeares ſpace and more, from the raigne of Maximinus, euen to the time of Decius, which was truly a heauy time for the Chriſtians, for the many perſecutions they did ſuffer. And he did not only ſtay there ſtill, but laboured to ordeine and prouide all thinges, fitt and neceſſarie for the profitt and good, both of the Chriſtians, and the Catholike Church committed to his charge. His life collected out of Damaſus, and other authors that wrote the liues of Popes, was in this maner. 1. Tim. 3.

SAint Fabianus was borne in Rome (as Dioniſius ſaith) and his fathers name was Fabianus. Platina ſaith, that before he was Pope, he had a wife called Darfoſa. It was a cuſtome in Rome that when the Pope was dead, the Cleargie were aſſembled together to elect another, choſing alwayes the beſt learned and moſt vertuous. So after the death of Pope Anterus (who was alſo martyred) the Cleargie were congregated for the election of a newe Pope. Euſebius ſaith in his Eccleſiaſticall hiſtorie, that they could not accord, nor agree vpon anie, but one part named one, and another part another. The caſe ſtanding in this ſort, Fabianus came thither with ſome of his friends, to ſee and knowe how things paſſed, and to ſaie alſo his opinion. He being among the company, ſodeinlie came a Doue from heauen, and ſate on his heade. When they that were preſent ſaw this, perceiuing that God had choſen him for his Vicar, they all ſhouted for ioye, and by comon conſent ſaid, that he ought to be Pope. For which cauſe you maie iuſtlie ſay, that the election of Fabianus was miraculous.

Maximianus the Emperour continued the ſixt perſecution, in which manie Chriſtians were martyred. Where vpon Fabianus tooke occaſion to apoint ſeuen deacons, equall in nomber to the notaries; aſwell for that he would continewe that ordinance which Anterus his predeceſſor made, about the regiſtring of the torments and martirdomes of the Saints, which loſt their liues for the Chriſtian Catholike faith and loue of Ieſus Chriſt, as for that they ſhould haue a care to prouide, for the reliefe and temporall maintenance of the poore, and eſpeciallie for them that had their parents and huſbands martyred, and were left orphanes and wydowes; as alſo to relieue other perſons that were in neede whoſoeuer. Among theſe were the treaſors and goodes of the Church, and the offringes of the faithfull, imitating and following herein the Apoſtles, who elected S. Steuen and the other Deacons his companions, for this temporal buſines. Fabianus alſo ordeined that the Chriſme ſhould be Conſecrated on the thurſday called Maundie thurſday, and that the old that was left of the former yeare ſhould be burnt. He comanded alſo that the ſeculer Iudges ſhould not interpoſe themſelues nor meddle with Prieſtes, and other Eccleſiaſticall perſons. He forbad Matrimonie betweene kniefolkes, within the fift degree. He comanded alſo, that all Chriſtians being come to the yeares of diſcretion, ſhould communicate euerie yeare thriſe.

The perſecution was ſome what ſtayed after the two Phillips, the father and the ſonne had taken poſeſſion of the Empire: he being Phillip the firſt of that name, and alſo the firſt of the Emperours that was baptiſed, and profeſſed the faith of Ieſus Chriſt. So that in ſixe yeeres, that they two gouerned the Empire, Fabianus had alſo ſpace, to rule and gouerne the Church of God in good otder and manner. The authorite of Fabianus was ſo great, that as Euſebius ſaith, the Emperour Phillip the Father, would haue comunicated on Eaſter day as other faithfull people did, but the Pope would not giue him the Bleſſed Sacrament, vntill he had confeſſed himſelfe, and done penance for certaine publique ſinnes, and ſome cruelties, by him comitted. The Emperour making his confeſſion with greate humillitie, did alſo open penance for thoſe ſinnes, and then was admitted to the Bleſſed Sacrament.

After the death of the two Phillips, the one at Rome, the other at Verona, Decius one of their captaines ſucceded them in the Empire, who aſwell for that he was cruell of nature, as alſo for hate he bore to the Emperours that were dead, (for that they had bene Chriſtians) rayſed againſt the Church the ſeuenth perſecution, which was moſt rigorous. There were martyred in it infinite people, and among other the Pope Fabianus, who was buried in Via Appia in the Church-yard of Caliſtus. He held the Papacie 15. yeeres, and 4. daies. He gaue holie Orders ſiue times, in the moneth of Decemb: and made 22. Prieſtes. 7. Deacons, and. 11. Biſhops. He dyed the ſame daie that the Church celebrateth his death, that is on the 20. daie of Ianuarie in the yeare of our Lord. 253. Of Fabianus maketh mencion. Euſebius in his Eccleſiaſt: hiſto. lib. 6. cap. 22. and 27. and 31. and the like doth S. Hieroſme in the 64. cap. Of his booke de *Viris Illuſtrib.* *Ruffinus* in his Eccleſiaſt. hiſto. cap. 21. 25. 29. Niceph. lib. 5. cap. 26. Himon. Anaſtatius. Cedrenus. Beda. and Vſuardus. His bodie is in Rome in the Church of S. Fabian and Sebaſtian.

The

The life of S. Sebaſtian that Worthie martir. Ian. 20.

THe Patriarch Iacob, at ſuch time as he kept the sheepe of Laban his father in lawe, deſiring to encreaſe his wealth, made an accorde with him, that all the Lambes that were yeaned of the white sheepe, and were ſpotted or partie coloured, should be his. Wherupon he tooke certaine wandes, and pilled off ſome of the rynde therof, in ſuch ſort, that in ſome places they were white, in other ſome greene, or of the collour of the rynde: then he laide theſe wandes in the troughes of water where the sheepe did drinke, and ſo beholding them they conceiued and yeaned lambes ſpotted, and of diuers collours, and by this meanes he was made rich. The ſame that Iacob did, Ieſus Chriſt the Sonne of God did alſo. He is the Paſtor as we reade in S. Iohn, and the faithfull people be his sheepe. He being deſirous to be riche, and to gaine manie ſoules, laide roddes halfe ſtrippod before them, to the ende that beholding them they might bring forth fruite. We maie ſaie, he laid before them manie of his Martirs, which were rods ſtraked. Wherof it came, that ſome of them were flayed, ſome cut in peeces, ſome were deuoured of wild beaſtes, others burned, and all at length ſuffred death for his loue. Which is done to this ende, that the faithfull ſeinge how the Martirs were handled (which is reduced vnto their memorie when they celebrate their feaſtes) the like deſires might quicken in them, which after should bring forth fruite of good works in conuenient tyme. But if all the Martirs maie be called ſtripped wandes, we maie with great reaſon ſpeake it of the glorious Martir S. Sebaſtian, knowing that on the daie of his Martirdome, he is shewed and repreſented naked, bound vnto a poſte, couered with wandes, which were the arrowes that were shot into him in ſuch abundance, that he ſeemed to be a Porkupine full of preckles, which torment he endured and ſupported with a couragious mind for the loue of God. His life is gathered out of Simeon Metaphaſtes.

MAximianus and Diocletianus moſt cruell tyrants, and deadlie enemies to the name of Ieſus Chriſt, being Emperors of Rome, ſuch was their furie and rage againſt the Chriſtians, that neuer anie Emperour ſurpaſſed them in crueltie. All the cities and caſtles of the Empire, were filled with Chriſtians, neither did they puniſhe or execute anie for other offence, but only againſt the Chriſtians, whom they put vniuſtly to death in great numbers. In their time was a noble knight borne in Millaine called Sebaſtian, whoſe father was a Frencheman of the citie of Narbona, and his mother was a great Ladie of Millaine. Diocleſianus hauing notice of him, becauſe he was a man of courtly behauiour, and of noble bloode, he receiued him into his ſeruice, and gaue vnto him an honorable office, making him captaine of the horſe, attendinge on his perſon. Sebaſtian exerciſed this office ſhowinge all diligence, to doe the Emperour pleaſinge ſeruice. Yet therefore would he not omitt anie part of his dutie in the ſeruice of God, beinge a Chriſtian, but vnknowne, although in ſome eſpeciall occurrences he made it knowne what he was, as in this. If he ſawe anie Chriſtians, that for feare of great and ſharp torments were in danger to yeelde, he would comfort and encourage them ſo, that manie by his meanes, ſtoode firme and conſtant to the end. It hapened on a time, that there was

taken in Rome (where the Emperour and Sebaſtian were) two men of great account, called Marcus, and Marcellinus, ſonnes of Tranquillinus and of Maria: and they had alſo their wiues and children.

Theſe men were brought before Cromaſius the gouernour, who ſeing that neither faire ſpeaches nor threatninges, could drawe them to ſacrifice vnto the Idolls, gaue thirtie daies ſpace, wherein they might conſider what they would doe, and if at the end of that limited time they continewed Chriſtians, he condemned them to death, and did confiſcate their goodes. In this time, great ſtore of people went to viſit and perſwade them, that they ſhould avoid the torments, and certaine death. Among other went vnto thē Tranquillinus their father, who ſaid vnto them with manie teares. O my ſonnes, who ſhall nowe ſuſtaine me in my olde age? Who ſball cloſe myne eyes after Iam dead? Who ſhall laie my bodie in the ſepulchre? Haue compaſſion on me, my children. Conſider that I haue begotten you. That I haue brought you vp vnto this honorable eſtate, will you now goe wilfullie vnto your deathes? If you haue no conſideration of this, yet haue regard to your floriſhing yeeres, & to my old age. Remember your houſes and goodes, which being confiſcate, ſhall paſſe vnto new Lordes, and I in one daie, ſhall looſe my goodes, my eſtimation, and my two ſonnes, which be the light of myne eyes. Whilſt the father ſaid this, the teares ran like two riuers from his face. After came the mother, vtterlie diſconſolate and afflicted, & with a lamentable voyce, reherſed vnto her ſonnes the paine that ſhe ſuffred in their birthes, ſhewing them her breaſtes whereof they had ſucked, & omitted not anie thing that might moue thē to compaſſion. Then came their yong and beautifull wiues, with their children in their armes, calling themſelues vnfortunat widdowes, vtterlie deſolate, and voide of all confort. Their litle Infants with their crying and wailing, bore a part in this dolourous muſicke. Here was not an end of the confflict that theſe martyrs had, for euerie daie theyr parents and friends came, and vſed as it were compulſorie perſwaſions vnto them, to change theyr mind; remembring them of their friendes, their beauty, the pleaſures of the world, their riches which they ſhould leaue to others, the honour they ſhould leeſe, and would they now change all theſe thinges, for cruell torments, and an ignominious deathe? This conflict was verie great, and the motiues were ſo potent, that it ſeemed theſe Saints began to yeeld and to aplie themſelues vnto their willes.

Among theſe Sebaſtian was preſent, and doubting leaſt theſe two ſoldiors of Chriſt ſhould looſe their crowne, not a whit regarding what damage might come vnto himſelf (if it were publiklie knowne that he were a Chriſtian) made this Oration to all the companie, with a loud voice. If our life were eternall, and without afflictions or trauailes, it were great reaſon we ſhould endeuour to preſerue it. But for that it muſt of neceſſitie end ſo ſhortlie, what reaſon haue we for the loue therof, to looſe another life that ſurpaſſeth this ſo much? this is temporall, and that is eternall; this is full of trauailes and paines, and the other life is full of repoſe and cōſolation. Do you not knowe, that God ſaith with his owne mouth. *That he that denyeth him in earth, he will denie him in heauen,* as vnworthie to be his ſeruant, and will condemne him to eternall torments? Then contrariewiſe, he that ſhall not denie him in earth for feare of death, but confeſſe him conſtantlie, he will confeſſe him in heauen, and giue

him

him the reward of euerlaſting life. Doe not think that thoſe that be in heauen forget their parents, their children, their wiues, or their friendes, but that they haue them more freſhe in memorie, & that they can dò them there more good, then they can by anie meanes being one earthe. This being granted for trewe, do you not with your teares, hinder the good purpoſe of Chriſtes ſoldiers, for if moued with your praiers they ſhal yeld, you ſhall vndoe them, & they vndoe themſelues.

Sebaſtian made not an ende thus, but turning his ſpeach to the Martyrs ſaid. Nowe you maie ſee (O you ſoldiers of Chriſt) the craſte of the diuel, that which he could not obtaine of you, by the threatninges, and torments of your enimies, he ſeeketh to get by the teares and entreaties of your friendes, and parents. If you haue gotten the victorie ouer the one, haue a care to continew it ouer the other alſo: beare not ſo great a loue vnto your fleſhe, which thoughe you pamper & cheriſhe neuer ſo much, ſhall yet at length become meat for the wormes, and conſume in the graue; the paine of martirdome can endure but one daie, but the torment of hell ſhall endure for euer. Theſe and the like ſpeaches Sebaſtian vſed, and whileſt he ſpake, there came a great light from heauen, & incloſed him round: and in the ſame was ſeene a beautifull & a reſplendent yong man, which was a ſure ſigne that he taught Sebaſtian what to ſaie. All they that were preſent were amaſed, and aſtonied, beleeuing for certaine, that theſe ſpeaches of Sebaſtian were the truth, and that he was inſpired from heauen.

There hapened alſo another thing at the ſame time, which confirmed all them that were preſent more and more in the faith, and that was this. There was preſent a woman, the wife of Nicoſtratus, (maſter of the houſe, where the ſaints were kept) who was dombe, and hauing heard the ſpeaches of Sebaſtian and lyking thereof, made ſignes and tokens, of comendations of them, becauſe ſhe could not ſpeake, and fell at his feete. He perceiuing that it was the wil of God that this woman ſhould be healed, for the ſpirituall good of them that were preſent, bade her to riſe, and calling vpon the name of Ieſus ſhe was healed, and ſpoke plainlie in the hearing of them all. Her husband Nicoſtratus rendring thancks vnto God, releaſed all the Chriſtians that were priſoners in his houſe, craued pardon of them, deſired them to take their libertie, and depart from Rome; for he meant to ſtaie, and to ſatisfie the lawe with his owne death, in that he had liued ſo long in Idolatrie, & bene a perſecutor of the Chriſtians. They anſwered, that it was better, to bring thether all the other Chriſtians that were priſoners, and vnder his guard, which he willinglie did. Manie Chriſtians being then aſſembled in the houſe of Nicoſtratus, Sebaſtian deliuered vnto them the word of life, and they ſpent the time in faſting, watching, and praiers. The gouernour hauing notice hereof, ſent for Nicoſtratus, and demanded of him, for what cauſe he had aſſembled ſo manie Chriſtians in his houſe. He contented to diſſemble a little to the end, that thoſe that had not yet bene baptiſed, might bee, anſwered: I brought theſe men together, that they ſeing the torments that other men ſuffred, might be the more terrified and fearfull, and ſo might be drawne from their opinion. Cromaſius beleeuing his wordes, was wel pleaſed, and comended his diligence: although Nicoſtratus was not to be comended for telling a ly, for a ly is neither lawfull nor good at anie time, yet ſhewed therby that he had

an intention of goodnes, and that in him remained alſo ſome imperfections, neuertheleſſe, he amended this error in this ſorte; He had a deere friend called Claudius, to whom he recounted how Sebaſtian not regarding the fauour of the Emperor, but thruſting himſelf into apparant perrill of death, had openly ſhewed himſelf to be a Chriſtian, and had exhorted euerie one to perſeuer in that faith, with meruailous wordes, and wonderfull miracles.

When Claudius, heard theſe thinges he was much aſtonied, and going to his houſe he tooke his two ſonnes, whereof one had the dropſie, and the other was a Leper. He led them to the houſe of Nicoſtratus, where he found a great number of Chriſtians, for they ſtill encreaſed, they were ſo deſirous to ſee Sebaſtian, becauſe they heard he was ſo fauourable to the Chriſtians; There was among the reſt a Prieſt called Policarpus, who inſtructed all thoſe in the faith that deſired baptiſme, and after baptiſed them. There was baptiſed among the reſt, the two ſonnes of Claudius, and they being [illegible]ed recouered their health, to the great conſolation and ioye of all them that were preſent, but eſpeciallie to their father, who alſo was conuerted to the Chriſtian faith.

The gouernour Cromatius called before him Tranquillinus father to Marcus & Marcellianus; and not knowing that he was a Chriſtian, demanded of him if his ſonnes did ſtill continewe Chriſtians; if it were ſo, their terme giuen them of thirtie daies was nowe expired, and therefore hewould execute the lawe vpon them. Tranquillinus anſwered. Happie be they, if they be worthie to dye for the loue of Chriſt Ieſus, happie am I, that by their meanes, am come out of darcknes, hauing worſhiped ſo long falſe Gods, which be vnworthie to be called men, and much leſſe to be adored; Then ſaid the gouernour, I ſee thou art a Chriſtian alſo? I am in deed ſaid Tranquillinus, for hauing ſeene that Sebaſtian maketh ſmall reconing of the fauour of the Emperour, and confeſſeth himſelfe publicklie to be a Chriſtian, and hath ſpoken marueillous thinges, confirmed alſo with miracles, I am reſolued to followe this truth, and to forſake the errour wherein I haue beene vntill this preſent. Cromatius, maruailing to heare that Sebaſtian was a Chriſtian, ſaid: It ſeemeth ſtrange to me that Sebaſtian ſhould be a Chriſtian, and that a man of ſo great account, and rare quallities, ſhould not beleeue a thing ſo certaine as the honor of our god. I cannot ſee howe there ſhould be but one God, and he to be crucified. Then ſaid Tranquillinus: It is more hard to beleeue that there ſhould he a God inceſtuous; an adulterer, as Iupiter; an harlott, as Venus; an homicide, as Saturne; and a deceiuer as Mercurie: It is no hard matter to beleeue that God dyed, ſince he was made man that he might die, and he dyed for no other cauſe, but that he might giue life vnto man; The reputation that he loſt by dying, he recouered double by riſing againe; for he dyed not to remaine dead, but to riſe againe with glorie the third daie; and after fortie daies he aſcended viſiblie into heauen, and there he ſitteth at the right hand of the eternall Father. Theſe and the like ſpeaches made the good old man vnto the gouernour, with ſuch efficacie aſſiſted by God, that Cromatius anſwered: Thy wordes haue penetrated my hart, I ſee cleerelie, that it is more vnfitting for God to ſinne, then to dye, being preſuppoſed that God was made man. To daie I will thinck hereon, to morrowe come thou to me ſecretlie,

cretlie, and bring Sebaſtian with thee, and one more, and we will talke together of this matter. Tranquillinus was wonderfull glad hereof, and went preſentlie to the Chriſtians, and told them how thinges had paſſed, whereat they reioyſed, and ſpent that night in prayers, deſiring God to enlighten the mind of the gouernour Cromatius.

In the morning betimes, Tranquillinus, Sebaſtian & Policarpus went to his houſe, and they three reaſoned long with Cromatius, and with his ſon Tiburtius; Cromatius had bene ſick of the gout a lōg time,& was lame thereof, wherfore Sebaſtian and Policarpus made their praiers to God for him, and he was healed; Hereupon Cromatius with Tiburtius his ſonne were baptiſed with all their familie. Cromatius had in his houſe a great multitude of Idolls, among which manie were of great valewe, for the Iewells wherewith they were decked, and alſo the cunning workmanſhip of them, all which were broken in pieces. After this Cromātius gaue ouer his office, and would oftentimes goe vnto the houſe where the Chriſtians were, and thither came alſo the Pope who was called Caius, who reioyſed much with other mē for the conuerſion of Cromatius. But becauſe theſe thinges were nowe publiklie knowne abroad, they aſſured themſelues that the officers would ſhortlie come to apprehend them. For this cauſe they aduiſed to deuyde themſelues into two partes; the one part to be guided by Sebaſtian, and the other by Policarpus; the one part to remaine in Rome, and the other to retire themſelues into ſome ſecure place further off. Then fell a godlie variance betweene Sebaſtian and Policarpus, which of thē ſhould ſtaie in Rome: where they looked to be ſooneſt martyred, and eache of them did deſire to ſtaie, chooſing it for the beſt. Pope Caius accorded them ſaying: that the Confeſſors were in the waie to heauen aſwell as the Martyrs, and ſet it downe that Policarpus ſhould accompanie them that departed out of Rome, for that he was a Prieſt, and might miniſter the Sacraments: and that Sebaſtian that was a luſtie yong man and a ſoldier, ſhould ſtaie to abide the brunt and ſo it was done. There ſtayed in the companie of Sebaſtian, Marcus & Marcellianus, whom the Pope made Deacons, and Tranquillinus their father who was made Prieſt, and appointed Sebaſtian to be defender of the Church.

The time now drew neere, that this companie ſhould ſuffer diuers torments for the loue of Chriſt. This good lot, lighted firſt vpon Zoe the wife of Nicoſtratus whom Sebaſtian had healed. This woman was taken making her praiers at the tombe of the Apoſtle S. Peter. The officers willed her to adore an Idoll of Mars; but for that ſhe would not, Flauianus the gouernour cauſed her to be hanged vp by the feete,& to make a great ſmoak vnder her, by which puniſhment ſhee yealded vp her B. ſoule to our Sauiour, and her body was throwne into the riuer Tyber. When the companie of Chriſtiās vnderſtoode it, Tranquillinus ſaid to Sebaſtian: great ſhame it is to vs, that a woman of a fraile nature, ſhould be the firſt that ſhould get the crowne of glory, therefore I will go to obtaine her companie. With theſe words he departed from the houſe, and went to make his praiers at the ſepulchre of S. Paul, where he was preſentlie taken and ſtoned to death. Being dead, his bodie was throwne into the riuer of Tyber. Nicoſtratus the husband of Zoe,& Claudius his friend, walking by the riuer ſide, were likewiſe aprehended; and after a fewe daies, that their cauſes had bene often heard, when neither faire ſpeach nor threates, could remooue

them from their faith, by the Emperors appointement, they were throwne into Tyber, hauing great ſtones tyed to their necks, and ſo they yelded vp their ſoules to God.

There was in their companie a wicked man that fained himſelf to be a Chriſtian, who eſpyinge their doinges, reported each thing to the Emperour; By his meanes Tiburtius ſonne vnto Cromaſius who had bene gouernour was aprehẽded, & behedded. After him were taken Marcus, & Marcellianus, who were torméted cruelly vpõ pikes of Iron, thẽ binding their bodies vnto a ſtake, after they thruſt them thorough with launces. In this maner, all the Chriſtians that ſtaide with Sebaſtian were put to death by onemeanes or other, & none left aliue but himſelf. The Emperour vnderſtanding that he was a Chriſtiã, cauſed him to be brought before him, and reproouing him ſharplie ſaid: Sebaſtian, is this the confidence that I haue put in thee? I receaued thee into my court, I gaue thee an honorable office, I put thee in cheife credit in my Empire, making thee captaine of the principall ſquadron of myne army, and doeſt thou reward me thus? Like a foole thou haſt vndone thy ſelf, & wouldeſt thou vndoe me alſo? from me looke for no fauour, and to thy ſelfe, looke for a ſhamefull and euil death. To whom Sebaſtian anſwered modeſtly. O Cæſar, thou haſt no cauſe to take thought for me. If I haue forſaken thee, I haue not done it, for the loue or reſpect of anie Emperour or king of the world, but I haue done it for the loue of God, who is the king both of heauen and earth, whom the Chtiſtians adore. The gods which thou adoreſt are made of ſtone and of wood, & repreſent vnto thee the figures of vicious men, which were vnworthie to be called men, and much leſſe to be adored by thee for God. The Emperour would not permitt him to ſpeake anie more, but comanded them to ſet vp apoſt in the mideſt of the ſtreet, and that Sebaſtian being bound thereto, ſhould be ſhot to death by archers.

This thing being blowne thoroughout the cittie, for that Sebaſtian was wel knowne, ſome did marueil thereat, others did not beleeue it, and euerie one ran vnto the ſtreet, where they might ſee this ſoldier of Chriſt, who was led to the place of martirdome, by officers, with cryers before them who proclaimed him a malefactor, and a rebell to the Empire. It was a heauie ſight, to ſee a goodly yongman, of noble birth, of courtlie behauiour, and of great eſteeme. hauing committed no kind of fault, to ſuffer ſuch a death. Sebaſtian being brought to the ſtake embarced the ſame, & with great reuerence, ſpoke to our Lord Ieſus Chriſt in this ſort. I yeald thee thancks (O God) that haſt brought me to this, how did I deſerue to imitate thee in anie thing? Thou for my loue diedſt vpon a tree, and I for myne owne profitt ſhall dye, bound vnto a poſt. Thou Lord gaueſt thy life for me, and now I ſhall giue my life for thy-loue. I praie thee my Lord to accept of my ſeruice, and the ſacrifice that I make vnto thee of my ſelfe, take it with that will, wherwith I preſent it vnto thee.

This noble captaine hauing ſaid theſe wordes, the executioners diſpoiled thim of his clothes, and bound him to the poſt, cauſing the people to ſtand alooff, and with all, the arrowes began to fall vpon him as thicke as haile; The bleſſed man called ſtill on the name of Ieſus, who gaue him courage and comfort in grieuous torments. In ſhort ſpace he was ſo couered with arrows and dartes, that he looked not like a man, but like a Porcupine, whom there they left for dead, although indeed he was aliue. The next night went thither

ther a good woman to bury his bodie, and finding him aliue, ſhee looſed him frō the poſt, and led him to her houſe, where ſhe cured his woundes, ſo that he recouered his perfect health. Diuers Chriſtiās viſited him, who gaue him counſell to flye awaie, to auoide the furie of Diocleſianus: But he being moſt deſirous to dye for the loue of Ieſus Chriſt, would not depart out of the towne.

It chaunced on a time the Emperour paſſed the ſtreet by the ſame houſe where Sebaſtian lodged, who looked out at the windowe: both to ſee the Emperour, and that the Emperour might ſee him; for that the Emperour thought Sebaſtian had bene dead, he was verie much aſtonied, and comanded that he ſhould be brought to his preſence. The Emperour ſaid: Art thou Sebaſtian that I comāded ſhould be put to death? Sebaſtian ſaide, I am. Ieſus Chriſt hath reſtored vnto me the life which thou dideſt comand ſhould be taken from me, and therefore I aduiſe thee, that thou be not ſo much his enemie, nor ſtriue not againſt him in killing of his friendes. Conſider with thy ſelfe, that the Chriſtians deſerue not to be ſo vſed, for they in their praiers make alwaies petition for the preſeruation of the Empire. The Emperour hearing this, was enraged againſt him more then at the firſt, doubting that by this meanes manie would be conuerted to the faith of Chriſt; Wherefore he cauſed him to be led into a ſecret place, and there he was beaten with rods of Iron, vntill he yealded vp the ghoſt: his bodie being afterwards caſt into a ſinck full of filth and myre, becauſe the Chriſtians ſhould not finde it, nor doe anie reuerence thereunto: But the glorious Saint appeared to a matron called Lucina, and told her where his bodie was. Lucina did as ſhe was comanded; The bodie when it was found, was without anie wound or hurt, and was alſo verie beautifull and ſweete of ſmell, although it had lien in that filthie place. She buried it in Catacumbæ in Via Appia, where after was built a Church to S. Sebaſtian.

The whole Catholique Church doth highelie reuerence this Saint, in generall, and alſo particuler. Fewe cities or contries be there, but you ſhall find either Church or aulter, dedicated vnto him, or els they make ſome particuler feaſt in memorie of him. Euerie on calleth vpon him, and greate reaſon there is. For he ſuffred two martyrdomes, and although the firſt did not bereaue him of his life, yet the ſecond orment ended it; for which cauſe, a graue doctor called Peter de Palude ſaith; that Sebaſtian hath in heauen two crownes, for that he was twiſe martyred; It is ſeene by experience that he hath allwaies holpen thoſe that in the time of peſtilence haue called vpon him, as it hapened in eſpeciall to the cittie of Pauia. For when Italie was infected with that euill, the people of that cittie, had recourſe to the aide of S. Sebaſtian with praiers and proceſſions, and they were deliuered. God grant that by the prayers and interceſſion of this Saint and Martir, who dyed for his loue, we maie be deliuered from that ſicknes, and from all other euills. The holie Church celebrareth the feaſt of Saint Sebaſtian vpon the daie of his martirdome, which was the 20. of Ianuarie, in the yeare of our Lord. 301. according to Baronius, it was in anno 286. Saint Ambroſe maketh mention of this ſaint vpon the 13. Pſalme. Saint Auguſtine in his ſermon of Saint Fabian and Sebaſtian. Saint Gregoire in the firſt booke 10. chapter of his dialogues. Paulus Diaconus in the 6. booke. the 2. chapter of his hiſtories of the Longobardes. Beda, Vſuardus, and manie others.

The life of S. Agnes Virgin and Martyr. Ian. 21.

THe holie Doctors ſaie, that the deuill is the ape of Ieſus Chriſt. By which they meane, that as the ape doth imitate a man in all thinges that he can, ſo the deuill doth imitate Ieſus Chriſt as far as he may. For which cauſe, the diuell ſeing deuout people light candles before the bleſſed Sacrament, before the Rood, and before Saints, he one the other part comandeth his witches and inchanters, that when they vſe their inchantments, amongſt other thinges, they light vp candles. Againe for the ſame reaſon, becauſe Chriſt hath in cities and other places, certaine houſes of religious perſons, which daie & night be buſied in his ſeruice, the diuell alſo to counterfaite the ſame, hath in ſundrie cities, a houſe of euill women, which daie and night endeuour to ſerue the diuell and to offend God. To one of thoſe houſes, was the glorious S. Agnes led, by the comandement of a wicked Iudge, who perſwaded by the diuell, thought thereby to put the bleſſed Virgin out of the ſeruice of Chriſt, & to make her a ſlaue vnto Satan. Among other torments which she ſuffred for the loue of God, this was vnto her moſt grieuous. The life of this Saint, was written by S. Ambroſe, and by other graue authors in this ſort.

SAincte Agnes was a Romaine, and borne of noble parents. She was verie beautifull of bodie, but more beautious of mind. Being yet but thirteene yeares of age, a yong man, who was verie rich, and ſonne to the gouernour of the cittie ſawe her, and was inarmored and loued her without meaſure. Enquiring of her, he was informed that ſhe was of noble birth, he thought therefore to take her to wife. To which purpoſe he ſent meſſengers vnto her, making large promiſes, who preſented vnto her Iewells, and other coſtlie ornaments. The vertuous damoſell, neither receiued the preſents, nor gaue anie anſwere to the meſſengers. He thincking ſhe deſired thinges of more valewe, ſent vnto her greater and richer guiftes: he procured alſo, diuers perſons of quallitie, to be meanes vnto her, that ſhe would conſent to marrie him. He ſpoke vnto her himſelfe, telling her who he was; and declared vnto her his riches, his houſes, his ſlaues, his goodes, all which he ſaid ſhould be at her comandement, if ſhe would accept of him to be her ſpouſe; Whereunto Agnes anſwered, Fye on this wordlie pelfe occaſions to ſinne, and allurements to euill: trouble not your ſelfe, for I haue made my promiſe to another, who hath giuen his word to beſtowe vpon me, more richer ornaments then yours be, he ſurpaſſeth you in nobilitie; to him I haue giuen my faith, and he hath promiſed to be my ſpouſe: he hath alreadie giuen me a ring, and hath putt a Carcanet of precious Iewells about my neck, he hath put on my eares pearles of ineſtimable price, and adorned me with moſt riche ornaméts, he hath ſhewed me his treaſures, and hath promiſed to giue them vnto me, if I be perſeuerant in his loue. I cannot therefore, nor I maie not, deſpiſe this my loue, and ſet my minde vpon others, for I am wholie his, and he is altogether mine, I haue had alreadie of him, an erneſt of his loue, which I muſt needes keepe in mind: he hath imparted vnto me, his honorable blood, his power which is great, his ſight which is delectable, I haue alreadie ſeene his lodging, which

is

prepared and furniſhed for me, his muſick hath ſounded in mine eares, his damoſells haue reioyſed with me, becauſe I am ſpouſe vnto their Lord; I haue receiued a thouſand fauours from him, I haue taſted his chaſt embracements, his mother is a Virgin, his father knoweth no woman, the Angell obey him, and the ſunne and moone doe wonder when they ſee him; He giueth life vnto the dead, and healeth thoſe that be ſicke, if he do but touch them. To him onlie will I giue my faith, for if I keepe to him and loue him onlie, I ſhalbe chaſt; If I keepe companie with him, I ſhalbe pure and cleane; if I lye with him, I ſhalbe a virgin. Our matrimonie ſhal not be barraine, my childbirth ſhalbe without paine, and euery daie my fruitfullnes ſhall ſtill encreaſe.

The yong man marking theſe wordes, was more inflamed with the loue of this virgin then before, thincking that ſome other had enioyed his loue, wherupon he went home full of ſorrow, and fell ſicke of a grieuous infirmitie. His father ſent for the Phiſicions, and enquired diligentlie the cauſe of his ſonnes diſeaſe; but for that carnall and diſhoneſt loue cannot be kept long ſecret, his father found it out, and being informed who the yong woman was; he determined to make it a matche, for that ſhe was not inferiour to the yong man in parentage. Then he conforted his ſonne, and told him that he ſhould haue the maid to wife, for whoſe loue he was thus tormented, where vpon the yong man ſoone recouered his health. The father forgot not his promiſe, fearing leaſt his ſonne might fall ſicke againe: which the better to effect, he cauſed the father of the virgin to be ſpoken withall, making larger promiſes then his ſonne before had done. The bleſſed damoſell conſtant in her determination, gaue vnto her father the ſame anſwere that ſhe had giuen vnto the youg man, who certified vnto the gouernour the reſoluti̅o of his daughter. The gouernour was much offended that his ſonne was refuſed, for he thought that none in the towne could ſurpaſſe him in nobilitie, or richeſſe. He therefore made enquirie, who this ſpouſe of Agnes ſhould be, of wh̄o ſhe gaue ſuch great com̄edation. Some told the gouernour that ſhe was a Chriſtian, & that ſhe had ſaid in communication, that ſhe was the ſpouſe of Ieſus Chriſt, whom the Chriſtians adore for God. Simphronius the gouernour, was glad when he heard that, for he thought by this meanes to haue his purpoſe. He knew he could not other waies trouble her, for that her parents were of the nobilitie. Wherfore he ſent the officers to bring Agnes into the court that ſhe might be examined if ſhe were a Chriſtian, or if ſhe had ſpoken euill of their gods. When Agnes came in, the gouernour examined her of her religion, and ſhe openlie confeſſed that ſhe was a Chriſtian. At the firſt he vſed kind wordes and proffered her faire, if ſhe would adore the Idolls; When that would not ſerue, he threatned her with hautie wordes; but the ſeruant of Ieſus Chriſt was not once mooued with any of his threates. The gouernour com̄aded her to be caried to priſon, and apointed her father and mother who came with her, to perſwade her to leaue this vaine ſuperſtition, and to marrie his ſonne, which to her and to them, ſhould be both profitable, and honorable.

The next daie Agnes was brought againe before the gouernour, who ſeing that ſhe was ſtill co̅ſtant, and that ſhe alwaies praiſed virginitie, ſaid: ſeing thou makeſt ſo great acount of thy virginitie, it were good me thincks, to ſhut thee vp in the houſe of the goddeſſe Veſta, to ſerue her with other virgins, that of-

fer her ſacrifiſe daie and night. To whom agnes anſwered; If I for the loue of Chriſt Ieſus would not take your ſonne to huſband, who hath vnderſtanding and can ſee, heare, and enioyeth the light, and other benefitts of this life, why would you haue me adore the goddeſſe Veſta and other Idolls, that be dumbe, deaffe, and without feelinge, or any life? Why doe you wiſhe me, to bowe my ſelfe, and to do reuerence vnto wood and ſtone, in contempt of the true God? Then ſaid the gouernour, I forbeare thee, although thou blaſphemeſt our Gods, becauſe thou art ſo yong. Agnes ſaid: Faith cõſiſteth not in yeares, but in the hart and the hart pleaſeth God more then the yeares, do with me whatſoeuer you pleaſe for I wil not adore the Idols, but onlie Ieſus Chriſt the true & liuing God. Then ſaid Simphronius: on of theſe two thinges muſt thou do; either to ſacrifiſe to the goddeſſe Veſta in her temple with other virgins, or els to be led into the brothel houſe, where looſing thine honour, thou ſhalt be a ſhame to all thy kinred. The virgin anſwered to him; If you knewe that he whom I adore is God, you would not ſpeak ſuch a word, he is able to deliuer my bodie from ſuch vncleanes, his holie Angell is my keeper, and he can deliuer me from all danger; thy gods cannot do ſo, for they be wood and ſtones, or elſe mettall: let therfore cauldrons be made of them for mens vſes, or let the ſtreets of Rome be paued therewith, or elſe make fire with them. If you Idolaters do not leaue your blind errour, be aſſured you ſhalbe puniſhed therefore, and as your Idolls are founded or caſt out of mettall, ſo ſhall you be burned in the fier of hell, without hope, or without end.

The Iudge hearing this, comanded to deſpoile her of her clothes, euen to her skin, and ſo to be led vnto the brothel houſe, with cryers before her, that ſhould ſaie; for that Agnes hath ſacrilegiouſlie blaſphemed the highe gods, therefore for puniſhment ſhe is led vnto the brothell houſe. This comandement of the gouernour was executed without delaie; but when ſhe was ſtripped, God prouided that her haire that was thick and long, couered her all ouer, and ſeemed to adorne her more, then her aparaile. Being led vnto the comon houſe, and put in a chamber, ſhe found there an Angell of our Lord for her defence, incloſing her round with a heauenlie light (which no mans eyes could abide to behold) that ſhe ſhould not be abuſed, nor defiled, and the place did ſhine, as it had bene the manſion of the ſonne. The Saint fell to her praiers, and while ſhe praied, ſhe ſawe hard by her, a white garment. which ſhe put on, and ſaid; I yeld thee infinit thancks my Lord, for that it hath pleaſed thee to number me among thy handmaides, and to aparaile me vith thy bleſſed liuerie. And thus this curſed houſe was become the temple of praier, into the which, thoſe that before entered with wicked intentions and deſires, returned againe with chaſt and purer mindes.

Among others that aſſembled thither, the ſonne of the gouernour was one, who hoping now to enioye his pleaſure of the damoſell ſafelie & without danger, and withall thincking he ſhould not neede to marry her, came into the chamber, where ſhe was, and being blinded, with the furie of his carnall & diſhoneſt loue, haſtend towards the yong maid, ſcoffing and ieſting at others, that had gone in before him with the like euill entent, and had returned backe with better mindes. When the vnfortunat yong man drewe neere to the gliſtering light that incloſed the virgin, he could not come neere to touch her, but fell vpõ the

the earth,and the diuel ſtrangeled him. Other yong men that came in his companie,ſeing his long ſtay,thought that he had beene with the virgin in diſhoneſt delightes,but perceiuing that his ſtaie was ſo long, they went in to cal him, and there they found him on the ground ſtark dead. At this ſight they lifted vp theis voyces and cryed ſaying;Come yee Romaines,take reuenge of this inchantereſſe, who hath killed the ſonne of the gouernour. This chance being ſodeinlie blowne abroad, came to the eares of his father, who ran like a mad man to ſee his dead ſonne,and railed on this Saint,complaining of her crueltie. She anſwered him,that ſhe did not kill him,but the diuell whoſe will the yong mā would haue executed. His father (the teares trickling downe his cheekes) ſaid to the virgin, if the God which thou worſhipeſt be the true God,aske of him that my ſonne may be raiſed againe to life,and I will beleeue in him. Vnto whom Agnes anſwered, although that neither you,nor your belief deſerue it, yet for the honour of my Lord Ieſus-Chriſt,I am content to do it. Hauing ſaid this,ſhe fell on her knees in praier, and did not riſe vntill the yong man was raiſed to life, and ſtood on his feet. Who going out of the chamber,ſaid with a loud voice;there is no other God neither in heauen,nor in earth,but the God which the Chriſtians adore. The Gods of the Gentills be falſe,and they can neither help themſelues,nor thoſe that adore them. At this the prieſts of the gentils ran vp and downe,makinge a tumult,and ſaying:kill the enchantreſſe,that ſo bewitcheth mens minds with her inchantments.

The gouernour hauing a deſire to defend S. Agnes (for he could not ſtaie the furie of the incenſed people) comitted the matter to Aſpaſius his deputie, who cauſed a great fire to be kindled, wherein he threwe the Virgin, the flame whereof parting in ſunder, did not hurt her, but burned manie of thē that made this vprore againſt her. S. Agnes ſtāding in the mideſt of the flame,lifting vp her hādes to heauen, made her praiers vnto God, ſaying; O Almightie Lord, worthie of all honour and reuerence, Father of our Lord Ieſus-Chriſt,I giue thee infinit thancks for that by meanes of thine onlie begotten Sonne,I am deliuered from the handes of the vicious men,and from the vncleanes,of the diſhoneſt ſpirit of carnallitie;the fire hath done me no harme,but hath conſumed thē, that would haue burned me;For this I bleſſe thee,o Father,worthie of all honour. I behold that with myne eyes which my faith told me, I nowe poſeſſe that which I hoped,I hold that which I deſired in myne armes,and therefore I praiſe thee with my mouth and with my hart. As S. Agnes ſpoke theſe wordes,the fire was quēched, and there remained no ſigne thereof. But Aſpaſius,for that the vprore and furie of the people was ſo great,that he could not quiete them, cauſed her to be behedded. And thus the glorious virgin and Martyr S. Agnes,ended hir martyrdome. Her father caried awaie her bodie, without ſhewing anie ſorrowe,yea, he made ſignes rather of ioye,and of content,and cauſed her to be buried in the waie Numentana,not far diſtant from the cittie,where God by the merits of his Saint to ſuch perſons that being ſick, went vnto her ſepulchre, found remedie, and were healed. The Church doth celebrate the feaſt of S. Agnes vpon the day of her martyrdome,which was vpon the 21. of Ianuarie,in the yere of ou Lord 304. in the ende of the raigne of Diocleſianus,and Maximianus and beginning of Conſtantius,and Galerius. S. Ambroſe writeth the life of this Saint in his 66. ſermon; of his third tome, & in his booke which he wrote *de Virginibus*, and

in his firſt book 4. chapter *de officijs.* S. Hierome alſo maketh mẽtion of her in 8. Epiſtle to Demetrias. S. Iſidore in his Breuiarie, and Prudentius in Periſtephano in the laſt himne. and S. Auguſtin in his 101. ſermon *de diuerſis.*

The life of S. Vincent martyr. *Ian.* 22.

Cap. 2. 19. IEſus Chriſt ſaith in the *Apocalips*: I will giue to the conquerour hidden Manna. *It ſemeth trulie that theſe wordes were ſpoken to the worthie Martyr Vincentius, for that was ſpecially giuen vnto him that was promiſed in theſe wordes, to the conquerour, that is to Vincentius, ſo named of victorie, I will giue the hidden Manna, which ſhalbe ſo delicious and ſo sweete, that the trauailes, and aduerſities, the ſhames, and reproaches, the priſons, and torment, ſeemed comfortable and ioyfull vnto him. The life of this glorious martyr, taken out of* S. Iſidore, Prudentius, Beda, Simeon Metaphraſtes, *and other authors that wrote of him, was as followeth.*

SAint Vincent was borne in Sarragozza, the moſt noble cittie of the kingdome of Arragon in Spaine. Some ſaie he was of Oſca, but Prudentius ſaith he was of Sarragozza. Valerius was Biſhop of that towne who made him deacon, and gaue him charge to preach to the people, for that he himſelf hauing a defect in his ſpeach, could not well performe it. The Empire of Rome was gouerned by Diocleſianus and Maximianus, who were neuer ſatisfied with ſhedding Chriſtian blood. They ſent into Spaine a tyrant like themſelues called Dacianus for their lieutenant, who hauing martyred ſome Chriſtians in Sarragozza and impriſoned others, began to torment them in that place alſo, but for that he was to go to Valencia, he cauſed the priſoners to be led thither, Among the reſt was Valerius and Vincentius, who began to ſhed his blood in Sarragozza, leauing there behind him his ſtole, which belonged to his order, and was bathed in his owne bloode. The feaſt of the martyrdome of this Saint, is of ſuche ſolemnitie, that it is begon to be kept, in the Vigill thereof. The two bleſſed Saints, indured much trauaile and wearines in this longe iorney, going it all one foote, loaden with Irons, and other euill intreatings. Being arriued at Valencia, they were kept in priſon certaine daies, ſuffring therein hunger, and other inconueniences wherto priſoners be ſubiect, neuertheleſſe they were ſo well pleaſed to ſuffer for the loue of Ieſus-Chriſt, that it ſeemed they ſuffred no paine nor affliction at all.

When they came before Dacianus, he looked ſternely vpon the keeper of the priſon, and reproued him ſharplie for that he had vſed the Saintes ſo well (for ſo he was perſwaded when he ſawe their cheerefull countenances) and ſaid to him: the malefactors that be in thy priſon haue no want, if thou vſe them aſwell as thou haſt vſed theſe men: they waie not what euill they do, if they maie be vſed in this ſort in priſon. After that he turned to the bleſſed Martyrs, and hauing by him a litle ſtatue of the Emperour Diocleſianus, with a chafingdiſhe of fire, and a quiſhion, he ſaid; the Emperours of Rome haue comãded that we keepe the religion of the gods, among the which Diocleſianus deſerueth to be numbred and to be adored. See, here is his ſtatue, now you muſt kneele vpon that quiſhion, and offer incenſe vnto him in that fire. S. Valerius began to anſ-

to anſwere; but becauſe he had an impediment in his ſpeach he ſtaid often, and they could not well vnderſtand what he ſaid. Then S. Vincentius ſaid to him, what is the cauſe good Father, that thou ſpeakeſt as though thou wert afeard of this Tyrant? ſpeak alou. man, that euerie one maie heare thee, & this furious tyrant maie be aſhamed; Or if pleaſe you, giue me leaue to ſpeake, and I my ſelfe will anſwere him. I giue thee good leaue ſaid Valerius, to defend the truth of our faith, euen as before I gaue thee authoritie to preach. Hauing leaue, this couragious deacon ſaid to Dacianus. O Iudge, take thou thoſe thy gods to thy ſelfe, worſhip thou them, offer thou incenſe vnto them, and ſhed the blood of liuing creatures vnto them: for we Chriſtians do adore the Father eternall, the author of our life, and of the light which we enioye: we confeſſe him for one God, together with his onlie begotten Sonne Ieſus-Chriſt, and the Holie Ghoſt, to whom we offer the incenſe of our ſoules, we harbour him in our hearts, and confeſſe him with our mouthes, and are readie to giue our liues, and to ſhed our blood for his loue, but this is no great matter, ſince Ieſus-Chriſt our Lord and God, ſhed his blood for vs. Theſe wordes gaue life and courage to the Chriſtians, and vexed Dacianus, ſo that hereupon he baniſhed Valerius, and comanded that Vincentius ſhould be put to the torment. His firſt torment was, that he was diſpoiled of his clothes, and hanged by the armes on a piller, and then they tyed a rope to his feete, and pulled it ſo hard, that all his bodie was put forth of ioint. Then they beat him ſo rigorouſlie, that this bodie ran downe with ſtreames of blood. The glorious martyr looked cheerefully in this tormēt, and ſmiling ſaid to the Tyrant: greater is the torment that thou ſuffreſt, to ſee me litle regard thy crueltie, then is mine thus to ſuffer it: take heed that thou be not ſooner wearyed in tormenting me, then I in ſuſteing it.

Theſe wordes made Dacianus ſo to chafe & frette, that he tooke the knoted ſtaues from the hands of the executioners, and did not ſtrik therewith the holie martyr, but the executioners themſelues, and reprouing them ſharplie, called them raskals, and baſe fellowes. When S. Vincent ſawe this, with a ſmiling countenance he ſaid to Dacianus. What is it thou doeſt now? doeſt thou ſo ſoone repent thee for being my enemie? euen now thou wouldeſt ſee me dead, and now thou takeſt my part, beating them that did beat me, and ſtriking thoſe that ſtroke me. Theſe wordes made Dacianus more furious & cholericke, and to vſe yet more crueltie againſt the Martyr, ſeing he ſcoffed at the torments, and at thim alſo, wherefore he comanded that they ſhould beat him inceſſantlie. The officers being agrieued and aſhamed for the wordes of Dacianus, ſhewed their malice and furie againſt the martyr, they beat him more cruellie then at the firſt, and toare all his bodie with rodds and hookes of Iron. The bleſſed marty reprooued the officers, ſaying: that they were weake fellowes, and of ſmale ſtrength, and if they did not endeuour to puniſhe and torment him yet more grieuouſlie, Dacianus would beat them againe. The executioners had beat him ſo long till they were wearyed: in ſuch ſort that to them their ſtrength decreaſed, and to the martyr comfort and ioye encreaſed, and with a cheerefull countenance he looked toward heauen, as if he penetrating the ſame, had ſeene Ieſus-Chriſt in his throne. What is this ſaid Dacianus, this man ſtādeth pleaſant and content, and more comfortable is the tormented, then the tormentor; let him reſt a while till his woundes be cold, and the blood congealed, and then

beat, and torment him a freshe.

The blessed martyr perceyuing his intent, said to him: Thou vngracious creature, study and deuise some new kindes of cruelltyes, for thou seest that the forepassed torments are to smale purpose. Be assured thou doest deceiue thy selfe if thou thinckest thus to enforce me. Giue me anie punishment, or take my bodie, for it is naturallie subiect vnto trauaile, afflictions, and death. This exteriour part which thou laboures to furiouslie to destroy, is made of earth, & by one meanes or ther, must be consumed, and dissolued. I haue another man within me, I haue another in my soule, which differeth much from this, for that it is free, & cannot be afflicted with any externall force, this is that which so cheerfullie supporteth my torments, this is that which contemneth thee. Dacianus hearing these wordes, and seing the small reconing that Vincentius made of his torments, made him another proffer and said; Seing thou art so obstinate, that thou doest not regard the punishments that thou hast had, which mooueth all those that see thee to compassion, and art resolued not to bow thy knees vnto our gods, nor to do them sacrifise, I will defer a while, or else finishe the torments that remaine for thee to indure. Tell me, where be those bookes that teach your religion, that I maie reuenge my selfe vpon them, for the harme that they worke in thee and others? These Tyrants vsed to search for the bookes of holy Scripture, in all places where they went, and when they could get them they burned them, thincking by this meanes, to extinguishe the name of Iesus-Christ out of the world: and if anie Christian which they had taken, deliuered them anie of these bookes, they let him go at libertie. The other Christians detested these men exceedinglie, and called them traytors, which was the name the Euãgelist gaue vnto Iudas, for that he deliuered Christ into the hands of his enemies. They called these men by the same name, for that they deliuered these good bookes to the Idolaters to be burned. This demand was much displeasant to S. Vincẽtius, and he answered, that before he should see such a deed, the fire of hell should cõsume him. Dacianus hearing him talke of fire said; thou threatenest me with fier, and with fier I will torment thee. Then caused he him tobe vnlooſed from the piller to the which he was bound, and to be laid on the engine with burning torches to his sides, and to be torne with hookes of Iron, so that the fire did pierce into his bowells. This torment was so cruell vnto the Martir, that men thought it was impossible, that a bodie so tortered, so disiointed, and scorched, should indure to liue.

The rage of the tyrant staid nor heere, for he deuised another engine to torment him, which was this; he caused a bed of Iron to be made like a grid-iron, which was full of sharp pricks standing vp, and comanded Vincẽtius to be laid vpon it. And because the executioners were not quick to laie him thereon, he stretched himsef, therupõ and reproued the officers that were so slow in doing their duty. What cause saied he haue you to hinder part of my glory, and of my triumphe with your sloth? Be you diligent, for the more torments you giue me, the greater shall be my reward, which I shall receiue of my Lord Iesus-Christ. These words were like daggers to the heart of Dacianus, who still increased his crueltie, against the holie martir. Being laid vpõ this hard bed, the sharp prickes of Iron pearced thorough his bodie, euen to the bowells. Then the tyrant commanded that they should make vnder his bodie, a smale fier, that his paine might

might be the greater: they caſt ſalt alſo into the fier, that it might leape into his wounds. Moreouer, they rubbed him ouer with Lard, or fat ſo to encreaſe the force of the fier: they couered alſo his bodie with glowing plates of Iron. All theſe kindes of fier did not onlie ſcorch his fleſhe, but alſo the bones and the bowells; and with all the great ſtore of blood that ran from his body, quenched forth the fier. All this did Dacianus that he might make a conqueſt of the holie martyr, but weak is the force of man, ſtryuing againſt God, the heaping of rigour is to no other purpoſe, but to ſhewe more plainlie our owne frailtie. Dacianus was ouercome in the firſt attempt, yet he ventured againe to ouercome, which was nothing but an augmentation, of his owne diſcredit and reproach. The tyrant being thus confounded, & daunted in mind, cauſed them to take the holie man from this torment, to the end to torment him after another ſort. He cauſed him to be put into a dark dongeon naked as he was, locked his feet in the ſtockes, and made him lye flat vpon the ground vpon manie tyle-ſheardes, or broken pieces of earthen veſſels, to the end his afflicted body ſhould haue no repoſe nor reſt. Saint Iſidore ſaith: that Dacianus did lock him vp in the dongeon, not onlie to augment the dolors, and paines of the martyr, but alſo to conceale the glorie of his confeſſion, and withall he thought to couer his owne reproach and ſhame, by keping ſecret the perſon, that ſo litle regarded him.

Now was the time come that our Lord began to cheriſhe his ſoldier, and to giue him manifeſt proofe how acceptable his ſuffringes were vnto him. The dongeon ſo darck, was on a ſodaine repleniſhed with heauenlie light, and the ſtocks did open of themſelues, the pauement and the broken tyles, yealded as ſweet a ſmell, as if they had bene ſo manie floures. Then apeared to him a great companie of Angells, that with ſweet voices ſong the praiſes of his victorie, and made ioye with the holie martir for his glorious triumphe. This celeſtiall comfott was ſuch cõſolation vnto the martir, that he ſcarce felt anie grief of his former woundes. The light that was in the priſon was diſcerned by certaine holes, the ſweete ſmell that went from thence was perceiued alſo, and the melodie was heard which the Angels made. The Iailors when they had conſidered hereof, were amaſed at ſo maruailous thinges, and they opened the gate that anie might come in to ſee and heare, what themſelues had heard and ſeene. Amongſt the reſt that came thither were manie Chriſtians vnknowne, who deſired to knowe what was become of this bleſſed martyr. The dores being open, they drewe neere, and ſaw theſe great maruailes, that God had ſhewed in the priſon. Departing from thence, they began with ioye to publiſhe thorough the citty, what they had heard and ſeene. One of the Iailors, gaue notice thereof vnto Dacianus, who gaue no reward vnto the bringer of theſe newes, but God rewarding him turned him to the faith, making him become a Chriſtian, by meanes of this miracle.

When Dacianus had knowledge of it he trembled for feare, and fainted for ſorrowe; afterward he fell into a rage, & gnaſhed his teeth for verie anger. The curſed iudge deuiſed then, to handle the matter after another faſhion, for he vſed him kindlie and curteouſlie, but all this cheriſhing was fained, for he enuyed the glorie that the Martyr got by theſe torments. To this purpoſe he cauſed a delicate bed to be made, and the ſame to be decked vpp with roſes and

flowers, and there he made Vincentius to be laid, and medecines to be aplyed to his woundes and sores; When this was knowne in the cittie, many of the Christians gathered together, to do seruice and to honor this saint, and desired to help and cherishe him. By this permission, some made vp his bed, some cleansed his woundes, some wiped their handkercheifes in his blood, intending to keepe them for reliques, and some other kissed the verie sores. Scant had Saint Vincentius turned him in his bed, and taken anie rest, but he yealded vpp the Ghost. Dacianus not hauing the power to make him dye with so manie cruell torments, our Lord God would not permitt that this malicious craft should preuaile or serue his turne. He was told of the death of S. Vincentius, and how that manie Christians kissed his handes and feet, half burned of, which they also did when he was laid in his bed.

Prudentius saith: that the Christians thought that he would take no regard thereof, and that he had repented him of that he had done, seing he vsed such curtesie toward him, and did so cherishe him before his death. But the case was otherwise, for he was enraged therewith so much, that he was almost madde for anger, and martyred manie of them. He also thought to reuenge himselfe vpō the dead bodie, which being aliue had gottē the victory, to his great griefe. Which he caused to be cast into a stincking ditche full of myre, not far from the cittie, to the end that the dogs, the foules of the aire, and the wild beastes might deuoure it: but the issue of the matter was, that God sent a crowe who by nature is most enemie to dead bodies, which sate neere vnto the bodie of the Saint, and not onlie refrained it selfe from feeding thereon, but also kept it, that no other, either beast or foule should touch it. It staid there continuallie, and it seemed with a hoarse voice, to shewe a kind of sorowe, for the death of this Saint. A wolfe smelling the bodie came thither to deuoure it, but the crowe so vexed him, what with his tallents, & with his beake, that the wolfe was compelled to depart awaie, without once touching the bodie. There was notice giuen of this also vnto Dacianus, who being not fullie satisfied in persecuting this Saint, did comand as Simeon Metaphrastes saith, that the bodie should be wrapped in an Oxes skin (as they were vsed that killed either father or mother) and cast into the sea, with a great stone tyed about it. A maryner called Eumorfius was charged to do it. He fulfilling the gouernours comandement, laid the blessed mans bodie in his bark, and when he was lanched a good waie into the sea, he threwe it in, and made about to returne to the shore, and (although he rowed neuer so fast) when he was aryued and came to land, he found there the blessed bodie on the sand, but he had no will to touch it anie more; So leauing it there he went awaie. Metaphrastes saith, that the water as it were labouring with the sand, wrought so with it, that it couered the blessed body, where it remained buryed a while.

The persecution being ceased, this Saint apeared to a deuout widowe, and told her where his body was, she told it to another, and so they two went together to the sea shore, where they quicklie found it, by the tokens that the women fore-knewe. Taking the bodie vp with due reuerence, they caried it to a house without the walles of Valencia, where was after built a Church dedicated to his name, and there it remained till the destruction of Spaine by the Sarasens. There was amongst them one cursed Moore, called Habba-ragman

who

who was king of Cordoua. He cauſed all the bodies of Saints that he could find in the cities or countries which he toke, to be conſumed with fire. Whereupon the Chriſtians for feare of him, caryed awaie manie from diuers places, and among others the bodie of S. Vincent. After they had taken it out of the Church where it was, they went with the ſame to ſea, and ſailed toward the ſtraightes of Gibraltar, and by it they entered into the Ocean, and ſtaied till they came to a foreland, which nowe is called the Cape of S. Vincent, for that they ſtaid there, with the riche treaſure of his holie bodie. They that had it, determined to inhabite there, thincking to be there ſecure, and builded a litle Chappell, and made a hole vnder the ground, wherein they laid the bodie of this glorious Martyr, hauing firſt put it in a Coffin of woode; Then they builded ſome litle houſes like cottages, and ſtaid there a certaine time, liuing onlie by fiſhe which they toke. Manie yeares after it hapened that Albohaſen, a principall Moore of Agliend, impriſoned thoſe that ſuceeded the firſt founders of thoſe places. After in the yeare of our Lord 1139. Don Alonſo Heriquez that raigned in Portugal ouercame in battaile, Iſmar king of Agliend, with foure other kinges that toke his part. Becauſe of this famous victorie the kings of Portugall, firſt began to beare the Quine in their ſhield, for that they had ouercome fiue kinges together. In this battaile were taken priſoners, ſome Chriſtians that were ſlaues to the Moores, among whom were ſome of them, that Albohaſen had taken at the eape of S. Vincent. Theſe certified the king that they heard their ancetors ſaie, that in that place was the bodie of S. Vincent. The king was well pleaſed with this newes, and ſome going to ſearch there, and finding the chappell ruinated, began to dig, and at lenght they found the bleſſed reliques.

It is to be noted, that at the firſt this fore-land was called *Promontorium ſacrũ*. And after the bodie of S. Vincent came thither, they called it the Mount of the crowes, for that a great multitude of them were alwaies about the Chappell; ſo that theſe foules ſhewed themſelues to haue ſtill a loue toward the bodie of the Saint. When they found it, and brought it vnto Portugall in a ſhip, two crowes were alwaies ſeene to ſtand, one vpon the decke, & the other vpon the ſterne of the ſhip. This holy treaſure was laſtly brought to the citty of Liſbone, which the ſame king Alõſo had won from the Moores, which was in the yeare of our Lord 1147. and was ſet in the great Church. Some ſeeme to ſaie, that the bodie of S. Vincent is in France, in a monaſterie of Benedictine monckes in Guyen, but the truth is this. In the time of Clotherius king of France, there raigned in Spaine king Theodius a Goth. The king of France paſſing to make warr in Arragon, beſeeged the cittie of Sarragozza, and brought it vnto great diſtreſſe. But for reuerence of S. Vincentius the Martyr, that was borne in that cittie, and of his bloodie ſtole that the citiſens had, he rayſed his ſiege without doing anie other harme, onlie being content to haue the ſtole of the glorious martyr, which the citiſens of Sarragozza gaue vnto him. This good king made ſo great account of this venerable relique, that he cauſed a Church to be builded in Paris in honour of Saint Vincent, that he might haue a worthie place to laie them in. There is no other relique of S. Vincent in all France. The martyrdome of this Saint was on the ſame daie that Church celebrateth it, which was the 22. of Ianuarie in the yeare of our Lord 301. Diocleſianus aboue named being Emperour of Rome. Baronius ſaith 303.

The life of S. Anaſtaſius Martyr. Ian. 22.

GOd threatened thoſe men amongſt his people, that liued without rule and diſordinatlie, by the mouth of his prophet Eſaye, ſaying: Do not you thinck that I ſhall want ſeruants to ſerue me, for that you will not ſerue me. I will make a iuſt man to come from the Eaſte, and from the vttermoſt borders of the earth, who ſhall fly like a foule, whoſe life ſhalbe conformable to my will. We ſee theſe wordes verefied dailie, for that manie borne among the Chriſtians, do fall from the ſeruice of God, and almightie God doth cauſe others borne among the heathen, to come into his Church who trulie ſerue him, and to theſe will he giue the crowne, that he had prepared for the other. This ſerueth much for our purpoſe, ſpeaking of the glorious martyr Anaſtaſius, who was brought by God from Perſia that is in the Eaſte, to ſuffer torments in a cittie of Paleſtina called Caſarea, and laſtlie to dye for his loue. Obliging hereby the people of Paleſtina to ſerue God, for that he trauailed ſo much for their ſakes. He was borne among the one, he preached and loſt his life among the other. The life of this martyr was written by Simeon Metaphraſtes in this manner.

ANaſtaſius was borne in Perſia, and his father was a great Necromancer, in ſo much that he kept a publicke ſchoole thereof. Among other of his diſciples one was his ſonne, who prooued verie skillfull in that art. This was at the time that Coſdroe king of Perſia, hauing aſſembled a mightie armie of Barbarians to make warre againſt Ieruſalem, tooke it by force of armes, and ſacked the ſame. Among the other ſpoiles there taken, they tooke the Croſſe, which was kept there with great reuerence, and he caried the ſame into Perſia. Great was the bootie which the Perſians had, wherefore they leuyed a newe armie to go thither againe. Anaſtaſius aſwell to gaine, as to ſee ſtrange countries, taking mony in his purſe, went in the companie of certaine ſoldiers, that had bene in the former iourney, who gaue him notice of the holie Croſſe that was brought from Ieruſalem, and told him howe the Chriſtians held it in great reuerence, for that he whom they held for the true God dyed thereon. When Anaſtaſius vnderſtood that, he had a deſire to learne the myſterie thereof, and (if by chance he ſawe anie Chrrſtian of thoſe that were taken priſoners) he demanded manie queſtions, as, who Ieſus Chriſt was, how he liued, and why he dyed; and vpon their anſwere, and the notice they gaue of him, the more his loue by litle and litle encreaſed towards him. It came to paſſe that the armie of the Perſians being encamped, the Emperour Heraclius affronted them, and gaue them battaile, and put them alſo to flight: he deliuered manie of the Chriſtians that were priſoners, and recouered the holie Croſſe, with manie other worthie exploites.

Anaſtaſius remained among the Chriſtians deſiring to be one of them, and trauailing ouer diuers countries he came at laſt to Ieruſalem, where he was baptiſed, and ſtaid four ſcore daies in the houſe of the Prieſt, to be further inſtructed in the faith, as then the cuſtome was. After he was a Chriſtian, he heard ſaie, that there were certaine religious perſons, who lyued together in po-

uertie,

uettie, and chaſtitie, vnder the obedience of their ſuperiours. Briefly he had a deſire to followe this life, and was made a religious man in the monaſterie without Ieruſalem, where he was apointed to labour in the kitchin, & in the garden: and altough he was throughlie buſied with this his charge, yet would he be preſent alwaies at Maſſe, with the other religious men: but eſpecially to receaue the bleſſed Sacrament; and then he returned to his labour. Anaſtaſius profited ſo much in this exerciſe, and was ſo encoraged with this heauenlie Viand, that hearing that in ſome places Chriſtians were martyred, and reading the informations that were publiſhed of that matter, he had an ardent deſire to dye, for the faith and profeſſion of Chriſt.

He had learned that in Cæſarea (a cittie of Paleſtina) there was a tyrant that perſecuted the Chriſtiãs, wherefore he purpoſed to go thither; Hauing certified his maſter that had the direction of him, what he entended, he departed from the monaſterie, without the knowledge of anie other perſon, after he had liued ſeuen yeeres therein. The firſt thing he did, he viſited all the holie places of the cittie, and thereabout; and then he went euen where he heard the tyrant was. Anaſtaſius walking thorough the cittie in his religious weed, which he brought out of his monaſterie, it hapened that in the Church of S. Euphemia, he mett with certaine Perſians that were Necromancers, who were reaſoning of Necromancie, & witch-craft. Anaſtaſius that heard their reaſoning, reprooued them mildly, ſaying: That it was an vnprofitable ſcience, and that he himſelf had ſtudyed the ſame, and knewe right well the falſhood, and deceit that was therein. The Necromancers tooke great diſdaine at theſe his wordes, and knowing him to be a Chriſtian, gaue notice of him to Marrabanus the Iudge, who cauſed him to be apprehended, and perſwaded him to forſake the faith of Ieſus-Chriſt, and to adore the gods of Perſia, as he had done before time. But he being ſetled in his faith, confeſſed that Ieſus-Chriſt was the trewe God, not Iupiter, nor Saturne, nor the Sunne, nor the Moone. Whereupon the Iudge cõdemned him to dig ſtones in a quarrie, in the companie of manie other ſlaues. The bleſſed Martyr endured great miſery therein. For they made him beare greater burdens then anie other, and beſides they beat him often without cauſe, yet he ſupported and bore all this with great patience. On a time, Marzabanas comanded, that he ſhould be brought before him. When he came, the Iudge began a freſhe to perſwade him to forſake his faith, otherwiſe he would ſend him bound into Perſia with other offenders; there to be torméted, and put to death. Anaſtaſius ſaid; that he was prepared for the faith of Ieſus-Chriſt, to ſuffer where, and when it ſhould pleaſe them. The Iudge chafing at theſe wordes, cauſed him to be led into Perſia, to a cittie called Berſaloe, and there he was throwne into a dongeon. He had indured much in the iourney, but he endured much more in the priſon; where after he had bene manie daies, he was brought before the preſident of king Coſdroe, who hauing examined him, and ſeing that he was conſtant in the faith, firſt cauſed him to be beatẽ withſtaues in moſt cruell ſort, and then they pulled his ioints in ſunder with the racke: after they hong him aloft by one arme, and tyed a great ſtone to the other, and let him hang in this grieuous torment a good ſpace.

Becauſe none of theſe puniſhments could drawe him from his faith, he cauſed him to be behedded with threeſcore other Chriſtians, and with manie gen-

tiles who were malefactors: which was ſo apointed, that the bodies of Anaſtaſius, and of the other Chriſtians ſhould ſo be mingled, that the Chriſtians that liued ſhould not knowe which they were, nor giue anie reuerence to thē. When Anaſtaſius and the reſt were come to the place of execution, the hangmen (being comanded by the Iudge) killed them by one, and one, and at euerie ones death they ſaid to Anaſtaſius. See, you maie eſcape death, if you will adore the gods of our elders. But he being ſtedfaſt in the faith of Chriſt, looked with a cheereful countenance, for that the hour of his death ſo much deſired drewe ſo neer; & ſo he was (according to the Greeke Martyrologe and Baronius) firſt ſtrangled, and then beheaded. Beda ſaith: that when the executioner was readie to ſtrik, he deſired him to take off his habit, that that might not be diſhonored, which was worthie of all honour, & reuerence. After Anaſtaſius was dead, his bodie remained among the bodies of the Chriſtians and gentiles. That night ſome Chriſtians went to burie the bodie of Anaſtaſius, and of the other Chriſtians, and they found that the dogs had eaten the bodies of the Idolaters, and had not touched the bodies of the Chriſtians. Among the reſt there was two great maſtiffes, that ſtood beſide the bodie of S. Anaſtaſius, as it were to guard the ſame, wherupon the Chriſtians took the bleſſed bodie, and wrapped it in clothes, and buried it in the Church of S. Sergius, that was faſt by.

The next daie it hapened, that ſome Chriſtians that were in priſon, heard two ſeruants of the preſidents talke together, and the one ſaid to the other; I much maruaile of that which happened yeſterdaie, for thoſe that ſuffered, their bodies being left in the field with a watche, there came manie dogs, and did teare and eate the bodies of the gentiles, and touched not the bodies of the Chriſtians, yea, they reuerenced the bodie of the monck & ſeemed to defend it. Naye ſaied the other, I maruaile more that at night, me thought I ſawe a ſtar among them, that ſhone verie cleere, and when I came neere, I ſawe that this light aroſe from the bodie of the moncke. All theſe thinges the Chriſtians heard that were in priſon, who being deliuered by the death of Coſdroe (which was about the ſame time) at their returne to Ieruſalem, told this to the moncks of the monaſterie of S. Anaſtaſius, and brought with them his weed, which as they ſaid, they laid vpon a man poſeſſed in the Church where his reliques remained, and he was forth with deliuered. Afterward, the bodie of S. Anaſtaſius, was caried from the Church of S. Sergius, vnto his monaſterie, without the walls of Ieruſalem, and from thence to Rome, to a monaſterie called: *Ad aquas Saluias.* The Church celebrateth the feaſt of S. Anaſtaſius, vpon the daie that he was martyred, which was vpon the 22. of Ianuarie, in the 17. yeare of the Raigne of Heraclius the Emperour, and in the yeare of our Lord 639. Baronius ſaith 627.

The

The life of S. Emerentiana Virgin and Martyr. Ian. 23.

THe Prophet Iob, ſpeaking of the good fortune that the wicked haue in this world ſaith: They ſpend their daies in mirth and iollitie, and on a ſodaine they go downe into hell. The meaning of Iob in this place (as ſome doctors thinck) it; that there be ſome that liue foolishlie, & paſſe all their life in pleaſure and delight, and they taſte of no aduerſitie; then death cometh, and they dye without long paine or ſicknes, and ſo they go downe into hell. This is an hard ſaying to thē, for God reſerueth all their aduerſitie till the world to come. God guideth ſome good men in this waie alſo; for they lead their lines in quiet and repoſe, they liue well, they do good to others, and without ſuffring anie aduerſitie, with the which God vſeth to prooue his friendes (which the wiſdome of God dooth, ſeing them to be fraile and weake, and not able to trauell in the path of vertue if they were tempted) and therefore he leadeth them in a peaceable ſort, and when they dye, he ſuffreth them not to be moleſted with long infirmities, leaſt they ſhould looſe their patience; and ſo he leadeth them in more eaſilie vnto the ſecure port of heauen, althoulgh they doe not obtaine ſo great glorie, as they that ſtriue and ſuſtaine more temptations. In ſome ſort we maie ſaie, that God dealt thus with S. Emerantiana, for in the reſt of her life, ſaue onlie in that she gaue it at the laſt for the loue of Ieſus Chriſt, she paſſed in a peaceable maner, she was not perſecuted as others were, nor tormented with diuers torments as other martyrs; she paſſed her life quietlie, and her death was ſodaine, and vnexſpected. S. Ambroſe, reciteth the life of this Saint brieflie in this ſort.

SAincte Emerētiana was the foſter-ſiſter of S. Agnes, and they ſuked both of one Nurſe; ſhe being but newlie inſtructed in the faith, ſtaied for conuenient time to be baptiſed. After that S. Agnes was martired, and buried, the Chriſtians did viſit her ſepulcher, as their vſe was to all the ſepulchres of the Martirs. The Pagans had notice thereof, and went to take them, and did often maſſacre them, hauing authoritie from the Emperour ſo to doe. Manie Chriſtians came with eſpeciall deuotion to the ſepulcher of S. Anges, and were there in praier. It happened that the Pagans came ſecretlie after them; which the Chriſtians ſeing, fled away, only Emerentiana would no flie, but with a loude void ſaid. O blind and inordinat people when will you be ſatisfied with the blood of Criſtians? when ſhall your cruelltie haue an ende? you were cruell minded in killing our Sauiour, and cruell be you to his ſeruants, in taking awaye their liues. What cauſe did Chriſt giue you, & what cauſe giue his ſeruants? God giueth life vnto you, and ſuſteineth it alſo, but not for your merits nor deſerts, but for his ſeruants ſakes that be among you. Do you not ſee the loſſe that you bring vnto your ſelues, by depriuin good men of their liues? If they were all wanting in the world, God would depriue you of the light and heat of the Sonne; and that the cloudes ſhould yeld no water. He would ſend thunder and lightening with which he would kill you, when you leaſt thought of it. With theſe and the like ſpeaches which the bleſſed woman ſpoke vnto the people, they grew enraged, and threw ſtones in ſuch abondance, that they killed her. So this Saint, was at once both baptiſed in her blood, and killed, and ſo ended her life. With this ſhort martirdome, ſhe doth enioye and poſeſſe, the glorie which laſteth for-

euer and euer, to which almightie God bring vs all. Amen. The Church celebrateth her feaſte the verie daie of her martirdome, which was the 23. of Ianuarie in the yeare of our Lord 304. Vſuardus maketh mention of S. Emerentiana, and ſo doe other authors of martyrologies.

The life of S. Timothie Bishop and Martyr. Ian. 24.

OF how great importance, the companie of good men is, the ſacred ſcripture doth declare in the perſon of king Saule, who although he was euill and vicious, and perſecuted Dauid, vnto whom he was much bound for the good ſeruice he had done him; Neuertheleſſe, becauſe at one time, he light into the companie of certaine Prophets, he did with them propheſie alſo. The ſame came to Timothie in that he accompanied himſelfe with S. Paule the Apoſtle. At the firſt he was contrarie to him in religion, for his father was a Gentile, & his mother was an Hebrewe, and yet he prooued good, becauſe he liued with S. Paule that was good. He proued a preacher, becauſe S. Paule was a preacher, he was a Bishop, euen as S. Paule was alſo a Bishop, and laſtlie, he was martyred euen as S. Paule alſo was martyred. Simeon Metaphraſtes that writeth his life, calleth him plainlie an Apoſtle, ſo that he was in all things like vnto S. Paule who was an Apoſtle. He wrote his life in this maner.

1. Reg. 20. 10.

TImothie was borne in Lyaconia, a prouince of Aſia in a citie called Lyſtra, his father was a gentile Idolater, and his mother was an Hebrewe called Eunicha. The Apoſtle Paule coming to preach in the cittie, as is read in the actes of the Apoſtles, found ſome Chriſtians therein. It is thought that Saint Iohn the Euangeliſt conuerted them, for that the cittie Lyſtra was in the Prouince that fell to his lott. Saint Paule talked with them, and they told him of Timothie, and that he deſired to be a Chriſtian. The Apoſtle tooke him into his companie, and inſtructed him in that diuine Theologie that he learned in the third heauen. Timothie profited ſo much in ſhort ſpace, that S. Paule called him no more diſciple, but coadiutor in preaching. Writing to the Corinthians he ſaith to them: I haue ſent vnto you, my brother Timothie who is my beloued ſonne, and the faithfull ſeruant of God, he ſhall certifie you of my trauailes.

1. Cor. 16. Writing againe to the Corinthians, he ſaith: if Timothie ſhall come vnto you, ſee that he remaine among you without feare; he preacheth the word of God euen as I doe, let no man deſpiſe him. Writinge to the Philippians he ſaith.

Phil. 1. Paule and Timothie ſeruants of Ieſus-Chriſt, wrote this Epiſtle. To the The-

Theſ. 1. ſalonians he ſaith: that he and Timothie wrote that Epiſtle, as though they two had bene one bodie. He made him alſo Deacon, and ſent him to preach in diuers places, and although he was of a verie weake conſtitution, yet he neuer ſhunned anie trauell, that was for the glorie of God, or to fulfill the will of his maſter Paule. He was pleaſing in his ſpeach, and did eaſilie perſwade men to that that he deſired, ſo that manie were made Chriſtians by his meanes. He accompanied S. Paule in all his trauailes, and when he was behedded in Rome, and S. Peter crucified by the apointment of the Emperour Nero, he all diſcomforted returned into Aſia, to the cittie of Epheſus, with entent to accompanie the Euangeliſt S. Iohn his firſt maſter, that for the moſt part remained in that cittie; to ayd him in the office of preaching, and for the conuerſion of ſoules, as before he had

he had done in the company of S. Paul. Timothie was not onlie a prieſt, but was before conſecrated Biſhop alſo by the Apoſtle Paul.

It came to paſſe that S. Iohn was taken by the apointment of Domitianus & led vnto Rome, by which occaſion Timothie remained in his place Biſhop of Epheſus. While he had this charge, he ruled and gouerned that Church verie diligentlie. They vſed to keepe in that cittie the feaſt of the goddeſſe Diana, and among other thinges that the diuell induced them to doe, this was one. A certaine number of luſtie ſtrong men dreſſed like maskers, caryed in one hand the ſtatue of Diana, and in the other a club of Iron, and as they went they ſong verſes in praiſe of that goddeſſe. As they paſſed thorough the ſtreetes of the cittie, they would ſtricke with their clubs thoſe that they met; in ſuch ſorte, that manie were killed therewith. This ſeemed to Timothie, to be a crwell inuention of the diuell, and he reproued them ſharpelie ſaying; that the God who was pleaſed with ſuch ſacrifiſes was no God. He alſo willed them to abandon this vſe, and not to adore nor ſacrifiſe to this goddeſſe, telling them that ſhe was a fiend of hell. They tooke his reproofe in verie euill part, and were diſpleaſed with his ſpeaches (that he ſhould ſaie that they ought not to ſacrifiſe vnto the goddes Diana) ſo that not onlie the men in the maske, but al the people took vp ſtones as faſt as they could, & threw them at the bleſſed Biſhop. Not content with this, they drewe him thorough the ſtreetes of the cittie, and for that he was in his Biſhop-like aparaile, in one place laie his Myter, in another place his Croyſer, in another ſome part of his veſtures, in another ſtreames of his blood. In this manner, they let him lye, thincking he had bene quite dead.

Certaine Chriſtians that found him in the agonie of death, took & caried him out of the cittie, and betweene their hands the Saint left his bodie al bloodie & bruiſed, but his ſoule aſcended to heauen, to enioye the fruite of his labour. His bodie was firſt buried out of the cittie, & was after tranſlated to Epheſus, where was builded a ſumptuous temple, and dedicated to his name, by the Emperour Conſtantius, ſonne to Conſtantine the great. The Church celebrateth the feaſt of S. Timothie the ſame daie that he was martyred, which was vpon the 24. of Ianuarie, in the yeare of our Lord 104. See Baronius anno Domini 109. In the raigne of Trajane the Emperour. Beſide the memorie that Saint Paul maketh of Timothie in his two Epiſtles which was ſpoken of before, & the two other Epiſtles that he wrote himſelfe, and beſide that which is ſpoken of him by S. Luke in the acts of the Apoſtles, there is alſo mention made of him by Euſebius in his 4. booke and 4. capter of his eccleſiaſticall hiſtorie. Alſo in the editions of Saint Ierome, in the 11. chapter *De viris illuſtribus*. S. Iſidore in his booke of the life & death of the Saints, and Policrates named in the additions to Vſuardus. The bodie of S. Timothie is at this preſent in Rome, in the Church of Saint Paule.

The Conuersion of S. Paule. Ian. 25.

THe fierce and cruell Gyant Goliath brought the people of God to great affliction and miserie, as holie writ recounteth in the first book of kinges. He was armed verie strongly, and he had a two edged sword in his hand, with which he threatned the Hebrewes, who being full of feare, looked euerie houre to be destroyed and killed by him. There was not anie among them that had the courage to affronte or answere him, but the humble sheapheard Dauid, who opposed himselfe against him, ouercame him, and cut of his head with the same sword wherewith he threatned the people of the Hebrewes. This figure is verie agreable to our purpose, speaking of the conuersion of S. Paul.

1. Reg. 12. 17.

This fierce and strong Gyant is a figure of the Diuell, who is a deadlie enemie to all Christians. He was armed with stronge armes, which was the multitude of his ministers who take his part, and fight for him. The Cemitor that he had in his hand, with which he threatened the Iewes, and of which he made such reconing, was Paule before his conuersion. There was not anie that had sufficient courage to oppose themselues against this fierce Gyant, but onlie the litle sheapheard Dauid, who was a figure of Iesus Christ. This was he that encountred the diuell, ouercame him, and tooke awaie his sword, that is to saie, he took awaie Paule from him, and he cut of his head. when he conuerted Paul vnto him; for the Church of God hath not, nor neuer had, the like of Saint Paul, who in his life, with his doctrine, and afer death with his Epistles, took the head from this beast Lucifer, and threwe it on the ground by discouering his deceites, and destroying errors and heresies. Hereof it cometh, that the Catholique church opointeth when they paint Saint Paul, that they giue him a sword in one hand, not onlie for that he was behedded with the sword, but also that he is a two edged sword against the deuill. The Catholique Church celebrateth the manner how God took the sword out of the hand of Lucifer, for that it was by the waie of miracle; as S. Luke the Euangelist saith in the Actes of the Apostles.

WIthout doubt it was a miracle that Paule being actuallie in a mortall and grieuous sinne, God did illuminate him with heauenlie light, & giue him grace to come out thereof. The ordinarie waie that God vseth in the conuersion of sinners is, that the offender repent, & lament him of his sinne, and purpose to amend and be confessed. None of these thinges were in Saule, & therefore his cõuersion was miraculous. And for that cause the Church doth celebrate the feast of his conuersion, and also for that by meanes thereof, the persecution which the Church suffred, ceased. This feast is also kept to put sinners in hope of pardon, for if S. Paule came from a great persecutor to be a light, and a piller of the Church, no man need to dispaire, be he neuer so great a sinner, and yet none must linger till God worke miraculouslie with him, but he ought so to dispose himselfe, that his conuersion maie be after an ordinarie waie; for if the sinner looke, that God should conuert him by waie of miracle, it maie be (verie well) that he shall remaine deceaued, and when he thincketh that the hour of his conuersion is come, it maie be the houre of his condemnation. God permitted Saule to fall into grieuous sinne (for sometimes God doth permit a particuler euill, for an vniuersall good) and for that Paule seing

seing himself after chãged to another man, and so fauoured of God, should not be puffed vp therewith, but the regard he had to his former life should destroie in him all pride and arrogancie. Let vs consider a litle what cause Paule had, to persecute the Christians, and to seeke their deathes. This was the occasion; He being a man well learned in the lawe of Moyses, thougt it a thing not fitt to be suffered, that the honour due vnto God, should be giuen vnto a man that was crucified: and that the lawe published by a man that dyed such a death, should be preferred before the lawe giuen of God by the hand of Moyses. This was that, that Paul could not endure. Also he thought to doe God good seruice in persecuting the Christians, and therefore being present at the martyrdome of S. Stephẽ, it may be thought that he laboured those that stoned him, to performe it with their greatest furie, or that he said in this sort. Come on fellowes, throw lustelie, you seeme to be wearie alreadie, kill this naughtie fellowe, make no scruple thereat, but dispatch him vpon my word, that I maie haue the meritt. I will looke to your clothes, for that they shall not hinder you in doing this good worke. In which doing, Saule did more then if with his owne handes he had throwne stones at the blessed Martyr. He knowing right well what Saul did, and the diligence he vsed in furthering his death, prayed for them all that laboured in his death, which praier tooke most effect in Saul, as S. Iohn Chrisostome affirmeth: that by the praier that Steuen made for Saul, the holie Church gained Paule.

After that S. Steuen was dead, Paul was not contented here with, but being fleshed in blood, desired to shed more Christian blood; and that he might the better do it, in his rage and furie, he went to seeke the highe Bishop, to haue licence of him, that he might take, bind, & kill, all the Christians that he could laie hand on. S. Luke doth not saie that he was required to do so, but that of his owne will he profered himselfe, to spend both his monie and labour therein. This is the propertie of sinners, to be more diligent to put their sinnes in execution, then some iust men be, to put in practise their good desires. The night before Christ dyed, the disciples could not refraine from sleeping in the garden, they could not watch one houre with their master, that had so tenderlie entreated it of them: But the traitor Iudas he slept not, he was wakefull and diligent, in gathering the soldiers that came to take Christ. We ought also to consider that as one sinne draweth to it another, so Saul hauing had a part in the death of S. Steuen, was the occasion that he after procured the death of other Christians; & this is a terrible chastisement of God. Well, Paule is come vnto the high Bishop, & we maie imagine that he spoke to him in this sort. Most reuerend Lord, the zeale that I haue of the lawe of our auncient fathers, hath caused me to come vnto you. I desire to goe to heauen in bodie and in soule if it were possible, like vnto another Elias, which was so zealous of the honour of God. To obtaine my desire, the best meanes in my opinion is, to persecute the Christians, who be contrarie to our auncient lawe. Therefore I desire that you will giue me letters Pattents, and by the same authoritie, that I maie take all those that I can find in anie place, & that I maie bring them prisoners to Ierusalem, to be punished for their errour. If in doing hereof, there be anie charge or cost, I am willing to defraie it out of my patrimonie. When they heard the suite of Saul, they gaue him a large comission.

Let vs now cõsider a litle, if it be possible that there be anie Saules at this time in the world, that thinck to doe God seruice in persecuting the Iust. It is verie certaine that manie would be found if they were sought. Heretofore one only Saule persecuted manie Christiãs, and at this daie euerie Christian is persecuted by manie Saules, you shall hardlie find anie seruant of God, that hath not about him manie Saules, that do euer molest him. One saith vnto him, why do you not liue as men of your estate & condicion do; Why go you not aparailed as well as they? why do you refraine from that which other men eate? another saith vnto him. Do you not see that the life you lead is a continuall death? To what end do you fast so? why do you mortifie your flesh? why do you frequent the Sacraments so often? God doth not bind you to these thinges. Another saith, why do you dissemble so? Be assured all the world knoweth what you are? & euerie one speaketh their opinió of you. You make shewe of your vertue that you maie be esteemed of accordinglie. They staie not heare, but euen as Paule desired to lead the Christians bound in chaines to Ierusalem, so these Saules do often lead vnto heauẽ which is the celestiall Ierusalem the good men in chaines, which is their persecutions: their malice, taking awaie their goodes, their estimatiõ, and their life. Great is the blindnes of these men, that should rather giue maintenãce vnto good men to liue among them, then persecute them as they doe. If the people of Sodõ had had among thẽ but ten such men, they had not ben burned with fire from heauen. Good men should alwaies consider when the wicked make warre against them, that as the warre which Saule made, was with letters Pattents, comissiõs, and onlie a paper warre; so the warre that the wicked make against the good, is as it were of paper, and of no valewe. You shall see manie times a great companie of children when thy iustle and fight, their weapons be of reedes, or of some such slender stuffe; in like manner the warre which the wicked make against the good, is of smale force and can doe litle harme. In the president that gaue this comission to Paule, there is cause of reprehension, and matter of praise. We maie commend him that he did not giue him absolute authoritie to kill them. But onlie that he should lead thẽ bound vnto Ierusalem.

They that rule and gouerne, should not comitt free authoritie in capitall matters to people that be hastie and furious, nor vnto yong men as Saule was; for they do manie thinges contrarie to reason, and comitt disorders; We maie reproue in this president, that he that was the head, and had the gouernment of others, should not haue maintained the euill, to persecute the good. It is often seene, that they who ought to gouerne others, do bring them to destruction, and they that ought to make agreements among parties, do set them at variance, principall men that ought to fauour the good, that they might perseuer in vertue, be oftentimes the occasion of their ruine and ouerthrowe.

Saule hauing obtained this warrant as he requested, set forward on his iorney acompanied with others. Some went in his companie being hyred for wages: some went being mooued with the same zeale that he himselfe was: others went as officers to sease vpon the goodes and possessions of the prisoners: and all in one troope trauailed toward Damascus. Being now neere thereto, behould, on a sodaine appeared a great light which inclosed Paule. Then was heard a voice which said: Saule, Saule, why persecutest thou mee? and withall it was so forcible and efficatious, that Saule fell vpon the earth, & like a dead man trembling

trembling for feare anſwered, who art thou Lord? the voice anſwered. I am Ieſus of Nazareth whom thou perſecuteſt. Thou haſt taken an hard matter in hand, to kicke againſt the prick.

It is trewlie a matter worthie to be conſidered of, that Ieſus Chriſt the daie of his paſſion, being enuironed of people that tormented him, when ſome did buffet him, others pulled him by the beard, others ſpit in his face, others beat him and put a crowne of thorne on his head, neuertheleſſe, Eſaie ſaith, that he opened not his mouth to make anie complaint. And now that he was glorified in heauen, and ſatt at the right hand of his Father, ſeing his diſciples perſecuted, did not onlie complaine that they were perſecuted, but alſo ſaid that he was peſecuted himſelfe. Hath God then ſo litle regard of himſelfe, and hath he ſuch care of vs? is he ſo crewell toward himſelf, and ſo full of pittie toward vs? can anie man be vnkind, or not loue ſo good and gracious a God? he likened himſelfe to an henne as S. Mathewe ſayth, which ſimilitude agreeth with him verie aptlie: for as the hen expoſeth her ſelf to any danger or trouble, ſo ſhe may cheriſhe and comfort her chickens: ſo God to furniſhe vs with Sacrements, refuſed not the death of the Croſſe, nor the ſhedding the laſt drop of his moſt precious blood. The hen if by hap ſhe ſee the kyte that would ſteale her chickens openeth her winges and couereth them, and if perchance he flyeth neere them, ſhe oppoſeth her ſelf, and putteh her owne life in danger for defence of her chickens; ſo Chriſt alſo, ſeing Saule who like a rauening Kytte, would aſſault thoſe that beleeued in him, opened his winges and couered them, and oppoſing himſelf againſt Saule, made him fall vpon the ground. The Kyte is a baſe foule, euen ſo the ſinner is baſe, for hauing once offended God, he is alwaies timerous, and fearefull, and is afraid of hell, to the which he ſeeth he is condemned. Saule was the ſinner, and he was the Kyte that would haue ſet vpon the chickens: Chriſt is the Hen that came againſt him with her winges extended abroad, and ſaid vnto him: Saule, Saule, why doeſt thou perſecute me? and with this, caſt him vpon the ground. Dauid ſaith, that ſometimes God doth turne the arrowes into raine, ſometimes is ſeene a blacke and fearefull cloud, which threatneth a mightie ſtorme, and they that ſee it, cannot but feare. O my God, how great is the euill that thou threatneſt? Mitigate O Lord the furie of this cloud, and turne it into a milde ſhoure of raine, that maie moiſten the earth, and fructifie the ſame. Saule was a feareſull cloud, the diſciples that were in Damaſcus ſeing it come with ſuch a noiſe, thunder, and ligthening (which were his threates) thought verilie to haue bene deſtroyed, but God knewe how to turne the cloud, the thunder and lightening into water, making him to fall vpon the ground, and then made him to bring forth much fruite with his holeſome doctrine.

It is ſaid that the Elephant when he would ſleepe leaneth to a tree, and lyeth not vpon the ground, for hauing but one ioynt in his leg, he ſhould riſe againe with great paine. The hunters that deſire to take this beaſte, cut the tree a ſunder where vnto he vſeth to leane when he ſleepeth; and ſo depart, leauing it yet vpright. The Elephant cometh and leaning therto, tumbleth to the grou̇d: then the hunters that watche, runne about him, and take him, and lead him from one cittie to another, to get mony for the ſight of him. Saule was a great Elephant, ſtatelie, and tall, he leaned to a tree that was cut, and that is the world,

vnto which, the more a man truſteth or relyeth, the greater fall it giueth him on the ground. Saule leaning to this tree, fell vnto the ground, and Chriſt like an hunter came vpon him, and tooke him, and then led him from one cittie to another making greate gaine of him, by meanes of his preaching, by which he conuerted manie ſoules vnto God. Our Lord foreknewe, that the more Saule ſhewed himſelfe to be contrarie vnto him, the more he ſhould be in his fauour. God ſawe Moyſes (according to the opinion of S. Auſten) that for to defend one of his people that was wronged by an Egiptian, in his defence killed the Egiptian, for which he loſt the fauour and credit he had in the court of Kinge Pharao, & was moreouer like to loſe his life, being for that fact baniſhed frō his country. God ſaid, this man that hath done ſo much for one of his countrimen, much more will he do for the whole people together. I will make him captaine generall of this nation; and ſo it was done. In the ſame maner, our Lord ſeing the greate zeale that Saule bore toward the Sinagogue, and what coſt and paine he took to defend the ſame, ſaid: I will make this man my ſeruant, that he may do aſmuch for my Church, as he hath done for the Sinagogue; and ſo it was; for by his meanes were conuerted infinite number of ſoules vnto God.

And although in the conuerſion of Saule, our Lord ſhewed himſelf ſome what rigourous, ſtriking him to the earth, yet he began preſentlie to treat with him in mild ſort, ſaying vnto him: why doſt thou perſecute me? As if he would ſaie: Saule thou haſt no reaſon to doe this againſt me, and my faithfull people: vnto me and them thou art much bound, for they haue praied erneſtlie for thee. Steuen was at the point of death, and as they ſtoned him, forgetfull of himſelf, he attended to praie for thee. He is in heauen and ceaſeth not to make interceſſion vnto me, that I would haue compaſſion vpon thee, that I would open thine eyes, that thou mighteſt ſee thine owne eſtate. If thou be bound ſo much to my faithfull ſeruants, thou art not a litle obliged vnto me. I haue created thee, I haue giuen thee the being that thou haſt, I haue giuen thee habilitie, witt, learning, and skill; I haue giuen thee the deſire to come to heauen, although thou laboureſt in the wrong waie. For thy loue, as for the loue of all other men, I haue ſuffered infinite trauailes, and torments, and at the end finiſhed my life vpon the Croſſe. For which of theſe thinges dooſt thou perſecute me? Wherefore doſt thou ſhewe thy ſelf ſo contrarie vnto me, that I and thou ſhould thus contend? I alwaies doing well to thee, and thou in doing euill to mee? If thou thinckeſt to doe a thing acceptable to God, in perſecuting thoſe which thou doeſt, thou art deceiued, for thou offendeſt God aſmuch as if thou hadſt layd violent hand vpon himſelfe. Bee aduiſed Saule, and thinck a while what thou haſt done, conſider that he that with one word is able to throwe thee to the ground, could alſo if he would, caſt thee into hell. Remember thie ſelfe and knowe well, that this Ieſus of Nazareth whom thou perſecuteſt, is the ſame, that at this inſtant ſpeaketh vnto thee.

Manie ſuch like thinges maie we imagine that our Sauiour ſaid in the heart of Saule, who ſeing himſelf on the ground yealded, & ſaid a gaine with a trembling voice. Lord what wouldeſt thou haue me to do? what doeſt thou require at my handes? I conſider now my deedes, I confeſſe I was blind, Lord comand, and behold I am readie to obaie, and if thou wilt chaſtice me for this which I haue done, puniſhe me in what maner ſoeuer thou wilt. If thou wilt break my

bones

bones in ſunder, my horſe can do it. If thou wilt behead me, ſee, here is my ſword. It lyeth in thy handes to do whatſoeuer thou wilt with me. Ieſus Chriſt anſwered: That which I will haue is; that thou enter into the cittie, and there it ſhall be told thee what thou haſt to doe.

S. Luke ſaith: They that were in the company of Saule, were all aſtonied. They ſawe him fall from his horſe: they heard the voice that ſpake, but they ſawe no man. Saule roſe on his feete, he opened his eyes, but he ſawe nothing. The light of heauen doth blind the eyes that they cannot ſee earthlie thinges, and he that is touched with the heauenlie light, exercizing himſelf in good and vertuous life, ſeeth not his friendes nor his parents, that they ſhould not be anie impediment to his good intentions. This is the will of God, to take awaie the earthlie light, to giue the heauenlie. Chriſt reſtoring ſight to a blind man, laid claie vpon his eyes: which taketh awaie the ſight from them that can ſee. He would haue Suſanna called chaſt, becauſe ſhe was knowne to be ſo; and yet he permitted that ſhe was firſt called an adultereſſe. Let vs praie vnto God, that he would make vs blind in this maner, leſt that we incurre the loſſe and damage that manie runn into by reaſō of their hurtfull ſight. Eua ſaw the Apple, Sichem ſawe Dina the daughter of Iacob, and Dauid ſawe Bethſabe. To all theſe their ſight did harme, and it had bene better for them, if they had bene blind as Saule was. He being thus blinded, his companions were forced to take him by the hand, and to lead him into the cittie, which teacheth vs, that they who be nouices in the ſeruice of God, had neede to be guided by others, that they fall into no dangerous ditche.

We reade in the ſecond booke of the Kinges, that Ioab the captaine general of the armie of Dauid, gaue a great charge vpon Abner that was the general of Saule, and diſcomfited him, and purſued the victorie egerlie. Ioab had a brother a yong man that was verie couragious and ſwift of foote. He followed Abner who fled, to ſtrike him with a dart that he bare in his hand. Abner beinge aſhamed that a child ſhould purſue him, ſtaide; and oppoſing himſelfe againſt the yong man, thruſt his lance thorough his ſides, and ſo he laie deade vpon the ground. This dead yong man Aſaell, is a figure of the Nouices in gods ſeruice, who hauing boldnes of themſelues to runne after the diuell, thincking to ſtrike him with their good and vertuous workes, he turneth towards them with a terrible temptation, and getting them alone, maketh them to fall into deadlie ſinne. Wherefore fitt it is, that ſuch people ſhould haue ſome to gouerne them in all their workes, that they ſhould not looſe them, nor looſe themſelues. This is euidentlie ſeene by Paul that was led by the hand into the cittie, where he ſtaid blind three daies: in which time he neither eate nor drancke, but remained all this while in prayer. *c. 2. 23.*

There was in the cittie a diſciple of our Lord called Ananias, vnto whom God ſpake and ſaid; Goe into the houſe of one called Iudas, and there ſeeke for Saule who maketh prayers vnto me. Saule was well knowne by the Chriſtians for a perſecutor, for which cauſe Ananias ſaid; what Lord, is it fitt and conuenient that the ſheepe ſhould ſeeke the wolfe? He is nowne come with letters and commiſſions to take all the Chriſtians, and to lead them priſoners to Ieruſalem, and wouldeſt thou that I ſhould goe to ſeeke him? thou knoweſt ô Lord the mind of this man. God anſwered, I haue told thee al-

readie that thou ſhalt find him at prayer, and if the Lyon praie, he ſhall become a Lambe: goe to him therefore, for he is a choſen and and elect veſſel vnto me. He ſhall beare my name to manie partes of the world, and if hetherto he hath perſecuted me I will make him to ſuffer more paine and trauell for my names ſake, then anie other. Ananias hearing this, went thither where he was commanded, and entring into the lodging where Saule was, he ſaide vnto him: brother Saule, Ieſus Chriſt that apeered vnto thee in the waie as thou cameſt to the cittie, hath ſent me that thou ſhouldeſt receaue thie ſight and be filled with the Holie Ghoſt, and he laying his handes vpon him, ſodainlie there fell from the eyes of Saule as it were ſcales, and he recouered his ſight. Being raiſed from prayer he was baptiſed, and then he receiued the Bleſſed Sacrament of the Aulter, which did comfort, reioyſe, and ſtrengthen him, aſmuch as before he had bene afflicted, diſcomforted, and diſmaied. Certaine daies he ſtaid conuerſing with the diſciples, talking with them, and ſhewinge all loue and courteſie one toward another. Saule ſaide, how greate was my blindnes that I perſecuted theſe ſo good people? O howe greate is the time that I haue loſt, that I did not conuerſe ſoner with theſe Angells? O God how much am I bound to thy heauenlie maieſtie, that thou haſt not made a newe hell to put me into as my ſinnes deſerued, but haſt deliuered me from ſo great an euill by thie mercie? I am like another Dauid, that would haue deſtroyed Naball with all his familie, in the which were manie innocents, but the faire Abigail that met him on the waie, witheld him that he ſhould not imbrewe his hands in innocent blood. I am he whom the mercie of God encountred, and forbad me further to embrewe my hands in the blood of the Chriſtians: I am that yong man Amalakite, that Dauid found in the waie afflicted, and diſtreſſed, whom he comforted, and refreſhed, after which time, he ſerued and ayded him to ouercome his enemies. Soe I, falling to the earth in the midſt of the waie, was comforted by Ieſus Chriſt. Wherfore I am bound to ſerue him, that he maie ouercome the armies of hell by my labour, and induſtrie. I am the wolfe of which the Patriarch Iacob did ſpeake when he bleſſed Beniamin his ſonne. I haue taken the praie in the morning by perſecuting the faithfull; but hereafter I will deuide the bootie among them; for by my meanes manie ſhalbe made Chriſtians, and they ſhall alſo be a meanes, that other ſhall be the ſame. I am the fiſhe that leaped out of the ryuer and made Tobyas afeard; which being taken, helped him in manie thinges. So I that was the feare of Chriſtians, ſhalbe vnto them hereafter an ayde and helper.

Theſe and the like wordes Saule vſed to the great content of the diſciples, who hearkened vnto him, and by their conſent and good liking, he began to preach Ieſus Chriſt publikely, thorough al the Iewiſh Sinagogues (which were not made to offer ſacrifiſe in, for that they did only in the temple of Ieruſalem) and in theſe they did onlie praie, and were inſtructed in the lawe. In thoſe places Saul preached publiklie that Ieſus Chriſt crucified, was the true Meſſias, the redeemer of the world, and the Sonne of God. They that heard it marueilled and ſaid. Is not this the man that perſecuted both Chriſt and Chriſtians: did not he come to take and to impriſon them? Notwithſtanding theſe ſpeaches, he perſeuered conſtant in his purpoſe, to the great good lyking of the Chriſtians,

ſtians, the vnſpeakeable ioye of the Angells, and of Ieſus Chriſt himſelfe. Vnto whome, praie we all humblie, that he that had compaſſion vpon Saule and conuerted him to his faith, would alſo haue compaſſion vpon vs, and turne vs whollie vnto his ſeruice, giuing vs in this world his grace, and in the world to come his gloire. Amen. The Church doth celebrate the feaſte of the conuerſion of S. Paule, on the 25. of Ianuarie, hauing it by Tradition, that this was the verie daie that S. Paule was conuerted: Petrus Caniſius ſaith: that it was in the 35. yeare of our Lorde, in the raigne of Tiberius, and ſo thincketh Vſuardus alſo. Baronius ſaith 36.

The life of S. Policarpus Biſhop and Martyr. Ian. 26.

SAint Paule the Apoſtle doth admoniſhe Titus his diſciple, that he ſhould not keepe companie with heretiks, for that, thereof enſueth much damage & harme. This aduertiſſement was kept preciſelie by Policarpus the bleſſed Martir, for he could not abide the heretiks by anie meanes. On a time he being at Rome, a great heretick called Marcion, demanded if he knewe him: yea, I knowe thee (ſaith he) to be the eldeſt child of the deuill. Of this S. wrote S. Hierome, and Euſebius Cæſarienſis and other authors. Out of whom we maie gather his life in this manner. t. 3. 10.

POlicarpus was the diſciple of S. Iohn the Euangeliſt, and by him was made Prieſt, and conſecrated Biſhop of Smirna; He went to Rome in the time of Pope Anicetus, to be reſolued of certaine doubtes concerning the celebrating of Eaſter. He conuerted in Rome manie heretikes that had bene diſciples of Marcion & Valentinus, and then returned into Aſia to his Biſhoprike, at ſuch time as, Marcus Aurelius Verus, who was called alſo Antonius, & Lucius Aurelius Comodus his brother were Emperours. Theſe raiſed the fourth perſecution againſt the Chriſtians, the which being rigorouſlie executed in Aſia, came at length vnto Smirna. There was the holie Biſhop Policarpus, who was as much hated of the Iewes and Gentiles (whereof there were manie in that cittie) as he was beloued of the Chriſtians. He was acuſed to the proconſull, who comanded that he ſhould be aprehended. At that time Policarpus was out of the cittie, and remained in a ſolitarie place to flie the perſecution, which he did at the inſtance of ſome of his friendes; but he perceiuing they went to ſeeke him there alſo, met the officers with a cheerfull countenance and ſaid: the will of God be done. Thē praied he them that they would reſt a while, and he ſet meat before thē. While the officers did eate, he fell to praier, in the which he offred vnto God his life, & all his actions, and deſired his help in this occaſion, and then he went willinglie with them. When he came before the proconſull, he began to ſpeake mildly vnto him, willing him to haue regard to his age, and compaſſion of himſelfe, and that he would adore the gods which the Emperours of Rome did adore, that by this meanes he might eſcape death. Policarpus anſwered, I haue ſerued Chriſt fourſcore & ſixe yeares, and all thinges haue ſucceded wel vnto me, would you haue me now to depart from his ſeruice, when I haue but two daies to liue: it ſeemeth your deſire is not reaſonable. Doſt not thou knowe, ſaid the Proconſull, that with fier I can cauſe thee to be

burnt to aſhes? I feare not thie fier ſaid Policarpus, for that ſhall paſſe awaie in a moment; that fier feare I, that ſhall endure for euer, wherein all thoſe that adore your falſe gods ſhalbe burned.

There were preſent many Gentiles & Iewes, who hearing what the holy man ſaid, and how conſtantlie he ſpoke theſe wordes, made an vprore crying aloude, this is he that peruerteth our cittie, and would haue it to adore the God that was crucified, let him be put to death, or otherwiſe we ſhall be all vndone. The proconſull ſeing this great tumult, gaue ſentence that Policarpus ſhould be burned aliue. His enemies reioyſed thereat without meaſure, but chieflie the Iewes, who at an inſtant brought thither great heapes of wood, deſiring that the holie man might be diſpatched, although the time apointed by the Iudge was not yet come. The B. Biſhop was led into the ſtreet, where he put off his owne clothes; the Chriſtians that were preſent weeping, and taking compaſſion on him; Then he made a deuout praier vnto God, giuing him thanckes that he was worthie to giue his life for his loue, and that he numbred him among his holie Martyrs. The hangman would haue faſtened him to the poſt with nailes, but the holie Biſhop ſaid; thou haſt no reaſon ſo to doe, for my Iudment is, that I ſhalbe onlie burned aliue. If thou doe it for feare I ſhould run awaie, doubt not of that, for I loue it, and deſire it more then thou thinckeſt. If I haue longed for it all my life, doe not thincke now that I haue found it, that I will runne frō it. The hangman tyed him notwithſtanding to the poſt with a cord, and kindeled the fier; the flame increaſing came not neere the Saint, but encompaſſed him like a tabernacle, ſo that he ſhone like gold. There came from the fier a ſmell like incenſe, which was perceiued by them that ſtood about him. The executioners ſeing that the fier did not hurt him, wounded him deadlie with dartes whereof he dyed; and ſo he yealded his ſoule to almightie God; his bodie not being ſo much as touched with the fier. After his death the Iewes did erneſtlie perſwade the procōſull not to permit the bodie of Policarpus to come into the handes of the Chriſtians, leſt they ſhould leaue adoring of Chriſt crucified, and worſhip him. This wicked race did not perceiue, that Chriſtians doe adore Ieſus Chriſt after one ſort, and his Saints after another; for Chriſt is adored as God, and his ſaints be worſhipped as the ſeruants of God. The proconſull did apoint that the bodie of Policarpus ſo dead, ſhould be burned to aſhes, but the flame that had ſpared him in his life, would not conſume him after his death, for although his bleſſed bodie was laid in the fier, yet neuertheleſſe the Chriſtians got manie of his bones which were, and ſtill are kept with great reuerence. Likewiſe there is great acount made of a letter that he wrote vnto the Philipians, full of learning and heauenlie knowledge. The Church celebrateth the feaſt of S. Policarpus on the 26. of Ianuarie, being the daie of his martyrdome, which was in the yeare of our Lord 168. by Baronius 169. in the raigne of the aforenamed Emperours Marcus Aurelius, Verus Antonius, and Lucius Aurelius Comodus. The life of S. Policarpe was written at large by Nicephorus in his third booke, from the 30. to the 34. Chapter.

The

The life of S. Iohn Chriſoſtome. Ian. 27.

THere is noe greater anger, then the anger of a woman, ſaith Salomon in Eccleſiaſticus. This ſentence was verified in the prophet Elias, who could neuer appeaſe the anger that Ieſabell the wife of king Acab conceiued againſt him, as longe as he liued. The like hapened to S. Iohn Baptiſt and Herodias, who was neuer content vntill she cauſed him to be beheaded; Her anger neuer ceaſed againſt that bleſſed head, vntil she had it in her hand. The ſame thing hapened to S. Iohn Chriſoſtom with the Empreſſe Eudoxia, who was ſo enkindled with anger againſt him, that she was not content to haue thruſt him out of his dignitie, & banished him out of Conſtantinople, but gaue order that he should be diſcourteouſlie vſed in the place where he was banished, to shorten his life, which came euen ſo to paſſe. But as God did not let Ieſabell and Herodias paſſe without punishment, for that they had perſecuted, the one Elias, and the other Iohn Baptiſt, ſo did not he let Eudoxia ſcape vnpunished, for shortly after the bleſſed man was dead she alſo dyed, and the cittie of Conſtantinople was ſo afflicted with tempeſtes and ſtormes from heauen, that it ſeemed the deſtruction and vtter ruine thereof was come. The life of this glorious Sainte is collected out of that which is written by Palladius of Helinopolis his diſciple, Simeon Metaphraſtes, Nicephorus Caliſtus, and the Tripartite hiſtorie in this manner.

SAint Iohn Chriſoſtome was borne in Antioche, his father was named Secũdus, who was captaine of the horſmen, and his mother was called Anthuſa (which is by interpretation to ſaie Florida) they were both noble, & very rich of worldlie poſeſſions. God gaue vnto them a ſonne which was this Iohn, who was baptiſed by Miletius Biſhop of the ſame cittie. They ſet him to ſchoole, and in his infãcie, he heard rethorike of a great Sophiſt called Libanius. By his mothers apointment (his father being dead) he went to Athens, and there he ſtudied Philoſophie, wherein he profited verie much, then returned he to his countie, and for that it was the cuſtome at that time, that thẽ doctors of the lawe ſhould not plead in matters of great importance (but the orators ſhould exerciſe that office as being more practiſed in the art of eloquence) Iohn being an excellent Rhetorician, began to pleade ciuill cauſes, and controuerſies of importance, but after conſidering the vexation and trouble thereof, he vtterlie forſooke it, with intent to applie himſelfe altogether to the holie Scriptures. He ioyned himſelf to Miletius Biſhop of Antioche, a learned man and of holie life, whoſe diſciple he was three yeeres, in which time he came to be an excellent diuine; afterward he had a deſire to forſake the world and to enter into religion, and therewith he acquainted his mother, who vſed manie erneſt perſwaſions to him not to take that courſe ſaying: My ſonne, thou ſeeſt what trauailes I haue borne from the death of thy father till now, I haue had no other comfort but thee, tarie till death cloſe mine eyes, and then do as thou thinckeſt good. Be not thou the occaſion to ſhorten my daies, by leauing me alone, leaſt the ſhort time I haue to liue be repleniſhed with griefe and ſorrowe. Is it not inough that I beare the ſorrowe of my widowhood, but that thou being my ſonne, and bound to comfort me, wilt afflict me more? Chriſoſtome was contented for a while to be obedient to his mother in pittie toward

her, but ere long ſhe dyed, and he was then at libertie to doe as he would. He deferred not long to doe that that he entended; for hauing cauſed the funeralls and exequies to be celebrated and deuiding his goodes, part vnto the Churches, and part to poore men, he entered into religion. There he ſtaid foure yeeres, to the greate increaſe of himſelfe in vertue, and alſo other religious men of his conuent, to whom he was an example and paterne of vertuous life.

Iohn deſired greater perfection, wherefore he departed from the monaſterie (but yet with his habit and with the lycence of his ſuperiour) & went to dwell in a deſert, hauing choſen a caue for his principall lodging. There he remained two yeares, in which time, he neuer ſawe anie humane creature. In that place his exerciſe was either reading of the holie Scripture or prayer. Alſo he tamed his bodie with great penance, which was the cauſe that he fell ſicke, whereby he was enforced to forſake this life and to returne vnto Antioche, where he was receiued with ioye of all the people, for that his holie life was knowne vnto all men. He was deareſt to Miletius his maſter, who made him deacon, that he ſhould preach vnto the people, in which office Iohn continued fiue yeeres (the people running vnto his ſermons, as if it had bene vnto an Apoſtle) to the great profite of ſoules.

It came to paſſe that Miletius went to a Councell that was holden at Conſtãtinople, where he dyed of ſicknes. Aſſoone as Chriſoſtome vnderſtood of his death, he returned to the monaſterie where he firſt was, for that he doubted the people would giue him the adminiſtratiõ and charge of the Biſhopricke of that cittie. Flauianus was made Biſhop thereof, who was a holie and a zealous man. When he came to Antioche from the Councell where he was elected, vnderſtanding that Chriſoſtome was retired into the monaſterie, at the importunat requeſt of the people, he went vnto the monaſterie, and one while with praiers another while ſhewing him what good ſeruice he ſhould do to God in preaching, obtained at the laſt of him (although with much adoe) to returne into the cittie, and then the ſame Biſhop made him Prieſt. It came to paſſe, that on the daie that Chriſoſtome ſhould take that holie order, at the time the Biſhop laid ouer him his hand to giue him his order, all the people to their great wonder, ſawe a white doue ſit downe vpon his head. Twelue yeeres he exerciſed the office of Prieſt in Antioche, preaching and cõuerting ſoules, and in doing miracles, one of the which was this. The preſidẽt of the cittie attainted with the hereſie of Marcion, had his wife ſicke of the collicke, which put her to incredible paine, and ſhe could get no remedie thereof. The preſident determined to cauſe her to be caryed in her bed, into the Church where Flauianus the Biſhop was with Chriſoſtome, and ſo it was done, ſhe hauing in her companie manie people. The Biſhop and Chriſoſtome coming to them, Chriſoſtome tooke the preſident by the hand, and ſaid vnto him; why do you come to demand ayde of the Church, to which you be enemies? Looke for no help at Gods handes for that you perſecute him. The preſident and all the companie anſwered mildlie to this reproof and ſaid; Their errour was not their fault, but the fault of their parents that had inſtructed them in this beleif, neuertheleſſe, they deſired him that he would praie to God to giue health vnto this woman, for if ſhe were healed they would procure to ſaue their owne ſoules, and would forſake the hereſie of Marcion, and receiue the Catholike doctrine of the vniuerſall Church. When

Chriſoſtom

Chriſoſtom vnderſtood their minds, he cauſed them to bring thether holie water, and ſaid to the Biſhop. Make the ſigne of the Croſſe, and ſprincle the ſicke woman therewith, which being ſo done, the woman was made whole to her great comfort, the ioye of her husband and al the company, who with one voice yealded infinit thancks to Ieſus Chriſt.

About that time Nectarius Archbiſhop of Conſtantinople departed this life. Manie there were that laboured to be placed in that dignitie, aſwell by themſelues, as by friendes; yet, for that the learning and holy life of Chriſoſtome was famous thoroug the countrie, he not labouring for it, was choſen and elected Biſhop, and preferred before manie that made great ſuite. The Emperour Archadius wrote the newes of the death of Nectarius, and of the election of Chriſoſtome vnto Flauianus, charging him alſo that he ſhould ſend him with all ſpeed vnto Conſtantinople. Flauianus gaue him the Emperours letter in his hand, and when he had read it, he ſhewed ſignes of diſcontent and griefe ſaying; that he was neither fitt nor worthie of ſo great a charge. Flauianus alſo ſeemed to be ſorowfull, yet he comforted him that he ſhould remember that this thing was done by God, for the good of manie ſoules, and although he was ſorrie alſo for his departure, yet he took it to be the beſt, and deſired him to go with all ſpeed to Conſtanrinople, and to obey the Emperour. When this was knowne in the cittie, all the people went to armes ſaying, we will all looſe our liues before we let him depart. The Emperour was certified of this mutinie which the people of Antioche made, which cauſed in him a greater deſire to haue Chriſoſtome, wherefore he wrote to Aſterius gouernour of the Eaſt, charging him by ſome meanes to get Chriſoſtom out of their handes. Aſterius receiuinge this charge, called Chriſoſtom vnto him, faining that he had matters of great importance to impart, as he was before time accuſtomed to doe. The people of Antioch not perceiuing this deuiſe, let him depart out of the cittie freelie. When Aſterius had him in his power, he deliuered him vnto the Emperours meſſengers, who with all ſpeed conuayed him to Conſtantinople. If the people of Antioche were diſpleaſed for that they had loſt Chriſoſtom, the people of Conſtantinople, reioyſed exceedinglie for that they had gotten him.

This new prelate being come into the cittie, he was conſecrated Biſhop by Theophilus, although againſt his will, for he would haue had one of his owne prieſts preferred to that dignitie, ſo that he remained ſome what diſcontented with Chriſoſtom, which decreaſed when he was acquainted better with his vertuous life. Aſſoone as the new Biſhop was conſecrated, the Emperour and all his court did viſitt him, and Iohn ſpoke vnto him verie confidentlie and ſaid: He had taken this charge and dignitie vpon him, more to obeye God, then to fulfill his owne deſire, and this was one of the thinges that he moſt feared, aduiſing the Emperour to beare himſelf iuſtlie in gouerning the Empire, for if he failed ought therin, he would boldie reprehend him, as Nathan the prophet did Dauid. The Emperour took in good worth theſe ſpeaches, and foud thoſe thinges to be trewe which were ſpoken before of Chriſoſtome. Then he departed, aſſuring him that he would alwaies account of him as of his father. The bleſſed Biſhop gouerned his Church as wiſelie and as diligentlie, as euer anie prelate did, either before or after him; and although his moſt principall care was, for the direction of matters within the cittie, yet was he not therefore negligent

to prouide for thinges neceſſarie and fitt out of the cittie. He vnderſtood that Phenicia remained ſtill in the ancient Idolatrie, and for that he would not committ this buſines to anie other, he went thither in perſon, acompanied with manie people which the Emperour ſent to attend on him: and as Moiſes in zeale did throwe downe the calf that the people adored, ſo he broke in pieces all the Idolls of that Prouince. Hauing built ſome Churches and founded ſome Monaſteries in that country, and left ſufficient cõpanie of prieſts and religious men, that ſhould inſtruct that barbarous natiõ in the Catholique faith, he returned to Conſtantinople. He ſent alſo of his Prieſts to preach the faith vnto the Tartarians, who by their good example might mooue them to leaue their ſauage faſhions, and by receauing baptiſme, be brought to liue a Chriſtian life. There was in the Orient certaine hereticks Marcioniſts, wherefore he ſent thither certaine religious men to extirpate and roote out that wicked cockle. In the Emperours hoſt were Frenchmen, of which many were atainted and infected with the hereſie of Arrius: for thoſe he prouided a ſeuerall Church where in he placed Catholique Prieſtes, which preached to thoſe people in their iornies of warre. This his diligence did much good, for manie of them were conuerted from their hereſie. Sometimes the Biſhop went himſelf to the ſermon, and gaue vnto the prieſtes certaine important reaſons and arguments which they ſhould preach vnto thoſe people in the french tong.

The Emperour had in his court a captaine which was a Goth and an Arrian heretik. He with great ſuit deſired the Emperour, that he would graunt him a Church, in the which all they that were of his opinion might meet together, & ſaie their ſeruice after their owne maner. S. Chriſoſtome reſiſted this man verie boldly. Then ſaid the captaine before the Emperour, that the ſeruice he had done to the crowne Emperial, deſerued ſo much fauour. Chriſoſtome anſwered him, if thou haſt ſerued the Emperour faithfully, his maieſty hath rewarded thee bountifully, for when thou cameſt to ſerue him thou waſt poore, & of ſmale account, & now thou art rich, and highelie regarded in all the Orient, therefore he is nothing in thy debt. The captaine had not a word to ſaie, but taking leaue departed, & aſſembled many people in the maner of rebellion, and this warre did trouble the Empire verie much. When Chriſoſtome perceiued how thinges ſtood, he went well accompanied to Gaina the captaine, who much wondring at the conſtancie of the bleſſed Biſhop, remained confounded; Gaina went to meet him with great humilitie, & kneeling before him, required his hãd to kiſſe, which he laid vpon his eyes & cauſed his ſonne to do ſo likewiſe. They ſtaid there manie daies together, & before the Biſhop departed from him, he concluded a peace, and reduced him & the people to the Emperours ſeruice. Although the bleſſed Prelat had other buſineſſe, and of great importance, yet he neuer left his courſe of preaching to the people. To his ſermons came ſo manie that it ſeemed impoſſible they ſhould all heare; euerie one remained ſatisfied with his doctrine and affectioned to the ſeruice of God, yea ſome were mooued to giue large almes, to frequent the ſacraments, to be continually in praier, to reduce themſelues to be modeſt, and mortified in their liues.

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It hapened at that time, that a noble gentleman of Conſtantinople was vniuſtly accuſed vnto the Emperour, for which cauſe he fled out of the cittie. Afterward he deſiring to haue his innocency knowne vnto the Emperor, and that he migtht returne vnto his fauour, thought the good will of Chriſoſtome would preuaile much: wherfore he returned ſecretlie into the cittie, and came by night into the Biſhops houſe, and ſpeaking with Proculus the chamberlaine, deſired him to bring him to the ſpeach of the Biſhop. Proculus went to the chamber doore, and looking thorough a chinck ſawe the Biſhop wryting, and a man of authoritie to ſtand by him, which ſeemed to indite vnto him what he ſhould write. Proculus wondred much ſeing one in his cõpanie, for that he knew there had none come in, as alſo he maruailed to ſee the Biſhop wryte that which it ſeemed the other told him. He ſtaid to ſee the end hereof, & looking often thorough the clift, ſeing that it was paſt midnight, he ſaid to the Gentleman; that he could not ſpeake that night with the Biſhop, but willed him to come agine another time. The Gentleman returned the next night, and the ſame hapened againe. Wherefore he thought the chamberlaine had brought in ſome other to ſpeak with the Biſhop & excluded him. Proculus ſware that he had neither letten, nor ſeene anie partie to go in, & becauſe it was now break of daie, he willed him to come againe the third night, and he promiſed to keep the chãber doore that none ſhould enter. When euening came the Gentleman returned, ſo they came both to the dore & looked thorought the clifte, & ſawe the ſame that they had ſeene the other nightes; Proculus ſaid: depart for to night, to morrowe I will certifie him of your coming, and will know what his will is concerning you. In the morning Chriſoſtome was the firſt that ſpoke to Proculus and ſaid, how chanceth, it that none did viſit me theſe three laſt nightes paſſed? If anie haue come to me and you haue denyed them to enter, I tell you plainlie, I like not of it. If anie haue buſines to ſpeak with me hereafter, let them come in, for the dores of the Biſhop ſhould be euer open to all that haue buſines. Then ſaid Proculus, Sir. theſe three laſt nightes there came to ſpeak with you a man much afflicted, and diſconſolate, but for that I ſawe you buſied, I let him not come in, although each time, he ſtaied paſt midnight. With whom was I buſied ſaid Chriſoſtom? Then ſaid Proculus, I ſawe an old man that was bald, and I know not who he was. Chriſoſtom much maruailed thereat, and demanded of him the the markes of the perſon that he ſawe. Proculus ſaid. It was an oldman with a bald head, and a long beard, and was much like an image of S. Paul that hangeth before you, and which you looke often vpon when you wryte. Hereby the B. Biſhop vnderſtood the miſterie, and that God would by this make him to vnderſtand, that he had graunted him his petition. He bad Proculus to go a while out of his chamber, and falling on his knees, he yealded God thankes for the grace

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he had beſtowed on him. After that he appointed Proculus to call the gentleman to him, and hauing heard his caſe, he followed his ſuite, and brought him into the Emperours fauour againe. Hauing ended the worke he publiſhed it, that all might reade it, and take profitt by his ſtudie.

This good Biſhop was werie courteous to them whom he knewe were deuout or ſerued God, and cheefelie to prieſtes. On the other ſide he was rigorous to them whom he knewe did not liue according to the Eccleſiaſticall conſtitutions, and ſuſpended them out of the Church, and ſometime excommunicated them. Hereof it came, that manie of them hated him, and ſaid, that he was terrible of nature, and ſo implacable that they could not liue with him.

After this it hapened, that a counſellour of eſtate, perſwaded the Emperour to make a lawe, that none ſhould haue the priuiledge or benefitt of Sanctuarie in the Church; and this he ſaid he did, for that manie truſting therein, did comitt enormous offences. Chriſoſtome would not conſent to this by anie meanes, neuertheleſſe, the Emperour publiſhed the lawe againſt the will of the Prelate. It hapened within a fewe daies after, Vtropius that had giuen this counſell comitted ſome great fault, and fled to the Church, in the which the Biſhop would not defend him, but alſo in a ſermon that he made publicklie, ſpoke many thinges againſt him; and in particuler ſaid: that the Church ought not to defend him, ſince by his meanes a lawe had bene made againſt the liberties and immunities thereof. At laſt the Emperour tooke him out of the Church, & put him to death. This cauſed Chriſoſtome to fall into the diſlike of manie laie men, but cheiflie of the courtiers.

Another like thing hapened alſo. There was in Conſtantinople, a man verie rich in money who was called Theodoricus, and the Empreſſe ſought an accaſiō to get it awaie frō him: while ſhe deuiſed how to compaſſe it, Theodoricus had notice of the verie night it ſhould be done. Wherefore he gaue the greater part of his goodes to the Church, to the intent, they ſhould build an Hoſpital for the reliefe of poore men. The Empreſſe heard of it, and would haue hindred this good worke. Wherupon Chriſoſtome went vnto her and ſaid: Theſe goodes were giuen for the ſeruice of God, and if ſhe ſhould take them awaie, ſhe might be aſſured that ſhe ſhould render a ſtraight account for the ſame. Vpon theſe wordes the Empreſſe left the goods, but ſhe cōceiued great indignation againſt the Biſhop; which was alſo increaſed, by a deſire ſhe had to the poſſeſſions of a widowe called Callitropia, who deſired Chriſoſtome to defend her. The Empreſſe entred vpon the landes of the widowe by force, wherupon, Chriſoſtome gaue her to vnderſtand, that ſhe muſt reſtore to the widowe her liuing: but to ſmale purpoſe was the admonition of this good prelate. The Empreſſe going vnto the Church vpon the daie of the exaltation of the holie Croſſe, the Biſhop ſhut the dore againſt her, and would not ſuffer her to enter in, taking her for an excommunicat perſon; and although they that were in the cōpanie of the Empreſſe would haue vſed violence, yet they could not, for Chriſoſtome would not ſuffer her to enter neither then, nor at anie time after, vntill ſhe had reſtored the vineyard & poſſeſſions that ſhe had taken from the poore widowe, ſo that Eudoxia the Empreſſe, increaſed in indignation againſt him.

Other prelates who were vicious and of euill life (of whom the cheife was Theophilus Biſhop of Alexandria) hated him, and furthered the Empreſſe in her malice.

malice. All theſe aduerſaries of Chriſoſtome aſſembled together in Chalcedō, to hold a Councell againſt him, and from thence they paſſed vnto Conſtantinople; where being aſſembled they cyted Chriſoſtome to appeere perſonallie, to anſwere certaine articles to be laid to his charge. He cōſidering that all the prelates were his enemies, and that they were not lawfully aſsēbled, nor had obſerued the lawes that ought to be obſerued in calling ſuch Councells, would not appeere perſonallie, but ſent certaine of his prieſts as his proctors, that ſhould yeald a reaſon why he did not appeere in perſon: as namely, for that the Councell was not lawfullie aſſembled. The prelates without anie other conſideration, did beate and impriſone them, and without further debating they condemned Chriſoſtom to be baniſhed, onlie for that he did not appeare. They went vnto the Emperour, and made ſo ſmooth a tale, that he confirmed their Iudgment, and cōſented that Chriſoſtom, ſhould be baniſhed: not once looking to the malice of their mindes, nor thincking of the innocency of the partie condemned; nor how much himſelfe was bound vnto him. The people made an vproare, & would not by anie meanes conſent that their Paſtor and Biſhop ſhould be exiled. When Chriſoſtome vnderſtood the determination of the Emperour, doubting ther would ſucceede ſome great ſcandall if he ſtaid an obeyed not: deliuered himſelfe voluntarilie into the handes of thoſe that ſhould lead him into exile: firſt he comforted his friendes, who well perceiued that he ſuffred theſe wronges vniuſtlie, and then he wrote the truth how thinges had paſſed, vnto the Biſhop of Rome. The bleſſed Biſhop went by ſea, to a place called Prenetum, in the month of Maria Maior.

The people were left afflicted, for the abſence of their Biſhop, and weere ſo mooued with indignation againſt them that had procured his baniſhment, as if they had not ſpedilie fled to haue ſaued themſelues, they had bene in danger of their liues, ſuch was the furie of the people. A fewe daies after, there was a great earthquake in the cittie, which threwe downe part of the Emperours pallace; euerie one talked openlie, that this happened for the vniuſt ſentence that was giuen againſt the good prelate. The Empreſſe her ſelfe all aſtonied, deſired the Emperour to reuoke him from exile, which ſhe eaſily obtained, for he was in a maner compelled to conſent to their iudgment. Withall ſpeed poſtes were ſent with this meſſage, whereupon he returned to Conſtantinople. Before he entered the cittie, he deſired that a newe Councel might be gathered, wherein he might be cleered, euen as he had bene condemned by the former. But ſo great were the entreaties of the Emperour and the Empreſſe, who excuſed themſelues of their former error, and likewiſe the people were ſo deſirous to heare the voice of their Paſtor (that he ſhould not ſtaie till the Councell was gathered) that Chriſoſtom ouercome by ſo manie entreaties, entered the cittie, and began to exerſiſe his office againe. While he was in baniſhment he had bene much diſeaſed, yet for all this he continued in his zeale, and ſernice of God, and reprooued ſharply all thoſe thinges that ſeemed vnto him to be euill.

The courtiers making great tryumphes in the cittie, made a ſtatue of the Empreſſe, and before it they ran with launces, and made manie other ſhowes. This ſtatue was of ſiluer, and was ſet neere vnto the Church of Saint Sophia, vpon a

piller of red marble. This ſeemed to Chriſoſtome to be no other thing but Idolatrie, and he thought it was a diminution of the honor of God, and whileſt the prieſts ſong diuine ſeruice in the Church, they were diſturbed with theſe prophane plaies. He zealouſlie (as he was wont) reproued the abuſes of the people, and eſpeciallie this aboue named, which he accounted to be a moſt groſſe abuſe. When the Empreſſe had notice of this, ſhe was enkindled with greater indignatiõ againſt Chriſoſtom then before, and laboured to gather a Councell againe, once more to thruſt the good prelate out of his ſeat. For this cauſe ſhe wrote to the Biſhops that had bene on her ſide, and eſpeciallie to Theophilus the principall of them, who for his owne part fearing the furie of the people (whom he had hardlie eſcaped before) would not go himſelfe, but in his place ſent three Biſhops his ſuffragans, with a Canon of a Councell which ſome heretickes had made againſt S. Athanaſius, in the which were decreed; that if anie Biſhop was depoſed from his dignitie by a Councell, whether iuſtlie or vniuſtlie, he ſhould not gouerne his Biſhopricke anie more, except he were admitted by a Councell; and whoſoeuer did the contrarie ſhould not be admitted to defend himſelfe. The enemies of Chriſoſtome, preſented this Canon to the Emperour and in his defence ſaid, that this Canon was of no Councell but of a conuenticle or aſſemblie of heretickes, and therefore was not of force or authoritie. The Empreſſe laboured aſmuch as ſhe could that Chriſoſtom ſhould be baniſhed the ſecond time, which when he vnderſtood, he went into the pulpit, and preached publiklie vnto the people that his famous homilie which beginneth. Behold a newe Herodias daunceth, behold a newe ſhe ſheweth her furie, and laboureth to cut of the head of Iohn Baptiſt the ſecond time. When the Empreſſe vnderſtood this, ſhe was almoſt mad with anger and indignation, & laboured opẽlie not onlie to haue him baniſhed, but alſo to haue him killed. Yea, the Emperour was alſo verie much offended with him for theſe wordes. Wherefore the enemies of Chriſoſtom taking occaſion ſaid much euill of him, exhorting the Emperour to baniſh him, and they would take the charge therof vpon their ſoules.

Within fewe daies, there fell manie principall feaſtes, and the Emperour forbore to cõmunicat with Chriſoſtom as if he had bene an heretick, and forbad him to vſe his functiõ publiklie. Eaſter eaue came, in which they vſed to baptiſe the Catechumens, of which manie were aſſembled in the place where the Biſhop was kept vnder comand, being deſirous to be baptiſed of him. They had alreadie begun the ceremonies of the Sacrament, and they that ſhould be baptiſed where vncloathed; when on a ſodaine came many armed ſoldiers ſent by the Emperor, who not tarying till the naked perſons had clothed themſelues, bet them awaie ſo, that ſtriking and wounding them, they mingled their blood in the fontſtone with the water. There was ſuch an vproare and tumult in the cittie hereupon, that the Emperor, inſtigated by the wicked people that perſecuted Chriſoſtom, confirmed and ſubſcribed to the ſentence of his baniſhment; which being made knowne vnto the B. Biſhop, he was not troubled nor ſhewed anie ſigne of diſcontent, but that he left ſo manie ſoules in manifeſt danger of perdition. Taking leaue of his friendes and embracing them, he recomended to them the feare and loue of God, and obedience to their prelate that ſhould ſucceede

ceede him, for they ſhould ſee him no more. His friendes moued with thoſe ſpeaches fell at his feete and wept. Chriſoſtom departed from them in ſecrett manner, being imbarked for the place of his baniſhment.

The ſame daie that Chriſoſtom departed from Conſtantinople, a fire iſſued from the pulpit where he vſed to preach, which tooke hould of the top of the Church and frō thence paſſed to the Emperors pallace; and although betweene the Church and the palace was a good diſtance, and manie houſes, yet the fier touched none of them, but onlie the Church and the Pallace, which it burned verie ſore. Vpon this occaſion the enemies of Chriſoſtom renewed their crueltie againſt them that defended him ſaying: that they had cauſed this fier and for this manie of them were put to death. Moreouer manie were put in priſon daily aſwell men as wemen, for that they defended Chriſoſtom, and murmured at them that were the cauſe of his baniſhment. From ſome they took their goodes, ſome they put to ſhamefull and ignominious puniſhments, and yet for all this there were ſtill more Iohaniſts (for ſo they called them) that took part with Chriſoſtome. It cannot be expreſſed when he came to the place of his exile, what trauailes and afflictions he endured; The ſoldiers that conducted him were comanded not to ſtaie in anie place, but that they ſhould make him endure ſo much affliction and turmoile, as might bring him to his ende, and ſo it came to paſſe. Laſtlie in Armenia in the vtmoſt borders of the Romane Empire, and among people that were Idolaters there he ſtaide, ſometime preaching vnto them, ſometime doing miracles and curing ſicke folke, ſo that manie were conuerted to the faith. Such was his ordinarie exerciſe in euerie place where he went, yet did he not therefore forget to write ſometimes vnto his friendes, exhorting them to ſerue God, and to ſuffer willingly affliction in this life for the loue of him.

The baniſhment of Chriſoſtom came to the knowledge of Pope Innocent of which he was certyfied by the ſaint himſelf, but not ſo largelie as he heard it afterward; He hauing conſidered the matter well, and written and receiued anſwere from the Emperor Archadius, at the end he declared that the ſentence giuen againe Chriſoſtome was vniuſt, and he reprooued the Emperor ſharplie. Then he wrote to the Church of Conſtantinople & comanded, that they ſhould accept nor receiue no other prelate but Chriſoſtom as long as he liued. He wrote alſo to the ſame Chriſoſtom comforting him, and aduiſing him to ſuffer gladlie for Gods loue. Then he apointed a Councell to be aſſembled at Theſſalonica, to proceed againſt Theophilus, and againſt the other prelates that had vniuſtlie condemned Chriſoſtom. But for that he dyed ſhortelie after, the Councell took not effect. The death of Chriſoſtome was in this maner. The ſoldiers cauſed him to trauaile continuallie from one place to another, and he being of a weak conſtitution was brought to ſuch infirmitie, that it ſeemed he was verie neere his death. Trauailing on the waie, at euening they came to a litle Church of an holie Saint called Baſiliſcus in the ſame contrie of Armenia. Chriſoſtom being before the aulter at his praiers, the Saint apeared and ſaid vnto him, brother Iohn, to morrow we two ſhalbe together in one place. The bleſſed Biſhop vnderſtood that his death was nere, wherfore talking with ſome of his ſeruants, and ſome Prieſtes that alwaies followed him, he certified them of his death.

The next daie, he receiued the bleſſed Sacrament, and perceiuing a mortal feuer encreaſing on him, he made the ſigne of the holie Croſſe and praied; and in this manner he yealded vpp his ſoule vnto almightie God, the 14. daie of September. The ſame daie at Conſtantinople fell ſucha great ſtorme of haile, that manie thought the cittie would haue bene vtterly deſtroyed. Shortely after dyed the Empreſſe Eudoxia. See Baronius Ann. 304. and 307. who ſaith ſhe died 3. months after, miſerably.

Sixteene yeeres after the death of Chriſoſt: the Emp: Theodoſius ſonne vnto Archadius that baniſhed him, cauſed his bodie to be brought to Conſtantinople, where it was receiued with great worſhip and veneration; and this was on the 27. of Ianuarie, on which daie the Church celebrateth his feaſt. A long time after he was tranſlated vnto Rome, and buried in the Vatican, but his ſoule enioyed the reward of his trauailes, the which was ſuch, and ſo great were the good workes and ſeruices that he did, and euerie day is done by the meanes of his wrytinges which he left, that thorough this occaſion manie ſoules are ſaued. His doctrine is ſound, certaine, and ſecure, and we maie be aſſured, that he hath a principall, and an eſpeciall place in the kingdome of heauen. His ſtile was elegant, graue, and ſweete, and it was as a ſhoure of gold, for the which he is called Chriſoſtomus, which is by interpretation, Golden mouth; His reaſons, documents and doctrine, that iſſued from his mouth were as a ſhoure of gold indeed. Simeon Metaphraſtes writeth of him that after he was baptiſed, there was neuer heard the leaſt lye to come out of his mouth, he neuer gaue occaſion to anie manto ſweare, he neuer tolde anie leaſing, he neuer curſed anie creature, he neuer ſpoke idle word, he would neuer ſuffer anie in his preſence to ieſt, ſcoffe, or to murmure, he dyed in the yeare of our Lord, 407.

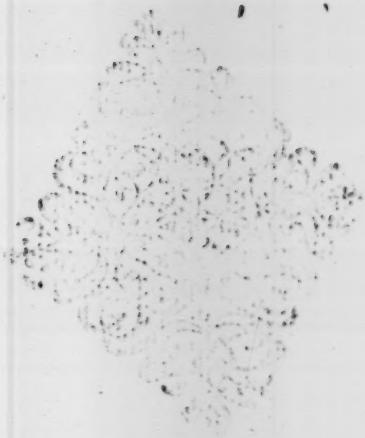
The ſecond feaſt of S. Agnes. Ian. 28.

SAlomon in the booke of wiſdome ſpeaking of the death of good men ſaith. To the eyes of the ignorãt it ſeemeth that the Saints do dye, but they remaine in peace; as if he had ſaid. Though the foolishe thinck that the good and the euill be in the ſame eſtate at their death, neuertheleſſe they are deceiued, for betweene them there is verie great difference: the reaſon is, becauſe the euill they dye, to dye, and the good they dye, to liue. The euill men the daie that they die begin their true death, & the good men the date of their death begin their trewe life. This is prooued by the example of S. Agnes, of whom S. Ambroſe writeth in this mãner.

THe Father and the mother of S. Agnes with their other kinsfolke, were watching in praier one night (as they vſed to doe oftentimes) and continued in lamentation for her death. One time ſhe apeared vnto them very beautifull and glorioufly, acompanied with manie virgins, and comforted them with theſe wordes; My Father and my brethren, be aduiſed, do not lament nor ſorrowe for me as though I were dead, for I am aliue in the companie of theſe holie damoſells, and I ſerue him whom I loued with all my hart when I was in the world, and I am of him fauoured and loued. Then the Saint vaniſhed awaie, and they all remained comforted.

After

After this it hapened, that Conſtantia daughter to the Emperor Cõſtantinus, had a ſore Fiſtula which was incurable, and although ſhe was not a Chriſtian, yet ſhe went to the ſepulchre of S. Agnes, for ſhe heard ſaie that manie ſicke folk in that place had recouered health. Whil ſhe remained there in praier, ſhe fell a ſleep, and it ſeemed to her ſhe heard a voice which ſaid: Conſtantia be conſtant, beleeue in Ieſus Chriſt the Sonne of God and thou ſhalt be whole. Whereupon ſhe was not onlie made a Chriſtian as S. Agnes gaue her counſell, but alſo built a ſumptuous Church in the ſame place in honor of S. Agnes. In memoire of theſe thinges, the holie Church celebrateth the feaſt of this ſaint the ſecond time, eight daies after the daie of her Martyrdome, which is vpon the 28. of Ianuarie. This apparition of S. Agnes to her father and mother, was in the yeare of our Lord 304. and in the raigne of Diocleſianus.



FEBRVARIE.

The life of S. Ignatius Bishop and Martyr. Feb. 1.

THe Apoſtle S. Paule ſpeaking of the torments of the Martyrs, whereof he him ſelfe had ſome experience, ſaith. We are made a ſpectacle to the world, and to Angells, and men. *Which is, as if he had ſaid. The gentiles celebrating their feſtiuall daies, did vſe to caſt the condemned men to be deuoured of wild beaſtes in an Amphitheatre, in which place they put many Chriſtians to be deuoured in the ſight of all the people: who tooke pleaſure to ſee this ſight, although it was both cruell and bloodie: and the Angells alſo reioyced to ſee with what courage the Martyrs ſupported thoſe torments for the loue of Ieſus Chriſt. One of them in whom this ſentence was verified was S. Ignatius, who was torne in pieces by Lyons in the ſight of all the people of Rome, vpon a certaine feſtiual daie. His life was written by Metaphraſtes after this manner.*

TRaiane Emperour of Rome hauing obtained a great victorie againſt the Scithians (a fierce and cruel nation) made a glorious triumphe. He thought himſelfe much bound vnto the gods, for ayding him herein: and ſeing the Chriſtians were of a contrarie profeſſion, and would not onlie not honour them as gods, but alſo procured that manie abandoned their ſeruice, he perſecuted them, aſſuring himſelfe that for this they would ayde him to obtaine greater victories. He made edicts and proclamatiõs thorough all the landes and prouinces of the Empire, that the Chriſtians ſhould be taken, and if they would not adore the Idolls, they ſhould be tortured and put to death: then began a moſt grieuous perſecution againſt the Catholicke Church. It hapened Traiane being preſent in Antiochia, and giuinge direction for the warre againſt the Perſians, that Ignatius was Biſhop of that cittie, who according to the opinion of Metaphraſtes and other authors, was the child that Ieſus Chriſt called vnto him when he perſwaded the diſciples to be humble ſaying: *Except yee be as this litle child, you cannot enter into the king dome of heauen.* This hapened in the beginning of the life of Ignatius, which was a demonſtration of the end that he ſhould make. After that Ieſus Chriſt aſcended into heauen, Ignatius kept in the companie of S. Iohn the Euangeliſt, and was his diſciple, and in the companie of S. Policarpus who was Biſhop of Smirna and Martyr. Ignatius was ſo towardly in vertue, being guided by his maſter, that he was by him made Prieſt, and after conſecrated Biſhop of Antiochia, and was the third after S. Peter that gouerned that Church,

which he diſcarged with great care and diligence. His principall entent and deſire was, the conuerſion of ſoules from gentilitie to Chriſtianitie.

While that Traiane was in this cittie, he was certified of him, and commended that he ſhould be brought before him. Being come he ſaid vnto him; Art thou the man that ſetteſt ſo ligth by our imperiall comandements, and forbiddeſt our immortall gods to be adored, draweſt their ſeruants from their worſhip, and bringeſt them to do diuine honour, and to hold for God, a man that was crucified? Ignatius anſwered I am the man that hath done all theſe thinges. It greiueth me much that you call thoſe gods wich be ſtocks and ſtones; ſeing there is but one God creator of heauen and earth, and his Sonne Ieſus Chriſt, whoſe kingdome ſhall haue no end. If thou (O Cæſar) wilt adore him, be aſſured that thy kingdome, thy ſcepter and crowne, will be more eſtabliſhed and confirmed; Leaue theſe ſpeaches ſaid Traiane; and if thou wilt doe that which ſhalbe acceptable to me, ſacrifiſe to our gods, ſo thou ſhalt be my friend, and the high prieſt of Iupiter, and I will enrich thee with great reuenewes, and aduance thee to honor. Ignatius ſaid, it would be a goodlie change indeed for me that am a prieſt of the liuing God, and that offer ſacrifiſe to him dailie vpon the holie Aulter, to become a prieſt vnto the dyuell. Knowe this (O Cæſar) that not onlie thy promiſes and large offers, are not ſufficient to drawe me from my reſolution, but alſo if thou be determined to throwe me to the wild beaſtes, or to Crucifie me, or kill me with the ſword, or with fire, neither are theſe, nor all the tortures thou canſt deuiſe to inflict vpon me, ſufficient to mooue me to leaue the worſhip of the true and liuing God, and to adore theſe falſe gods.

The prieſts of the Idolls were preſent at theſe ſpeaches, who ſaid vnto Ignatius. What meaneſt thou, thou impudent foole? We call Iupiter and the other gods immortall; and do not like thee, who confeſſeſt that thy God was crucified on the Croſſe. By this Ignatius tooke occaſion to ſcoffe and deride their gods, and with all to inſtruct them in the faith, and ſaid. The God which I adore both was, and is immortall; but he was made a mortall man for the ſaluation of mortall men; He dyed voluntarilie and was buryed, but withall we alſo confeſſe, that he roſe againe the third daie by his owne power, & aſcended into heauen, and opened the gates which were ſhut by ſinne, that men might enter therein, wherein all they that do obſerue his lawes, and confeſſe him for God do enter. You cannot ſaie ſo by anie of your gods, for it is vell knowne that they were moſt vicious men, and knowne for ſuch vnwillinglie dyed, agreable to the liues they led before. The ſepulchre of Iupiter is in Cãdia, Eſculapius was killed with an arrowe; the aſhes of Venus are ſhewed in the Ile of Paphos. Hercules caſt himſelfe into a great fire & was burned. This being true as euerie man knoweth it is, I knowe not by what reaſon you can call them immortal, nor for what cauſe you ſhould be offended that I call them dead gods. The Emperor hearing theſe words, would not haue them reaſon anie more, doubting leaſt it might turne to the reproach and ignominie of his gods, and to the glorie and honor of Chriſt the God of the Chriſtians. He therfore comanded that Ignatius ſhould be thruſt into a dongeon, and then he cõſulted with the Senators to what death he ſhould put him: who at length determined that he ſhould be deuoured of wild beaſtes: for that they doubted, if he ſhould be put to death in Antioche, the

the Christians would haue him in honor and reuerence. To preuent which, they apointed that he ſhould be led to Rome, and there with certaine malefactors he ſhould be deuoured of the wild beaſtes: by which meanes there ſhould no memorie of him be left. This reſolution being made, the Emperor ſent to call him the next daie, and after he had vſed many courteous wordes, thincking his being in priſon had chãged his mind, he began once more to perſwade him to adore his gods, but ſeing he was more conſtant now then at the firſt, he cauſed the ſentence giuen againſt him to be read, which was, that he ſhould be led to Rome, and there caſt to wild beaſtes. There was neuer man that indured a long impriſonment looking alwaies for death, & was by chance deliuered, that was ſo ioyfull as was Ignatius when he heard the ſentence of his condẽnation. He ſhewed a cheerefull and well pleaſed countenance, and with all gaue great thanks to God: and he himſelfe did help to put on his chaines and bolts which he was to carrie all the waie. Then he talked with ſome of his friendes and familiers, taking leaue of them and commending his Church & them to almighty God, and the Emperors comandement was put in execution without delay.

Ignatius began his iourney one foote, and ſo trauailed till he came to Seleucia. There being imbarked, he arriued at Smirna, where he wrote (by the permiſſion of thoſe that led him) a letter to Policarpus, in the which he certified him of his iorney, & recomended vnto him his Church of Antioche. Aſſoone as Policarpus receiued the letter, he went with certaine Prieſts and other deuout perſons to viſit the holie Martyr. Policarpus & Ignatius were deere friẽds, ſo that aſſoone as they ſawe one another with ioye mingled with griefe, and with teares acompanied with ioye, they embraced one another. Then Policarpus ſaid to Ignatius: ſince in this ſort thou leadeſt the waie to martyrdome before me, I praie thee what praiers or petitiõs haſt thou made vnto God, that he hath granted thee that fauour and grace. O my brother, teach me them I praie thee, that I maie happilie ataine to that eſtate alſo wherein thou now art: but I knowe well that my life is not ſuch that I deſerue that fauour of God, to ſuffer for his loue. Do not doubt brother Policarpus (anſwered Ignatius) the time will come for you when God pleaſeth. He knoweth that your Church hath need of you, but when you haue well eſtabliſhed and ſet the ſame in order, he hath reſerued for you alſo a crowne of martyrdome with which you ſhal be crowned, euen as it pleaſeth him of his mercie to crowne me with one at this preſent. The Prieſts & other companie that came with Policarpus drewe neere vnto the bleſſed Martyr, and falling on their knees ſome kiſſed his handes, ſome his garments, and ſome his chaines, for that they ſawe him goe voluntarilie to ſuffer death for the profeſſion of the Chriſtian Catholique faith, and loue of Ieſus Chriſt. Ignatius ſtaid there certaine daies, expecting a proſperous wind, in which time he wrote manie letters to diuers Churches, one of which he ſent before him to Rome, to the Chriſtians that dwelt there, admoniſhing them that they ſhould not be anie impediment to his martyrdome.

From Siria (ſaith Ignatius) I go euen to Rome, combating daie and night by ſea and land with ten Leopardes, to witt, ten ſoldiers apointed for my guard; My doing well vnto them maketh them to be worſe, their wickednesſe inſtructeth me to be patiẽt, but for all that I repute not my ſelfe holie. When I ſhalbe

deliuered frō theſe fierce beaſtes, I thincke I ſhalbe giuē in praie too ther which ſtaie for me. I wiſhe that they maie be moſt cruell againſt me, and not to ſpare my life as they haue done other Martirs. God forbid it ſhould be ſo, for I am determined, if they will not run vpon me, I will run vpō them, & if they ſpare me, I will incyte and procure them, to deuour and teare me in pieces. My Children, be not offended to heare me ſpeake theſe wordes, for I knowe of how great valewe it is to ſuffer for the loue of Chriſt. Now maie I ſaie that I begin to be his diſciple, for that I deſire to endure the fire, the Croſſe, the breaking of bones, diſiointing yea and diſmembring the whole body. Let come vpon me all torments the deuills cā deuiſe together, ſo that I maie merit to enioye Ieſus Chriſt. Theſe and other ſuch words he wrote in the Epiſtle in which he ſhewed the zealous deſire he had to ſuffer martyrdome. Then came a fitt wind, and taking his leaue of Polycarpus, he was imbarked and ſailed by Troia, by Macedonia, and thorough other countries where manie Chriſtians did viſit and lament for him: but they ſpoke ſo, that they that at their firſt viſitation had compaſſion vpon him, at their departure they bore vnto him a holie enuie. Finallie, he arriued at Rome, and they that had brought him priſoner, deliuered him to the gouernour of the cittie, who hauing ſeene the decree of the Emperor, ſtaid for the celebration of ſome principall feaſt to put the ſame in execution.

Which daie being nowe come, the bleſſed Biſhop was put in the middeſt of the Amphitheatre, where were aſſembled an infinite companie of people, for that it was blowne thorough the cittie, that a Biſhop of Siria ſhould combat with the wild beaſtes. Ignatius being there, he lift vp his voice and ſaid: O yee Romaines that be preſent to ſee this ſight, knowe you, that I am not put into this place for anie fault that I haue committed, but by this meanes I hope to obtaine to the glorie of God, for wſoſe ſake I am thus brought hither. I am the wheat of his field, and muſt be ground with the teeth of the lyons, that I maie be made bread fitt for his table. The Martyr hauing ſaid this, they put the Lyons out vnto him, who vpon a ſodaine deuoured him, leauing onlie ſome of his great bones. God hearing the praiers of his Martyr permitted this, and grāted him the fauour that he had ſo erneſtlie prayd for, to witt; that he would not ſuffer the beaſtes to ſpare him. The next night the Chriſtians to whom he had written the letters, gathered vp his bones which remained, and put them in a ſafe and ſecret place out of the cittie, and after they caried them to Antioch. Traiane being afterward informed of the conſtant Martyrdome of Ignatius, that the Chriſtians did no wrong to anie, that they obſerued the Politick lawes, that onlie they vſed to riſe in the morning verie earlie to praie vnto Chriſt their God, and that they were abſtinent, pitifull, peaceable, giuers of almes and chaſte: he commanded that they ſhould be no more perſecuted, nor tormented; but onlie that they ſhould not be admitted to exerciſe publike offices. So that Ignatius was profitable vnto the Chriſtians, not onlie in his life, but alſo after his death.

Nicephorus Caliſtus writeth of this glorious Saint, that he was the third Biſhop in Antioche after S. Peter. He liued a long time with ſome of the Apoſtles. He was one daie in praier rapped in ſpirit, ſaw manie angells, and heard them ſing the praiſes of the moſt bleſſed Trinitie in mannet of a Quire. Firſt ſong

ſome,

ſome, and the other anſwered. This viſion cauſed Ignatius to apoint after in his Church, to ſing the Pſalmes and Himnes after the manner of the Quires now vſed. Afterward other Churches took the ſame cuſtome, and Pope Damaſus comanded it ſhould be obſerued in all the Catholick Church: which celebrateth the feaſt of Saint Ignatius the firſt of Februarie, it being the daie of his Martyrdome; in the yeare of our Lord. 110. in the raigne of Traiane. Of Saint Ignatius maketh mention Euſebius in his Eccleſiaſt.hiſt.3.book 30. chap. Saint Ieroſme in his booke *de viris illuſtribus.* 26. chap. Caſiodorus in the tripart: hiſt. 10.booke.9.chapter. Beda, Vſuardus, and other authors of martyrologies.

The Purification of the Virgin Mary. Feb. 2.

GReat was the Anger and indignation that Eſau bore toward Iacob his brother, who for that he had craftelie gotten awaie the bleſsing of his father, he practiſed ſacretlie to make him awaie, and ſhewed publikelie that his intention was to kill him. Whereupon Iacob to eſcape his danger, determined to go like a banished man into Meſopotamia in Siria, where he remained a long tyme. After he had a deſire to returne to the houſe of his father, as is written in Geneſis. Hee hauing nowe wiues, children, men ſeruants, mayd ſeruantes, and cattle: going on his iorney, and drawing neere to his owne country, vnderſtood that Eſau his brother came to meet him. Iacob was in doubt of his brother and feared him; whereupon he deuyded his companies into diuers partes. He ſet the beaſtes formoſt, then went the ſlaues with their children, after them went Lya his wife who was bleare-eyed with her children; laſtlie went Iacob himſelfe with the beautifull Rachell, and Ioſeph hir litle child. Eſau meeting them made no account of the beaſtes, he paſſed alſo by the men & maid ſeruantes, and regarded them not. Lya and her children met him but Eſau would not ſtaie, laſtlie came Rachell with her litle ſonne, & when he ſawe the mother to be faire and beautiful, the prettie and tender child, then ſaith the Scripture, Eſau went toward Iacob and embraced him, and ſaid vnto him (as we maie imagine) My brother; let the indignation betwene vs ceaſe, let our enimity haue an end and let our controuerſies be vtterlie forgotten; hereafter I will be at peace with thee, and I will receaue thy preſentes, in ſigne that I pardon thee from my hart, & that I change my malice into loue.

Eſau in that he was the eldeſt brother of Iacob, is a figure of God the Father, and Iacob is a figure of man. There was enmity betweene God and man. God was much offended with man, that he would get awaie the benediction; that is, he would haue bene made like vnto God. Man in departing from the preſence of God, went as it were into a farre countrie. Afterward man had a deſire to returne vnto God, and to pleaſe and pacifie him. He ſent before him the flockes, and the cattle, which is the ſacrifice that was done with them; then went the ſeruantes with their children, that is to ſaie, the laue of nature with the Patriarches, who could not pacifie his indignation. Then came Lya that was bleare-eyed with her children, that is: the written lawe with the Sinagogue, but this ſtayed not Eſau: behold laſtlie, came the faire Rachell with Ioſeph her ſonne, and Eſau was pleaſed, and they were reconcyled. So this daie the bleſſed Virgin is figured in Rachell, and Ieſus Chriſt her ſonne, is figured by Ioſeph, being preſented in the temple by man. When God ſawe before him ſo faire a guift, ſodeinlie he

lie he forgatt the indignation that he had againſt man, and opening the armes of his heauenlie fauour, went towardes him, ſaying vnto him: From henceforth we will be friendes, and I will accept the guiftes that thou offreſt to me, in token that with my hart I pardon thee, and with my hart I loue thee. This is the figure of this preſent ſolemnitie, nowe let vs ſee how it came to paſſe.

Cap. 2. 22.

Exo. 13. 2. Leu. 1216. 8. num. 8. 16.

SAint Luke the Euangeliſt recounteth, that the daies of the Purification of Mary being ended, they brought the child Ieſus into Ieruſalem, to preſent him before God in the temple, according to the lawe of Moyſes. Among the other preceptes that God gaue to the Hebrewes in the old lawe, one that concerneth the childbirth of women, was in this ſorte (as you maie ſee in Exodus, Leuiticus, & in the book of Numbers.) If any woman ſhall conceaue with child by a man, and it be a male, the mother ſhalbe accounted vncleane ſeuen daies, then the eight daie they ſhall circumciſe the child, and the mother ſhalbe no more vncleane vnto men, but ſhe ſhalbe vncleane in the ſight of God: ſhe ſhall not enter into the temple, nor touch anie hallowed thing vntill the end of fortie daies. And if ſhe bring forth a daughter, ſhe ſhalbe accounted vncleane for fourſcore daies, and when the daies of her Purification were ended, ſhe ſhould go vnto the temple; and if ſhe be rich ſhe ſhould offer a Lambe with a turtle, or elſe a doue: and if ſhe be poore, ſhe ſhould offer a paire of Turtles, or elſe a paire of yong pigions. The lawe goeth further and ſaith, that a woman bringing forth her firſt begotten ſonne, ſhould goe to be purified in Ieruſalem; offring her ſonne in the temple (in memorie that the Hebrewes departing out of the land of Egypt, an Angel killed all the firſt borne of the Egiptians.) Alſo the lawe commanded, that if the ſonne who was offred was of the trybe of Leuy, and had not anie notable defect in his bodie, or wanting anie member, he ſhould remaine a miniſter in the temple; But if he were of another trybe, the mother ought to redeeme him with fiue ſickels, which was a peece of monie at that tyme.

This was the lawe. Which being conſidered of the B. Virgin although as S. Bernard ſaith, the law did not bind her (for that ſhe cõceaued not by the cõpany of man as the lawe expreſſlie ſaith, but by the vertue of the holie Ghoſt, and therefore ſhe was not vncleane) yet ſeing that her bleſſed ſonne, not being ſubiect to the lawe of Circumciſion, would be circumciſed to ſhewe humilitie, for the ſame reaſon would ſhe alſo goe vnto Ieruſalem to be purified. She went thither alſo becauſe ſhe would not giue ſcandall or offence to anie. For manie that knewe that ſhe had brought forth a male child, and that he was her firſt begottẽ, would haue bene ſcandalized if ſhe had not gone to Ieruſalem to be purified. Mary went alſo to be purified, to geue vnto vs an exſample to purifie our ſelues ſpirituallie: for there is not anie man liuing that hath not ſome thinges to be cleanſed & purified. Some had need to purifie their vnderſtanding, for that they bee deſirous to heare one thing or other in a curious maner, and ſometimes thinges that be hurtfull vnto them. Yea, and to cleanſe the other ſences. As the ſight by not ſeing of vanity, the eares by not hearing of detractiõs, the tong by not ſpeaking idle wordes, and ſo we maie ſaie in like maner of the other ſences. But that that hath moſt need to be purified and be cleanſed, is the will,

will, becauſe of the vn profitable, hurtfull, vaine affections, and deſires thereof.

Bethleem being ſeuen leagues diſtant from Ieruſalem, the glorious Virgin went that iorney accompanied with Ioſeph her ſpouſe to her great, trouble, for that it was winter, as alſo that ſhe was tender and vn vſed to trauell. Yet all this difficultie was eaſie for her to beare carying in her armes the Sonne of God, and her owne ſonne alſo, to whō ſhe talked, knowing aſſuredly that he vnderſtood her although he anſwered not, for he would faſhion him himſelf in euery thing according to his infancie. The Euangeliſt ſaith: that at that time there was a man in Ieruſalem called Simeon. It is a thing worthy of conſideration, that the Euāg: ſaith that in a cittie ſo principall as Ieruſalem there was one man. But ſo it is, that not all thoſe that haue the name of men are to be called men. For the man that hath teeth and detracteth his neighbour in his good name, may be called a Dogge. The man that hath nailes to graſpe and drawe vnto him the goodes of his neighbour, maie be called a Lyon. The man that hath feet to kick and hurt the perſon of his neighbour, maie be called a beaſt, or an aſſe. The man that hath no other cogitation but in gourmandiſe and rauening of victualls, and is neuer ſatisfied, maie be calleed a Wolfe. He that walloweth in the filthines of carnallitie, maie be called and Hogge. He that ſpitteth poiſon from his mouth, with enuenomed wordes, maie be called a Dragon, a Serpent, or a Baſiliske. You maie call him onlie a man indeed that ſhalbe like vnto Simeon, of whom it is read: that he was iuſt and feared God, fearing God in reſpect of God, and iuſt in reſpect of men. We maie alſo ſaie that he was a prieſt, which the Euangeliſt ſeemeth to inferre where he ſaith: that he bleſſed Chriſt and his Mother. For it was the office of the prieſt to giue the benediction in the temple. Moreouer, the Euangeliſt ſaith that Simeon expected the conſolation of Iſraell, and that he had an anſwer of the holie Ghoſt, that before he died, he ſhould ſee the anointed of our Lord, that is the Meſſias. *Cap.* 2. 25.

Egeſippus deſcribeth that he had a reuelation after this maner. Simeon was a great Rabbin that is to ſay a Doctor among the Iewes, and red the ſacred Scripture publikelie in Ieruſalem, and following the courſe of his lectures, he came to declare the place of Eſaie that ſaith: *A Virgin ſhall conceaue and bring forth a ſonne.* It ſeemed to him, that if he ſaid publiklie that a virgin ſhould conceaue and bring forth a ſonne, it would breed a ſcruple and doubt in the mind of his ſchollers; wherefore in place of this word Virgin, he put in his writinges which he meant to read publiklie, another name which he might eaſilie do in Hebrewe, by changing of one letter. The name that he ſet downe was *Iuuencula*, that is to ſaie, a yong woman, whether ſhe be a virgin or nor. Three times Simeon changed this name, and three times he found it blooted out or cancelled, and found the name written that he ment to haue changed. Marueilinge much hereat, he made his petition vnto God, that vnto him might be declared this miſterie. Whereupon he had a reuelation, in the which he was firſt ſharpelie reprehended for what he had done. Neuertheleſſe, for that his intention was good, he was not chaſtiſed. Then he was promiſed, that before his death he ſhould ſee this propheſie fulfilled; and ſhould ſee with his eyes the maiden Virgin that had brought forth a child, and with her, her ſonne, that ſhould be the redeemer of the world. In ſuch ſort, that Simeon had hope for to *Cap.* 7. 14.

ſee him, and at the end did ſee him, and had him in his armes. This ſaith Egeſippus, and the ſame ſaith Nicephorus.

Cap. 2. 26. The holie Ghoſpell ſaith, that he had a reuelation that before his death he ſhould ſee the Meſſias ſo much deſired of the world. Simeon alſo ſeing that the Scriptures that had ſpoken of him were fulfilled, and in particuler the propheſie Gen. 49. 10. of Iacob that ſaith: The Royall ſcepter ſhould not depart from Iuda vntill the Meſſias was come. Now Herod held by force and tyrannicallie this kingdome almoſt thirtie yeeres; and this ſame yeere he had gained and gotten, the good-will of the gouernours of the countrie and of the Iewes, by which meanes he had full poſſeſſion of the ſcepter of Iſraell, although he was a ſtranger. Simeon I ſaie, ſeing this propheſie fulfilled, expected the Meſſias from day to day. On the daie apointed for it, God ſpoke vnto Simeon, and bad him to go vnto the temple to ſee him whom he ſo much deſired. Simeon quicklie aroſe from his bed and apparelled himſelf, took his ſtaffe in his hand, and went to the temple, and there abode to expect the ſonne of God. Who ſeing Simeon ſo old a man, would go to viſit Simeon in Ieruſalem, although that God would haue the Sages, & the ſhepheardes, to go to Bethleem to ſeeke him. God would that man ſhould do what he can, which here you maie plainly behold.

Cap. 8. 11. We read in Geneſis. The deluge being paſſed Noe opened the Arcke, and ſent forth a doue, which retu.. ..d in the euening, with an Oliue branch in her mouth. Whereby Noe vnderſtood th..t God was apeaſed. So alſo in the latter time of the world came the doue ..thout gall; that is, the bleſſed Virgin, and brought a branch of Oliue, that is, ner onlie begotten Sonne: the branch of Oliue out of Paradiſe, that is, the mercie of which this Lord was right well pleaſed, and came to the Arcke of the temple. Which when Simeon had ſeene, he preſentlie perceiued that the deluge, that is the anger and indignation, that God had againſt men was mitigated. Ful ſonne knewe that good old man his redeemer, and walked haſtelie toward the gate of the temple, and fixed his eyes vpon that rich Lambe of God, which the bleſſed Virgin had about her neck. Then he fel on his knees and adored him, ſhedding manie teares for the ioye & comfort that he had in his hart. Next turning vnto the Bleſſed Virgin he humblie praied her to deliuer that child (that ſuſteyned the whole world in his hand) into his armes. The virgin did deliuer the child vnto him, thincking that it was the wil of God it ſhould be ſo, who had promiſed before vnto him, that he ſhould ſee his ſonne before he dyed. God vſeth ordinarilie to promiſe litle and performe much, and not as the world doth, who promiſeth much, and performeth litle.

There was preſent alſo a bleſſed widowe called Anna, who was a propheteſſe, ſhe at that time ſpoke manie thinges of Ieſus Chriſt, yet the Euangeliſt doth not ſaie, that ſhe took Chriſt in her armes as Simeon did. This woman was a figure of the Sinagogue, who ſpoke manie great things of Chriſt by the mouth of his prophetts, yet when he came ſhe would not receaue him. Simeon that was a figure of the Gentiles did not ſo, for when the Meſſias came, he took him in his armes, which is the place where he ſhould be. Some hold him aboue their head ſhewing themſelues to be great Chriſtians, when in their workes they be Pagans. Some haue him alwaies in their mouthes, they talke much of God, but they proceed no further. Some there be that beare him vpon their ſhoul-

ders,

ders, who thincks the lawe of God hard, heauie, and difficult. Some tread him vnder their feet and trample vpon him, comitting continuallie mortall ſinnes. Chriſt muſt not remaine in anie place, but eyther in the mouth, or in the handes of a Chriſtian, where Simeon held him. Chriſt remaineth in our mouth, if we confeſſe him for God, and in our armes by doing of good workes, which is a demonſtration that a Chriſtian ought both to ſpeake well, and do well.

In Leuiticus God comandeth that they that will ſacrifiſe any foule, ſhould put the byll thereof vnder the wing. The winges be the handes of the foule, and there muſt the bill bee. The will of God is, that the bill and the wing, that is, the word and the deed, ſhould accompanie the ſoule that ſhalbe acceptable to him, and ſo did Simeō. We read alſo in the book of Numbers, that the ſpies that went to viewe the land of promiſe, deſirous to ſhewe the fertillitie of the ꝯountrie to the reſt of the people, two of them caryed a bunch of grapes betweene them vpon a pole or ſtaffe. This bunch of heauenlie grapes is Ieſus Chriſt, the Bleſſed Virgin and the good Ioſeph, be the two that caryed it. Wen Simeon ſawe it, he tooke it, and eate it, and was inebriate with the loue thereof; and then began to ſing after the maner of a white Swanne, who ſingeth ſweetelie being nere her death. This was the ſong of Simeon. O Lord nowe let thy ſeruant depart in peace according to thy promiſe, for myne eyes haue ſeene thy ſaluation. Simeon in this ſong praiſeth Chriſt, and Chriſt was content to be praiſed by him. Three were the praiſes principallie that Simeon gaue to Chriſt, to witt; the ſaluation of men; the light of the Gentiles; and the glorie of the Iewes. All mankind generallie needed ſaluation, for being depriued of grace, euerie one was condemned to the death both of bodie and ſoule. The Sonne of God by his coming deliuered them from death as S. Paule ſaith. *In Chriſt all be made aliue.* All men by him receaue life and ſaluation, as is manifeſt by the name of Ieſus, which by interpretation is a Sauiour.

God is acuſtomed alſo to geue to euerie one that which he moſt needeth: before the incarnation of Chriſt the Gentiles had honour, for they had the Monarchie of the world, but they wanted the light, for they erred in all thinges but in thoſe, that were gotten by the light of nature. The Iewes contrariwiſe had the light, for they had the lawe giuen by God, which taught and inſtructed them what to doe: but they had no honour, for they were ſubiect to the Gentiles. The Sonne of God by his coming made them all equall, for he enlightened the Gentiles with his doctrine, and honoured the Iewes. It was no ſmale honour to the people of the Iewes, to haue Chriſt our redeemer to take fleſhe among them. Simeon gaue theſe three praiſes to Chriſt, and asked him leaue to die, and to depart out of this world. What meaneſt thou Simeon? Thou deſireſt to die at ſuch time, as in my opinion thou ſhouldeſt rather deſire to liue. If Dauid had bene here as thou art with Ieſus Chriſt in his armes, he would haue ſaid, more willinglie then he did. *I will not die but liue, and recount the workes of our Lord.* For al that ſaid Simeon. I deſire to die, and if I deſire it now, ſince I haue ſeene this child which I haue longed ſo ſore to ſee, and that I haue God in mine armes, it is not becauſe I would not enioye his happie preſence a long time, but becauſe I knowe that this people ſhalbe ſo vnthanckfull, that when Chriſt cometh to perfect age, where they ſhould loue and ſerue him, they will picke

quarrells againſt him, perſecute, and beate him, and put him to terrible tormentes. This litle bodie ſhall ſuſteine infinite beatinges, and be wounded all ouer, and bathed in his owne blood. Theſe handes and theſe feet ſhalbe pierced with ſharp nailes. This beautifull face brighter then the Sunne, ſhabe all diſteined with lothſome ſpittle, and ſhabe bruiſed with manie buffetts. This honoured head ſhalbe crowned and pierced with ſharpe thornes, and this Chriſt that I now hold aliue in my armes, ſhall hang dead vpon the armes of the Croſſe. Becauſe I would not ſee theſe thinges doe I deſire, that God would receaue me in peace, for that I would not ſee the Lord of peace, in ſo wicked a warre.

The glorious Virgin offred to God in the temple hir beloued ſonne, & with him two turtles or elſe two yong pigeons, which was the offring of the poore. She offred foules, it not being fitt that ſhe ſhould offer a Lambe. For when ſhe offred her ſonne, ſhe offred a true and immaculate Lambe. Then to obſerue the lawe fullie, ſhe redeemed him from the handes of the prieſt with fiue ſickles. You muſt vnderſtand that from the gate of the temple, vnto the aulter where they made their ſacrifiſe, there was that daie made the moſt ſolemne proceſſion, that euer was made in the world, in reſpect of the perſons that were therein. Firſt, there were manie Angells, who as his ſeruantes attended continuallie vpon Chriſt. There were ſome Prieſtes and Leuites that were preſent, who wondred at the ſpeaches of Simeon and Anna. There was the bleſſed Patriarch Ioſeph, Spouſe of the Glorious Virgin; there was the Virgin her ſelf and Anna the Propheteſſe. In the middeſt there was Simeon with the tabernacle of the bleſſed Sacrament, that is; carying Ieſus Chriſt in his armes.

The holie Church in memorie of this ſolemnitie, willeth that vpon this daie ſhould be made a ſolemne proceſſion; and that all her faithfull children that be there preſent ſhould carrie a Candle, in repreſentation of the carying of Chriſt Ieſus in his armes, after this ſort. In a Candle be three thinges, the Waxe, the Cotton, & the light. In Ieſus Chriſt there is the Waxe; that is, his bleſſed Fleſhe: there is the Cotto, that is his Soule. There is the Flame, that is his Diuinity. The Waxe is the fleſhe and bodie of Ieſus Chriſt, in which (as in the Waxe) were imprinted manie woundes, ſtrokes, and buffettes. The Cotton ſignifieth the Soule, for as the Cotton, if it come nere to the Flame will quicklie kindle; ſo the ſoule of Ieſus Chriſt from the inſtant of his cõception, ſawe the diuine eſſence, & was bleſſed. The Flame was the diuinitie, for God ſhewed himſelfe diuers times in that forme, as to Moiſes in the Buſhe, & to the Apoſtles at Pentecoſt. So that the Church in giuing a Candle vnto vs to goe in proceſſiõ, giueth vs a repreſentation of Ieſus Chriſt, deſiring, that we not contenting or ſtaying our ſelues here with, ſhould endeuour to carrie him in our hartes by grace, that wee maie afterward enioye him in heauen. Nicephorus Caliſtus ſaith, that the Church hath celebrated this ſolemne feaſt, ſithens the 15. yeare of the Emperour Iuſtinian the great, which was about the yeare of our Lord. 541. Although ſome maie thinck Niceph. not to be credited in this point, becauſe ther be homilies extant of S. Greg. Nazian. and other fathers vpon this ſolemnitie, yet you maie ſee their opinion refuted by Baronius in his notes vpon the Romane Martyrologe. Feb. 2.

The

The life of S. Blaſe Biſhop, and Martyr. Feb. 3.

OVr Lord Ieſus Chriſt the Sonne of God, permitted his Apoſtles when he ſent them to preach the Ghoſpell, that if they were perſecuted in one cittie they ſhould flie into another, and ſo he did himſelfe: for vnderſtanding that Herod had beheaded S. Iohn Baptiſt, he departed out of that countrie, as if he would ſay thereby, Herod is furiouſlie bent, and is fleshed with innocent blood, he hath killed my precurſor, and will ſeeke to kill me alſo. S. Iohn ſaith, that Ieſus did depart, and paſſed ouer the ſea of Tyberias, for that he would haue the water betweene him and Herod. S. Blaſe did the like. He fled from the wrath of a Tyrant, and went to hyde him in a caue of a mountaine, vntill he ſawe the furie of the perſecution paſſed. Simeon Metaphraſtes recounteth his life in this maner.

AT ſuch time as Idolatrie was much ſpread ouer the world, there being men in all places that adored Idolls, and ſtatues made of wood ad ſtone; the faith of Chriſt notwithſtanding did floriſhe ſo, that there were manie men, that in defence therof did looſe their liues by diuerſes ſortes of Martyrdomes. S. Blaſe was one of theſe, who alwaies liued a vertuous life, ſo that it might be ſaid of him as it was ſaid of Iob: that he was innocent, ſimple, iuſt, pitifull, and fearing God, & that he abſtained from all wicked workes. Blaſe was well knowne in Sebaſte a cirie of Cappadocia where he was made Biſhop, and gouerned that ſea a while, to the good ſatisfaction of all men. He was vigilant, prouident, and verie zealous of the honor of God. It hapened that the Emperor Diocleſiã raiſed a gread perſecution againſt the Church, and Blaſe vnderſtanding that a tyrant named Agricolaus ſeruant to the emperor wẽt to that cittie to be preſidẽt there, to take order againſt the Chriſtians; and doubting that principallie he would put him to death as the head; deſiring to conſerue his life for the good of his ſheepe, he fled into a craggie mountaine called Argeus (which was onlie inhabited with wild beaſtes) and there made his habitation in a caue.

The ſame ſauage beaſtes viſited him, and as well as they could, demanded his benediction, as if they had had the vſe of reaſon. If by chance the found him at praier which was his continual exerciſe, they would attend til he had ended the ſame. Sometimes there would meete, the Wolf and the Sheepe, the Lyon & the Lambe, Tygers, Beares, and Leopards and none would hurt another, but ſtand quiet, as if there had bene truce betweene them, vntill the holy man had bleſſed them. Then euerie one departed his owne waie. Agricolaus had made a great ſlaughter of Chriſtians in Sebaſte, & for to giue greater torments to thoſe that he cauſed dailie to be taken (it ſeemed to him that they were worthie of greater puniſhment, for that they would not be terrified with the death of ſo manie before thẽ) he ſent people into the deſerts to take the wild beaſtes, as Beares, Tygres, & Lyons, that they might deuoure the Martyrs. The hunters went vnto the mountaine, where S. Blaſe was, & ſawe manie wild beaſtes to go vnto his caue, for which cauſe drawing neere, they ſawe the bleſſed Biſhopp ſitting with maieſtie and bleſſing the wuild beaſtes, of which he had manie about him. Some of them he cured, others he rebuked, for that he ſawe them defiled with blood, as

it were accuſinge them of cruelltie; and as though he would inſtruct them, that they ſhould be content with ſufficient ſuſtenance.

The hunſt-men amaſed to ſee this ſight, returned to giue notice thereof vnto the preſident; who ſent a good number of ſoldiers to take Blaſe and all the other Chriſtians, for he thought manie had bene there. The ſoldiers went vnto the caue and going in, they found none but the good Biſhop, who was at his praiers; They told him that he muſt go with them, for the preſident Agricolaus would ſpeake with him. When Blaſe heard this meſſage, he ſeemed to be verie ioyfull and glad. Let vs goe (quoth he) a gods name. Our Lord apeered 3. times to me this night, and told me of your coming, & that alſo I ſhould ſhortlie be offered to him in ſacrifice, & dye for his faith. I yeld him infinite thãcks, with all the bleſſed Saints, for that he hath vouchſaffed to remember me. Hauing ſaid this, he departed from the caue, and went to the ſoldiers. While they iorneyed, the preſident cauſed him to be ſtaid and put in priſon, but our Lord ſhewed manie miracles by meanes of this Saint, whereof this was one.

A child eating of a fiſh, a bone ſtuck in his throate, and tooke from him his ſpeach and his breathing, and would haue killed him, for he was paſt all hope of mans helpe. The mother was verie much afflicted for this her onlie ſonne, and more indeed then can be beleeued. And vnderſtanding that Blaſe did manie miracles, tooke her ſonne, went vnto him, fell at his feete, and with teares and ſighes ſaid vnto him: O Blaſe, thou ſeruãt of Ieſus Chriſt haue mercie vpon me. Behold my child that doth torment and afflict me, take compaſſion vpon me his ſorrowfull mother. The ſaint was mooued with the teares of the mother, and vnderſtanding her caſe, fell on his knees and then laid his hand vpon the throat of the child, and lifting vp his eyes vnto heauen ſaide: O Lord God that helpeſt them euer that call vpon thie name, and doe craue thie help in their neceſſitie; heare ô Lord this my praier, and I deſire thee for that there is no humane help for this creature, ſend help to him from heauen, and heale this child by thy inuiſible power. The Saint hauinge ſaid this, the child was perfectlie healed, and reſtored vnto his mother, who as ſhe firſt lamented for griefe, ſo ſhe ſhed afterwards teares for ioye, praiſing God in his Saint.

A poore woman who had a hog (which was all her riches and which a wolfe had taken from her) heard of this miracle. She went after to S. Blaſe, and deſired him, to help her in this her loſſe, which to her being ſo poore, was verie grieuous. The ſaint pauſing at her demand ſaid. Be of good comfort, for the hog ſhalbe reſtored againe vnto thee: and ſo it came to paſſe. For the ſame wolfe that had taken it awaie, brough it to her againe without anie hurt. When Agricolaus vnderſtood that in the caue was found none but onlie Blaſe, and that in the waie he had done manie miracles, he cauſed him to be brought into the iudgment court, and began to ſpeake mildlie to him in this ſort. You be welcome my honeſt friend Blaſius (and beloued of the Gods.) And you are well met anſwered Blaſius; but I would not haue you to giue the name of Gods to thoſe that be diuells, for not onlie they, but thoſe that worſhip them alſo ſhalbe tormented in euerlaſting fier. Theſe words made the preſident to chafe, and he comauded that Blaſius ſhould be beatẽ with certaine knottie ſtaues. The martyr was beatẽ in this ſorte a while, but he ſhewed no ſigne of ſorrowe or grief,

but

but ſtill he gaue thancks and praiſed God. The Tyrant hauing ſeene this firſt tryall, cauſed him to be led to priſō, where God for eaſe of his trauells gaue him comforte from heauen (as he did vnto Daniell being in the Lyons den) for this poore woman vnto whom Blaſius had reſtored the hogge hauing nowe killed it, brought him a piece thereof readie dreſſed, with certaine fruites alſo. The S. receaued it thanckfullie at her handes, and while he did eate he gaue his benediction vnto the womā, which was of ſuch efficacie, that thereafter the woman neuer wanted anie neceſſarie thing for hir liuelihoode and ſuſtenance.

Agricolaus comanded that the martyr ſhould be brought once againe, & ſaid vnto him: Reſolue thy ſelf Blaſius, either to ſacrifiſe vnto the Gods, or to endure terrible torments. The bleſſed man anſwered: The Gods that haue not made heauen nor earth, ſhall goe into perdition and are acurſed. I do not feare thie torments which thou threatneſt to me, but I giue thee to vnderſtand that I loue them, for they will bring me to euerlaſting life. Then the preſident being enraged, cauſed him to be ſtripped naked, and hanged by the armes on a poſt, and to be beaten with iron roddes. Moreouer, to be torne with cardes of Iron, ſo that the blood ran ouer his bodie abundantlie. When he had remained a while in this torment, he was taken downe, and led againe vnto priſon. While he wēt by the waie his bodie dropped blood, which ſeuen Chriſtian women ſeing, gathered vp in their napkins, and anointed their eyes therewith, and kiſſed the ſame. The ſergeants ſeing it, put them in priſon and brought them before the tyrant, who being filled with rage and indignation, cauſed them to be beaten firſt with clubs, and then he cauſed a furnace to be heat, into which he threwe them. The fier did thē no harme but was ſodeinly quenched and extinguiſhed. When the tyrant heard that, he laboured to change their minds by faire ſpeaches, and flatering wordes: but for that they continued conſtant in the faith of Chriſt, he cauſed them all ſeuen to be behedded.

Blaſius was brought before him to the third audience. Agricolaus demanded of him if he would cōtinewe in his obſtinacie, and not adore the Idolls. Blaſius anſwered. Adore thē thou that art blind, for one that hath his ſight would not leaue the adoratiō of Ieſus Chriſt, for the loue of whom ſo manie Martyrs haue loſt their liues. I will ſee ſaid the Iudge, how thie God can help thee, if I cauſe thee to be throwne into a deepe lake. Then ſaid the bleſſed martyr: I will enter therein of mine owne accord, to the end that thou maiſt ſee that my God can deliuer me from the water, as he deliuered thoſe ſeuen women from the fier; and to ſhewe you to what ſmale purpoſe you caſt men therein to. This the S. ſaid: & becauſe the lake was nere vnto them he was led thither, and he making the ſigne of the Croſſe, entered of himſelfe into the water. The water departed on both ſides and ſtood like a wall. While that S. Blaſe ſtood in this ſort in the lake, he cryed with a loude voice. You that be ſo yealous of the honour of your gods, come into mee, and ſee if they can deliuer you as my God deliuereth me. Some of the gentiles thought that the authoritie of their gods was greatlie debaſed, if they accepted not of this challenge which the bleſſed man made, wherefore 88. Idolaters entring into the lake inconſideratlie, were drowned and ſonck to the bottome.

It happened to thē as it happened to the Egiptians, when they thought the

water would haue ſhewed them that fauour that it ſhewed to the Hebrewes, which walked thorough the water on dry land. S. Blaſe came vp out of the lake, and his face did gliſter as the Sunne, ſo that you could not eaſilie fixe your eyes vpon him. None of theſe thinges could mitigate the furie of the tyrant, but being more enkindled, he gaue iudgment that Blaſe ſhould be behedded, & with him two yong men that were ſonnes to one of the women that had bene martyred, for they had openlie confeſſed themſelues to be Chriſtiãs. The bleſſed man was led to be behedded. He fell to praier and deſired of God, that if anie in his name or taking him for interceſſor, requeſted help of his maieſtie for anie diſeaſe in the throate, that he would grante him remedy. Sodeinlie there apeered a reſplendent cloud ouer the ſaint, from which iſſued a voice that was heard of all the ſtanders by, which ſaid: God hath heard thie praier, and hath grãted thie requeſt. Then was the bleſſed Martyr behedded, with thoſe two yong men; His bodie was buried by certaine godlie people in the cittie of Sebaſte, where God by his merits ſheweth manie miracles. The Church celebrateh the feaſt of S. Blaſe on the third of Februarie, which was the daie of his Martyrdome, in the yeare of our Lord 289. and in the raigne of Diocleſianus. Vſuardus putteth the Martyrdome of S. Blaſe; on the 15. daie of Feb. of him ſpeaketh Beda and manie authors of Martyrologies.

The life of S. Agatha Virgin and Martyr. Feb. 5.

THe bridegrome talking to his ſpouſe in the Canticles recounteth the graces, and excellencies that she hath, and among other he ſaith. Our ſiſter is litle and hath no breaſtes. *The holie Ghoſt ſpeaketh in theſe wordes of the Church, whom he meaneth vnder the name of Spouſe. Which Church before the coming of the holie Ghoſt, was litle in number of perſons, and had not breaſts, that is to ſay had not manie that preached, or ſpread her milke or doctrine in abundance. That which is ſpoken here by excellencie of the Church, we maie ſometimes attribut to a principall member thereof. This wee maie ſaie of the glorious S. Agatha, to witt: that she is little and hath no breaſtes, which redoundeth to her great excellencie, for that she loſt them for Ieſus Chriſt. Trew it is, that the whole bodie of Chriſt at this time, doth shine more clere in heauen then the Sunne, but indeed his woundes and blowes do shine moſt of all, for they be Iacincts, and Rubies, ſet in the fineſt gold. The ſame maie we ſaie of his ſaints. The members of their bodies which were perticulerlie tormented, shalbe in heauen more reſplendent then the other parts of their bodie. That ſaint which shalbe behedded, shall haue about his necke a coller of beautious pearles. They that be ſtoned to death, shall haue ſtones turned into precious ſtones. So cometh it vnto S. Agatha, her breaſtes being disfigured, her breaſtes in heauen shalbe the faireſt that is. For the excellencie & goodlines thereof. we maie ſaie of her, that which the bridgrome ſaid of his ſpouſe.* Our ſiſter is litle and yong, and hath no breaſtes. *The life of this glorious ſaint was written by Simon Metaphraſtes in this maner.*

DEcius who was a greate perſecutor of the Chriſtians (being Emperor of Rome) ſent into Sicilia a proconſull called Quintianus, with comiſſion to ſearch out the Chriſtiãs with all diligence, and to make them either to ſacrifiſe to Idols,

to Idols, or to put them to death. Quintianus being arriued in Sicilia, had notice of a blessed Damosell called Agatha, who was of a noble stock, riche, & surpassed in beautie all the Damosells of her time. Quintianus was enamoured of her, and more ouer was desirous of her riches. He came to the knowledge that Agatha was a Christian euen from her childe hood. This seeming to him a good meanes to obtaine his purpose, he caused her to be put in prison in the cittie of Catania. Hauing her thus in his power, he deliuered her to one Aphrodosia a baude, who had nine daughters that were all curtisans. She vsed all the meanes possible, to bring Agatha from her purpose, both of Christianitie and Chastitie, and in especial she laboured to perswade her, to loue the proconsull, and to satisfie his pleasure. To whom Agatha said. My hart is setled, and founded vpon a firme rocke: which is, Iesus Christ sonne of the liuing God, and therefore be assured, that neither thie words nor promises, nor the threatninges of the Iudge, can cause me to change my determination. Aphrodosia went vnto Quintianus & said vnto him. The Iron and stones would sooner become softe and pliable, then this maid will leaue her Christianitie and encline to loue thee. I haue made great offers in thie behalfe, of iewells, of chaines, of rich aparaile, and she maketh as smale estimation thereof, as the earth she treadeth vpon.

When Quintianus vnderstood it, he caused her to be brought before him and, said vnto her: Damosell, of what lignage art thou? The Saint answered; I am well knowne in this cittie and in all the kingdome, to be of a noble and honorable stock. If it be so said the Iudge, why doest thou the deedes of a seruile slaue? It is no great mater said Agatha, if I do the deeds of a seruant, for I am indeed the hand-maid of Iesus Christ, yet I would faine knowe of thee, what be those deedes for which thou reputest me a woman slaue. Quintianus said. To despise the gods, and to vse the superstition of the Christians I iudge to be most base and seruile. Therefore thou must determine, either to sacrifice to the gods, or els to suffer grieuous torments, Agatha said: doest thou call Venus and Iupiter thie Gods? Let thie wife be such an one as Venus, and be thou like vnto Iupiter. These wordes displeased Quintianus, wherefore he beckened to the officers that they should buffet the blessed Saint. Although they disfigured her face, yet was she not troubled; for as it were smiling she turned to the Iudge and said: I marueile much of thee Quintianus that accountest thy self a wise man, and both thou and thy wife be ashamed to be likened to the gods whom you adore. If they deserue to be adored, be not ashamed to be likened vnto them, and if they deserue not to be adored, or if thou hast reason to be ashamed of them, then wishe not me to adore them, for I will rather indure all the torments thou canst inuent. If thou cast me among wild beastes, when they heare the name of Iesus, they will be pacified. If thou cast me in the fier there will come a dewe from heauen that shall refreshe me. Put me to what torment thou please, for the holie Ghost that dwelleth in me, will deliuer me from euerie one of them. Quintianus was quite confounded hearing the reasons, and seing the constancie of Agatha. Yet comanded he that she should be led into prison, whether the Saint went as comfortable, as if she had bene bidden to a sumptuous and plentifull banquett.

The next daie the Iudge comanded that she should be brought to his pre-

ſence againe. He firſt cauſed her to ſtripped naked, and then to be laid vpon the rack, where ſhe remained hanging by the armes from the ground with certaine cordes tyed to her feet, with the which they haled her, and not contended herewith, they beat her with rodds and hooks of Iron, that did ſo teare her bodie that it was couered ouer with blood. While the valiant damoſel was in this torment, ſhe ſaid with a comfortable voice; the pleaſure that one hath to ſee the perſon that he long deſireth to ſee, the content that one feeleth when he findeth great treaſure, the ſame pleaſure and content, find I in this torment. The corne of wheate cannot be cleane, except it be much beaten out of the ſtrawe, fanned, and winowed. My ſoule cannot enter into heauen with the crowne of Martyrdome, if firſt my bodie be not tormented by the hangman. Quintianus comanded, that theſe ſame hookes of Iron ſhould rent and teare her breaſtes, and laſtlie to cut them quite of. The bleſſed Virgin hauing ſuffred theſe tormentes, ſpoke to the tyrant with an inuincible courage, and ſaid: Thou impious and cruell man, art not thou aſhamed to torment a woman in that place from which thou ſuckedſt the milke of thy mother? Quintianus anſwered not a word, but ſent her back to priſon, all ſtained and bathed in her owne blood. He ſet a watch that none ſhould cure her, nor giue her anie ſuſtenance to comfort her.

God who permitteth his ſeruants to ſuffer paine, but not to periſhe; ſent the Apoſtle S. Peter in the forme of an old mand to heale her. When he came he ſaid to the Saint. This fooliſhe man Quintianus hath tormented thee, but thou haſt tormented him much more, with thy diſcreete, and aduiſed anſweres. I am come to cure thee and to heale thy breſts; let me ſee them (if thou pleaſe.) The virgin not knowing who he was, ſaid: I did neuer looke for anie humaine help; I haue neuer vſed anie medicines; and hauing nowe but two daies to liue, I will not do that which I neuer did. Daughter ſaid the olde man I am a Chriſtian; thou needeſt haue no ſuſpect, nor iealoſye of me. I haue not any feare or ſuſpect ſaid ſhe, for I am ſo wounded that none will lift vp their eyes to looke vpon me with anie euill intent, and I am more aſſured of thee becauſe of thime old yeres. I giue thee thancks for thie good will, and for this coming to viſit me, but as for the curing, I will thinck of no other but my Lord Ieſus Chriſt for my phiſitiō; & if he pleaſe to ſpeake the word I ſhall be whole. Then old man looked merilie, and ſmilinge ſaid to her. Daughter I am Peter his Apoſtle, he hath ſent me to thee, & in his name thou ſhalt be whole. The old man with theſe words vaniſhed awaie, and bleſſed Agatha found her breaſt and all the reſt of her bodie whole and ſound, for which ſhe gaue great thācks vnto God. There apeared alſo in the priſon a great light, which ſo terrified the watchmen, that they fled and lefte the dore open. The other priſoners that were there praied the Saint to flie, for that ſhe was looſed from her bondes, and for that by her meanes the dores were opened. The ſaint anſwered: God would not be pleaſed if I ſhould deſire to looſe the crowne of martyrdome, and put the watchmen in danger.

Quintianus cauſed S. Agata the third time to be broughte before him for that he vnderſtood ſhe was not dead: and ſhe coming he ſaid. Howe long wilt thou continewe in thine obſtinacie? nowe reſolue at laſte, that thou ſacrifiſe to the gods, or els prepare thie ſelf to endure greater torments then yet thou haſt ſuffred.

fred. Agatha anſwered: thie wordes be vaine, & both the comandements of thee and of the Emperor be wicked, and full of iniquitie. Who ſhalbe ſo fooliſhe and ſo void of vnderſtanding, as to adore and demand aide of ſtones to no end, and leaue the aſſiſtance of Ieſus Chriſt, who heareth and helpeth thoſe that call on him, as you maie ſee by mee? Quintianus was much amaſed to ſee Agatha whole: wherefore he ſaid; Come tel is me who hath healed and cured thee? I haue told thee ſaid the ſaint, that it is my Lord Ieſus Chriſt. Then ſaid the proconſull. Ah ſhameles creature, whie art thou ſo bold to name that name in my preſence, which I ſo much abhorre and deteſt? continuallie you ſhall heare it, ſaid Agatha; for I beare it in my hart, and therefore, you ſhall heare it often out of my mouth, praiſing and glorifying the ſame. Then Quintianus raging like a cruell Tyger ſaid: we ſhall ſee ere long if thie God can deliuer thee out of my handes. He comanded a great fier to be made, and they laide her flat vpon the ground, and mingled among the coales broken tyleſheardes; then ſtripped they the Saint, and tombled her oftentimes to and fro vpon it. This was a cruel torment for they wounded all her bodie, and the raging fier perced euen vnto her bowells. The great ſtore of blood that iſſued out of the bodie of Agatha, was not yet ſufficient to end her life.

About that time was a great erthquake ouer all the cittie, which tumbled downe part of the houſe wherein the Saint was tormented; in which ruine two great friends to Quintianus, the one called Siluinus & the other Falconius periſhed. All the cittie was in an vproare; and the people ran to Quintianus crying that this came to paſſe for the crueltie that he vſed toward Agatha, and they threatned him death if he tormented her anie more. The proconſull being whollie confounded and terrified, ſeing on one ſide the earth quake, and on the otherſide the enraged people, he cauſed the virgin to be carried backe to priſon, where ſhe being in great extremitie, preſentlie fell in praier to almightie God, and ſaid: ô Lord my God who haſt created and kept me from my infancie that I ſhould not offend thee, and in my youth thou haſt aided me with manlie courage, and haſt granted me grace not to ſet my affection on this world, and haſt kept my bodie from all filthie carnallitie; thou that haſt giuen me ſtrenght to ouercome the torments of this cruell tyrant, making me patientlie to endure the fier, the Iron, and the priſon; I deſire thee ô Lord to receaue my ſpirit. It is nowe highe time for me ô Lord to leaue this world, and to come to enioye thie mercie. Which when ſhe had ſaid ſhe yeldded vp her ſpirit to God, on the fifte of Februarie: on which day the Church celebrateth hir martyrdome, which was in the yeere of our Lord 253. Decius being Emperor. The bodie of this ſaint was buried honorably.

It hapened that the bodie being nowe in the ſepulcher, in the preſence of them that had acompanied her, which were a great multitude, came thither a beautifull yong man, and well aparailed; among the reſt of the companie; who laid a ſtone vpon the ſepulcher of the bleſſed ſaint, in manner of an Epitaph, in which theſe wordes were ſeene to be ingraued. *Here is buried the bodie of a bleſſed ſoule, honour of God, and libertie of the countrie.* This being done, he departed away and ſuch a man was ſeene no more. Wherefore they aſſured themſelues that he was an angell ſent by God, to beſtow vpō the body of S. Agatha, part of the ho-

nor that her ſoule inioyeth and poſſeſſeth in heauen.

Metapraſtes ſaith, that ſaint Agatha was borne in Palermo, a cittie on the ſea coaſt of the ſame Ile of Sicilia, and that from thence Quintianus cauſed her to be brought priſoner to Catania. Moreouer he ſaith: that Quintianus after the death of S. Agatha, would haue gone to Palermo, to confiſcate & ſeaſe vpon her goods and poſeſſions, which were verie great: and that he being on his iorney and paſſing ouer a riuer he fell from his horſe, who ſtrack him with his heeles, that he ſoncke him to the bottome. You ſhall ſeldome ſee the too cruell and too rigourous Iudges euer come to good ende: although they make a ſhewe of zeale of Iuſtice. For as S. Iohn Chriſoſtom ſaith: if a Iudge ſhould haue anie fault, he ſhould leſſe offend God in vſing to much mercie, then to much cruelltie. God is as iuſt as he is mercifull, neuertheleſſe, he reioyſeth in mercie, which God granr that he ſhewe to vs al. Amen. Of S. Agatha writeth Beda, Vſurdus, and Ado, Archbiſhop of Treuers. Out of whom I haue taken ſome of theſe thinges, and ioyned them to Metaphraſtes. Baronius ſaith ſhe died. in the yeare 254.

The life of S. Dorothie Virgin and Martyr. *Feb. 6.*

SAint Iohn the Euangeliſt recounteth, hat the princes of the prieſt ſent certaine to take Ieſus Chriſt. They that went to take him found him in preaching; wherefore they ſtaid to heare him. It ſeemed to them that his doctrine was ſo good and that he taught ſo ſoundlie, that they not onlie tooke him not, but alſo affecting him returned publiſhing among them all his comendations. The like hapened to the diuell that was impatroniſed of a Tyrannicall perſecutor of Chriſtians called Sapritius. For deſirous to make a praie of the ſoule of a bleſſed Damoſell called Dorothie, he ſent to her two women apoſtatae, who of Chriſtians were falen to Idolatrie, that they might induce her to do the ſame. But it fell out contrarie to their expe ation, for whereas they thought to bring Dorothie to their infidellitie, she contrariewiſe conuerted them to the faith of Chriſt Ieſus, and they were for the ſame faith afterward put to death. The life of this Saint collected out of Saint Iſidore, Euſebius Cæſarienſis, Beda, and other authors of martyrologies, was in this ſort.

SAincte Dorothie was borne in Cæſarea a cittie of Cappadocia. She being yet a litle child, exerciſed herſelfe in the worcks of a trewe Chriſtian woman, as indeed ſhe was. She was ſo diſcreete and aduiſed, that manie men enuied her for that they ſawe her ſurpaſſe themſelues ſo farre. They that knewe or ſawe her glorified God, that had made a creature of ſuch perfection: for thoughe ſhe were wiſe, yet ſhe was with all humble, and though ſhe was faire, yet was ſhe vertuous and honeſt, whereby her good report was ſpred in euery place. At that time the Catholique Church ſuſtained a cruell perſecution vnder Diocleſianus. One of his miniſters called Sapritius as cruell as himſelfe hauing notice of Dorothie, forthwith went into the cittie of Cæſarea, and cauſed her to be apprehended and brought before him.

Dorothie ſtood with her eyes fixed on the ground (but her thoughts were on highe with God, to whom ſhe praied.) The preſident ſaid vnto her: what is thie name? ſhe anſwered: Dorothie. Sapritius replyed: I haue cauſed thee to be brought

be brought hither, for that ſhouldeſt cleere thie ſelfe of an infamie (for the Emperor is informed that thou art a Rebell (which maie be done if thou wilt obay his comandement and ſacrifiſe vnto the Gods. Dorothie anſwered; the Emperor of heauen hath commanded me to adore him onlie, ant not the gods that haue made neither heauen nor earth. Iudge you, who is moſt fitte to be obeyed, the Emperor of heauen, or the Emperor of the earth. The preſident ſaid to her; Leaue theſe reaſonings, and if you will returne home ſafe, and ſound, and with credit, ſacrifiſe to the gods. If you doe otherwiſe, prepare your ſelfe to ſuffer torments. Dorothie anſwered; I will not ſacrifiſe vnto them, and litle do I feare the torments which thou threatneſt, and which endure but a ſmale time. I feare more thoſe torments which ſhall andure for euer, to which I ſhalbe put aſſuredlie if I followe thie counſell. The preſident ſeing the conſtantie of the yong mayden, and that wordes did not preuaile with her, determined to come to deedes. He cauſed her to be bound, and pulled vp with a Pulley and ſo to hang. When the virgin ſawe her ſelf in that eſtate, and that euerie one wondered at her, ſhe ſaid to the tyrant: It ſeemeth that thou wilt ieſt with me, that which thou wilt do, do quicklie and finiſhe my torments: otherwiſe it is not poſſible, that I ſhould ſee that I ſo much deſire and couet. What deſire you to ſee, ſaid the preſident? I deſire ſaid ſhe to ſee Chriſt my Lord, and the Sonne of God. Where is this Chriſt ſaid the Iudge? Dorothie anſwered: In that he his God he is in all places, and in that he is man he is in heauen at the right hand of his father, in that happie countrie where there is neuer anie winter, but continuall ſpring time, there be alwaies floures, lillies, and roſes, there be fruites delightfull to ſee, and delitious to taſte, there be fountaines and riuers, with all other recreations, all which the ſoules of the iuſt which be in the companie of God do poſeſſe. Thou ſhalt be partaker of all theſe thinges Sapritius if thou wilt be a Chriſtian. The iudge was afeard that ſome of the Idolaters would be in loue with this contrie which Dorothie commended ſo much, and forſake the ſacrifiſe of their Gods, wherefore he cauſed her to be taken from the torment, and ſent to two ſiſters which were called the one Chriſteta, and the other Caliſte. Theſe women had before bene Chriſtians, and for feare of torments they had denied the faith. To theſe two women Sapritius ſaid; you knowe what fauour and benefitt I haue ſhewed vnto you for that you haue forſaken your faith, and haue ſacrifiſed vnto the gods, greater ſhalbe your rewatd if you procure this damoſell to do alſo as you haue done. The two ſiſters profered temſelues to do all that laie in them.

They perſwaded Dorothie to do as they had done, and to ſaue her life; to conſider how the Chriſtians were perſecuted and how their liues and goodes were taken awaie, but the Gentiles were in a happie eſtate. The Saint would not ſuffer them to ſpeake anie further, but tooke occaſion frō theſe wordes to reprehend thē ſharplie of that which they had ſaid. It well apearerh (ſaid ſhe) that you be women, and that you be blind, in that which now you ſaie, and in that which before you haue done. In this you ſeeme to be women, that for feare of death you haue forſaken the trewe life. And blind you be, in that you haue adored the Idolls which is vtter darcknes. Therefore if you conſider it

well, you ſhall ſind that they be nothing but ſtocks and ſtones, and that they repreſent people that were men very wicked and vicious; you will not ſaie I trowe, that anie can be allowed for a God wherein maie be noted vice or wickednes: If you ſaie that the Chriſtians be in euill eſtate, and the Pagans proſper; by the ſame reaſon you maie conceaue that it goeth well with the Chriſtians, becauſe they be not deceiued, and with the Pagans it goeth euill and they do erre, becauſe there is another life in the world to come. And he that in this hath content in his owne deſires, ſhall not haue it in the other, but torments euerlaſtinge.

Theſe and manie other thinges did Dorothie ſpeak vnto the two ſiſters, which was ſo effectuall, that ſhe made them to change their opinions, and brought them ſo farre, that they ſaid: if they hoped to obtaine pardon by Chriſt Ieſus, they would returne to be Chriſtians, although they ſhould looſe their liues. What? (ſaith Dorothie.) If he will pardon you? There is not a thing that pleaſeth him more then to be mercifull, and the greater the ſinnes be which he pardoneth, the greater demonſtration doth he make of his mercie. When Chriſteta and Caliſte heard this, they fell downe at the feet of the Saint, and with teares deſired that ſhe would praie vnto God for them. She being verie glad to haue made ſo good a gaine fell on her knees, and lifting vp her eyes and hands to hauen. ſaid; My God that ſaieſt that thou willeſt not the death of a ſinner, but rather that he ſhould be conuerted and liue, and that there is ſuch ioye in heauen for the connerſion of a ſinner, I deſire thee that thou wouldeſt vſe mercie toward theſe thy two creatures, which the diuell hath ſtollē out of thy flocke; bring them backe againe into thy ſheepfold; remember that thou ſheddeſt thine owne blood for them; haue regard vnto the anxiety and affliction that torméteth them, and that it is thy handmaiden Dorothie that praieth for them. While ſhe was ſaying theſe wordes, there came meſſengers from the tyrant to bring them before him.

They went all three together, and when they came before the preſident, he called the two ſiſters aſide and ſaid vnto them, what? is Dorothie yet reſolued to ſacrifiſe vnto the gods. They anſwered that they were ſory for that themſelues had done, and confeſſed thay they had thereby put themſelues in danger to endure eternall torments, ſeeking to ſhun theſe torments which are temporall and paſſe awaie quicklie. When Sapritius vnderſtood this, he rent his garments for verie anger, and raged like a Lyon. He comanded them to heat a great furnace, and to bind the hands of the two ſiſters backwards toward the ſhoulders and then to throwe them therein. When the officers would haue caſt them into the furnace, the women called vpon God, deſiring him to accept their ſacrifiſe which they here made of their liues, and that he would pardon them the ſinne that they had committed. So confeſſing Ieſus Chriſt they were martiriſed.

Dorothie reioyſed much hereat, and the Tyrant fretted and chaffed for anger, and comanded her to be ſtripped, and hoyſted alofte with the pully, and to be drawne by the feet more cruellie then at the firſt. They racked out the members and ioints of the Saint the one from the other, yet ſhe ſhewed a cheerfull countenance. Sapritius demanded why ſhe was ſo ioyfull being in torment. She anſwered: I reioyſe becauſe God hath recouered by my meanes, the ſoules which

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the deuill by thy meanes had gotten into his power. Therefore I desire thee to be ernest in tormenting me, that I maie attaine their companie the sooner. Sapritius causèd them to light certaine torches and to hold them to her sides that they might burne and consume her intrailes; but the more the torments increasèd, the lesse account the Saint made of them that tormented her. The Tyrant causèd her to be taken from the racke, and manie buffets to be giuen her on the face, becausè she should not shewe so pleasant a contenance, but she said; chastice this face of mine hardly that hath made much warre against me. The officers that tormented her were nowe tyred, but she was not tyred to endure the torments, for still she shewed more content and ioye. The Iudge was ashamed to heare her wordes, for they displeasèd him more then his torments did displeasè or discontent her. Then being tyred, but not satiated with her afflictions, he pronunced the sentence against her that she should be beheadded. She receaued the sentence ioyfullie, yelding thancks to Iesus Christ that had now called her to her heauenlie mariage.

While they led her to her Martyrdome, she passèd neere where a learned Doctor of the lawe called Theophil⁹ stood. He hauing heard her saie that wher Iesus Christ was there were alwaies lillies, roses, and fruicts, and the Saint saying that she went to possèsse them, said to her in derision; I praie thee Damosell when thou art in the countrie of thy Spouse, send me some of the roses, and of the apples that be there. It was now the moneth of Februarie, at which time neither roses nor apples are to be had, and he making this request did it onlie to deryde her. Yet Dorothie answered him, that he should haue his request. Being come to the place of execution, the Virgin desired them to suffer her to make a short praier, which they graunted. Hauing finishèd the same there appeared before her a verie beautifull yong child that had a basket, in the which were three roses, and three goodlie greene apples. The S. said vnto him. Go to Theophilus, and tell him from me that I send him that which he required. Then was Dorothie behedded, and her soule went into the ioyes of heauen.

In this meane space Theophilus was scoffing & laughing at the promise of the Saint, telling the same vnto the other officers of the president, when behold there came before him a beautifull child that desired to speake a word with him. Theophilus wondred, not onlie at the beautie of the child, but also at his wit, and good maners, that knew in such sort to deliuer his message, and cheiflie when he said that Dorothie to keepe her word had sent him those apples and roses, gathered in the Paradise of her Spouse. Theophilus receaued the present, and the child vanished awaie, shewing cleerlie that it was an Angell of God. Theophilus being amased & astonished, said: trewly Iesus Christ is God, & there is no other God but he. They that were present hearing his wordes did wonder much, for euerie one knewe that he was afore time a great enemie to Christians. The president confunded with this accident, asked the Doctor what he meant by saying so: and he told him. Then he threatned to put him to death if he talked of anie such matter, or refused to adore the gods. Theophilus affirmed that he was a Christian, and that he would no more worship the Gods made of wood and stone. One the outside of whom the spiders made their webs, and in the inside the rats made their nests, and that they were dombe and

could not help them that adored them. Moreouer, he alledged manie reaſons againſt the Idolls, ſo that manie gentiles were readie to blaſpheme their gods, and to be made Chriſtians.

Sapritius to preuent that, and ſeing the conſtancie of Theophilus, cauſed him to be tormented vpon the Racke, which hoiſted vpp the perſon aloſte from the earth & made him hold his armes in maner of a Croſſe. Theophilus being in this caſe ſaid; Now I maie truly ſaie that I am a Chriſtian, ſince they haue laid me in the maner of a Croſſe as my Lord Ieſus Chriſt was. The Iudge comanded them to pull of the fleſhe of his ſides with certaine hooks of Iron, and while the officers pulled of the fleſhe of his whole bodie in this ſort, that the blood powred downe from euerie part in abundance, the Iudge ſaid vnto him: O miſerable Theophilus, haue compaſſion of thy bodie. Theophilus anſwered; miſerable Sapritius haue compaſſion of thy ſoule. The Martyr was brought to ſuch exremitie, that it ſeemed impoſſible he ſhould haue anie blood in his bodie he had ſhed ſo much, yet he was as comfortable as if he had enioyed the greateſt conſolation in the world. Wherefore the preſident cauſed him to be behedded. The good Theophilus receiued his death, giuing infinit thanks vnto God for calling him to labour in his vineyard at the eleuenth houre, hoping neuertheleſſe to be rewardede quallie with them that had laboured from the morning by the mercie of our Lord God, whoſe name be praiſed in all his creatures for euermore. Amen. The Church celebrateth the feaſt of S. Dorothie on the 6. of Feb: which was the daie of her Martyrdome, in the yeare of our Lord as Baronius ſaith. 304. in the raigne of Conſtantius and Galerius.

The life of S. Romuald Abbot, founder of the order of the Camaldulenſes. Feb. 7. Taken forth of F. Ribadeneira.

AMong the heades which our Lord hath choſen to conduct the goodly armie of his Church, the glorious Abbot Saint Romuald hath bene one. He was at the firſt a Monke, and diſciple of S. Benedict: and ſince father and maſter of ſundrie religious; and founder of the ordre of the Camadulenſes. The Cardinall Petrus Damianus, wrotte the life of this bleſſed Father, who liued in the ſame time, and in the ſelfe ſame place, as hereafter follweth. S. Romuald was borne in Rauenna, a moſt noble cittie of Italie, his father was named Sergius, of the houſe and famillie of the Dukes of Rauanna, otherwiſe called Honeſti. Romuald was brought vp in his parents houſe verie delicatly and tenderly, vntill the age of twentie yeares. His ordinary practiſe was, to goe a hunting, and to performe ſuch other like exerciſes beloging to youth: and euen then from the time that he ruſhed thorough the woddes and the mountaines, his hart and his eyes, were alwayes fixed vpon the trees, the fountaines and the fieldes, taking great contentment in this ſolitude. There he awakned his ſpirit, conſidering the quiet and pleaſant life, which he might paſſe in the deſert, for that of the pallace went againſt his heart, with his delightes, dangerous and painfull practiſes; In particular, he was much offeded at a great enimitie which fell out betwixt his father Sergius, and another gentleman, his very neere kinſman,

man, about a peece of paſture: which matter went ſo far, that Sergius reſolued to kill his competitor, ſo to remaine abſolut maſter of that groun:. And albeit that Romuald held not for good the determination of his Father, not withſtandinge being enforced thorough his threates and compulſions, he aſiſted in an act ſo weake and ſo vnworthie: for Sergius in a defiance, ſlew his aduerſary. And although his ſonne Romuald did nothing at all, but only finde him ſelfe preſent at the combat, yet for this alone he remained ſo afflicted, that he condemned him ſelfe to vndergoe a great pennance (it being God whould call him vnto him by this meanes, and make him to leaue the deceitful vanities of the world:) whereupon he withdrew him ſelfe into a monaſterie of S. Benedict called Claſſenſſis, wherim repoſed the body of the glorious martyr S. Apollinaris, who had been Biſhop of Rauenna, and diſciple of the Apoſtle S. Peter. Romuald remained there forthie dayes, where he was ſerued by a very virtuous lay brother, and who deſired to gayne this knight into religion, by his owne example and deuotion, together with certaine reaſons which he tould him, and a remarkeble viſion which S. Apollinaris made vnto them, appearing very bright and glorious vnto them both. Romuald remained reſolute to forſake the world, and vterly to forgeth is vaine hopes: then repleniſhed with an incredible ioy, he proſtated him ſelfe before an Altar, all bathed in his teares, offering him ſelfe to our Lord to ſerue him.

After a certaine time, he went and asked the habit, of the Abbot of the monaſterie, who feared to giue it vnto him, becauſe of his father Sergius, who was a man, migthie, riche, greatly feared, and impatient, and Romuald was his chiefeſt heire, vntill ſuch thim as the Archbiſhop of Rauenna named Honeſtus, his kinſman (who had beene Abbot of the ſelfe ſame monaſterie) aſſured him concerning this feare, and praied him, that without looking to the reſpects of the world, but onlie to the ſeruice of God, he ſhould receaue Romuald into his religion. Being then thoroughly reſolued, he gaue him the habit of S. Benedict, to the great contentment of all the Monkes, Romuald began to profit well in holie religion, and to aduance him ſelfe from day to day, more and more in all ſorts of virtu: yea, he became a verie looking glaſſe to all the Monkes, notwihſtanding ſome of them which were luke warme and litle obſeruant, could not ſuffer ſo great a ſanctitie of life, nor ſo great rigour and auſteritie in a youth, who but the day before had renunced the pleaſures of the world, and yet ſhewed himſelfe already ſo zealous of his rule and profeſſion. This ſmote the, in a maner, on the face, and offended them ſo far, that they conſpired his death (the extremitie wherto a diſordered ſpirit can arriue, yea euen one that is religious, when he redouteh correction, like to a bridle of a ſharp bit) and they had likewiſe executed their impietie, if almigthie God (who hath ſo eſpecialle a care of thoſe that ſerue him) had not deliuered him from their handes, by an aduertiſſement which he receaued from one of them; So that the holy youth, making ſhew of knowing nothing, weighed that this life was not according to his deſire, and that the company of ſuch religious, did no way further his intention. Hauing dwelt three yeares within that monaſterie, he went with the licene of his prelat, to find forth an Hermit named Marinus, who dwelte in a deſert verie neere vnto the cittie of Venice; He found him out, and beſought

him to receaue him vnder his diſcipline and obedience. Marinus who led a life very rigorous and auſtere, accorded the ſame vnto him. Three dayes in eache weeke he only eate a morcell of bread, and a handfull of beanes, and dranke water. On other dayes, he eate a few herbes, or other like foode, and dranke ſome ſmale quantitie of wine, addicting himſelfe continuallie to long and feruent prayer, Romuald found him ſelfe iuſt according to his minde, with ſuch a maſter: they two went euerie day forth of the hermitage, and ſonge the pſalmes, walking in this ſolitude. And for as much as Romuald could not as yet ſay all the pſaulter by hart, when he miſſed, his maſter gaue him a good blow vppon the eare with his ſtaffe, to make him to merit, and to exerciſe his patience. His diſciple ſuffred the ſame, and held his peace, vntill that after ſome certaine dayes he ſaid humblie vnto Marinus, that, if he thought good, he ſhould for the time to come ſtricke him on the right eare, for that he loſt his hearing with the left eare, by reaſon of the blowes he had giuen thereon. Marinus admired this great virtu of patience, and began to reſpect and to behould Romuald with a more gentle eie.

A litle after, they both went vnto the cittie of Venice, to gayne vnto God Peter Vrceolus, who had got to himſelfe by indirect meanes, the ſeigniorie and authoritie of the common welth of Venice, wherof he was Duke. They ſo well exhorted him to penance and repentance for his ſinne, that they cauſed him to giue ouer that eſtate, and the world altogether, to retyre himſelfe into the ſecure harbour of religion, taking the habit of S. Benedict: and ſo being accompanied with one of his owne ſeruants named Gradenic, and of the holie Abbot Guerinus, they went into the deſert to the hermitages of Marinus, and of Romuald, where after wards they died holilie. But Romuald, aboue the reſt, went alwayes encreaſing and aduancing him ſelfe in the way of perfection, and the graces which our Lord imparted vnto him were ſo great, that he would they ſhould be profitable to others, as well as to him ſelfe alone, making him the father of many holie children. Now after he had dwelt three yeares in his monaſterie, and other three yeares in the deſert, he reſolued with him ſelfe to reforme the Monaſteries of his holie father S. Benedict, which were ſomwhat declined thorough human frailty, and by occation of the warres, had loſt a great deale of their religious diſcipline. This coſt him many iorneyes, many labours and perſecutiõs: but God who moued him therto, aſſiſted him with his power and with a grace ſo aboundant, that he reformed the Monaſteries of Venice and of Tuſcan in Italie, and many of France, and in ſundry years that he vndertooke this holy labour for our Lord, he built an hundred new Monaſteries, of the ordre of S. Benedict, and beſides this, peopled the deſerts with hermitages; and as the glorious Romuald, was to be the guide of others, ſo began he to giue inſtruction by his owne example. His ſtudie was, to reade the liues of Saintes, imitating their faſtinges, their watchinges, their penances and prayers, in ſuch ſort that for fifteene yeares together he kept this cuſtom, to faſt ſixt dayes in a weeke vntill Sonday, which he alwayes continued from the two Lents of the yeare (which are in the ordre of S. Benedict, the one that of the Church, the other, from S. Martin vntill Chriſtmas.) Four yeares long, he and Iohn Gradenic did labour the ground, ſowed & gather in the wheate, ſuſtayning them ſelues with the

the labour of their handes (a thinge greatly in vſe amongſt the ancient Fathers, and all the religious which liued vnder their obedience:) their faſting, they accompanied with prayer and meditation, and it was held for ſo groſſe a fault to ſlumber during the time of holy prayer, that S. Romuald ſuffred not him to ſay Maſſe that fell therin, becauſe of the litle reſpect where with he ſtood in the preſence of our Lord, whom he was to receaue. Obedience was his deare virtu, and for that one of his Monkes left his fellow which was giuen him for his companion, he commanded when he dyed, that he ſhould not be buried in holy ground.

The diuell could not endure, that Ieſus Chriſt was ſo well ſerued with ſuch pure and holie ſoules, but principally of Romuald, the head and guide of the others. He began therfore to raiſe againſt him a moſt cruell warre, and to torment him with moſt terrible tentations, ſetting before him the delightes which he had left in the world, the incommodities he now endured, and that painfull life, wherin it was impoſſible for him to perſeuer. One while he diſcommended all he did, telling him that the whole was of no manner of meritt: but by how much the more the ſaint was tormented, ſo much the more had he recourſe vnto God, and by his fauor and grace vanquiſhed ſathan. Yet the diuell yealded not him ſelfe for all this, but perſecuted him the more furiouſlie, euen to the beating of his bodie, and affringhting him by night with noyſes and rumblinges in his celle, appearing vnto him in very horrible and fearfull figures, troubling his imagination with foule and filthie thoughtes: which fierce combat laſted for fiue whole yeares, throwing him ſelfe vpon his knees vpon the ſaint, after that he was laied downe to reſt, and weighing vpon him to ouerwhelme and ſtifle him. And albeit that theſe encountres with the diuell were vſuall to him, yet he omitted not to prouoke him like a beaſt, ſaying vnto him. O enimie, thou haſt been driuen out of heauen, and dooſt thou come into the deſert? Auant, vile ſerpent, thou haſt already that which is thy due. This made him ſo aſhamed, and ſo ſpited him, that he fled before him, and our Lord conforted and fortified his worthie ſoldiar; In particular he reioyced him, cauſing Count Oliuer to enter into his ordre, who in France had been a man very riche and powerfull, and who had led a moſt ſtrang life. This Count God called by the meanes of S. Romuald, who ſet before his eyes, in what perill he liued in the world, and that he ought to doe a great deale of penance for his grieuous ſinnes. The word of the Saint had ſo great power ouer the Count, that he conuerted, and made him reſolue to goe rendre him ſelfe at the mount Caſſin, which is the firſt Monaſterie founded by S. Benedict, there to take the habit, and to giue him ſelfe vnto God for the reſt of his dayes. Whereupon S. Romuald gaue him for his companion and conductor Iohn Gradenic, commanding him not to abandon Oliuer during his life; he was likewiſe accompanied in this his enterpriſe, with Marinus, who had in the begining been the maſter of Romuald, and of the Abbot Guerimus.

The couerſion of Sergius the Father of Romuald was no leſſe admirable who after the example of his ſonne, hauing taken the habit of religious in a monaſterie of S. Seuerin in Italie (as inconſtant and mutable) was in ſome diſcourſe to forſake the ſame. Saint Romuald being aduertiſed hereof, was not wan-

ting to a thinge which ſo much concerned the ſeruice of God, and the obligation of a good ſonne (who by how much he ought to forget his parents and kinred in that which doth concerne the world, by ſo much more is he bound to helpe them in thinges belonging to heauen and to their ſaluation.) He departed therfore from the confines of France, where he was at that preſent, and went as far as to Rauenna on foote, without ether hoſe or ſhoes, hauing but onlie a ſtaffe in his hand. He ſpake to his father, and not being able at the firſt to bring him to reaſon, he became ſo iealous of his ſaluation, that he put fetters vppon his feete, where he helde him diuers dayes, and by the force of faſtinges, prayers, and of the word of God, he reduced him vnto an exceeding ſorrow & contritiõ, for all whatſoeuer had paſſed before. It was eaſie to know, that this was a councell which came from heauen, for that our Lord comforted Sergius, with the ſweetnes of his diuine ſpirit, giuing him a few dayes after a peaceable death, and of great edification vnto others, the yeare 992. S. Romuald very ioyfull of this happie ſucces, returned vnto his ſo deare retreat. There had he new combats, viſible and inuiſible, againſt the diuells. One day as he was at Complin, there entred a great troupe of theſe infernall ſpirits, which threw him to the ground, and beate him ſo longe, that all his bones were bruſed. But the Saint humbly turned him ſelfe to Ieſus Chriſt, and ſaid. My deare Ieſus, why haſt thou forſaken me, and left me in the handes of myne aduerſaries? At this ſweet name, all that curſed rout fled, and the Saint triumphed ouer them by the grace of our Lord, although his whole life after, he bore the markes in his head. The diuels ſeeing that he feared them not, and that Romuald alwayes ouercame them, they reſolued to make warre againſt him by the handes of men, which often times is more cruell, then that which they make by them ſelues. There were certaine Monkes in his Monaſterie, who to liue a litle more at libertie, then was conuenient for their profeſſion, deſired not to be lightned with ſo great a light and ſpirit, as ſhined in their holie Father. Beſides this, it came to paſſe, that a Marquis called Hugues, ſent him a great ſomme of mony for an almes, and the Saint knowing that there were ſome Monaſteries which endured much, he diſtributed this mony amongſt them, without retayning any for him ſelfe, as perfect charitie is wont to doe. This gaue occaſion to the Monkes to murmur, euen to the outraging of him, and conſtraining him to depart from thence. But our Lord, who takes vpon him ſelfe the iniuries done to thoſe that are his, ordained that it ſnowed ſo ſorely the night enſuing, that the weight of the ſnow which fell vpon the Monaſterie, cauſed the roofe to breake a ſunder, which fell vpon the culpable, and wounded them very ſtranglie: this chaſticement which came from heauen, enforced them to acknowledg their fault, and the innocencie of their Abbot. And the principal author of this conſpiration, being gone forth of the couent, as he paſſed ouer the bridge of the riuer Saphis, he made a falſe ſteppe, fell into the water, and drowned himſelfe.

After this S. Romuald fell ſick, by reaſon of his continuall and auſtere penances: his haire grew very faſt, and all his bodie was healed with haire, for that he had retired him ſelfe into a moiſt deſert, and vnholſome, vntill ſuch time as S. Apollinaris appeared againe vnto him, as he did at the beginning of his conuerſion,

uerſion, and commanded him, although it were painfull vnto him, that he ſhould returne to the Monaſterie of Claſſenſis where he was enterred, and where Romuald had taken the habitt: wherto the Saint obeyed inſtantly. The Abbey was at that preſent without a head, & it belonged to the Emperor Otho the 3. of that name, to prouide for the ſame, who remitted the matter to the election of the Monkes, who elected Romuald for their Abbot: wherof the Emperor was moſt glad, and went to viſit the Saint, who was at that time in an hermitage in the valley uamed Perco, about ſome four myles from Rauenna. S. Romuald made him the beſt entertainment that was poſſible for him, giuing him his poore bed of ſtraw, whereupon he paſſed that night, and vpon the morrow he leu him with him to his pallace, diſcouered vnto him his deſire, and that it was moſt expedient that he ſhould gouerne that Abbay. S. Romuald refuſed the ſame at the firſt, but afterwards, to obey rather the Emperor of heauen, then him of the earth, he accepted the ſame, being already Prieſt, and for the ſpace of two yeares gouerned that monaſterie, with great watchfulnes and wiſdome: which yet was not performed, without being hated and perſecuted of ſome of his Monkes, who could not endure ſuch a virtu and perfection. But S. Romuald, who was of a nature ſweet and peaceable, ſuffered with ſingular patience, their diſdaines and euill entreatments. In the end, ſeeing that the maners of his Monkes, could not agree with his owne, he reſolued to leaue them, & beſought the Emperor not to take the ſame amiſſe, in whoſe preſence, and of the Archbiſhop of Rauenna, he renounced the title and dignitie ouer this Abbay. The Emperor being at Tiuoli, entending to deſtroy the cittie, S. Romuald had ſuch authoritie ouer him, and ouer the inhabitants of the ſame, that he appeaſed the iuſt diſpleaſure of the Emperor, and handled this affaire ſo paſſing well, that nothing could be wiſhed better.

Vpon another occaſion, he ſhewed yet a great deale more, his ſingular talent, and the zeale he bore vnto our Lord, which was, that the Emperor (by the meanes of a ſeruant of his called Tamne, with whom he treated priuatly of ſundry thinges, as with his familiar) had geuen his word, and his imperiall faith, to a Roman Knight named Creſcentia, who was beſeeged by his armie, that he would ſaue his life if he rendred him ſelfe; who rendring him ſelfe vpon his faith, he cauſed to be ſlaine, and tooke his wife to ſerue him for a harlot. S. Romuald touched with the zeale of God, and weighing his offences with the weights of an vpright ballance, by the great authoritie he had with him, he perſwaded the Emperor and Tamne, that they ſhould come to Confeſſion to him, to rendre themſelues religious to expiat their periurie, homicide, and their adulterie; and defacto Tamne entred into religion. But as concerning the Emperor, were it that he could not, or that he would not doe the like, yet ſo it was, that he went bare foote from Rome to the mount Gargan, which is neere to Manfredonia in the prouince of Pouillia, to viſit the Church of S. Michaell the Archangell, and moreouer withdrewe himſelfe for one whole Lent into the Monaſterie of Claſſenſis, faſtinge, wearing of haire cloth, and lying vpō a hard pallet: a right worthie example for all Princes and Lordes, who ſinne ſo at their owne eaſe, and haue ſo great difficultie to repent them and to performe a light penance for their ſinnes.

Manie of the principall fauorits of the Emperor, moued by his good example, and by that of Tamne, craued the habit of religion of S. Romuald, amongſt which one was Boniface, who was a kinſman of the Emperors, and Buſclaum ſonne of the kinge of Sclauonia. Romuald accompanied with theſe new religious, went to the couent of mount Caſſin, to viſit the body of his good Father B.S. Benedict: where he fell ſick, yet was he forth with healed againe, and with all this nobility which were his diſciples, he retyred him ſelfe to the Monaſterie of Perea, where ſundry others came and gaue them ſelues vnto him. He gouerned them and inſtructed them all, by his doctrin and example, diuiding them into ſeuerall hermitages. There he cauſed clearly to be ſeene, that the ſonnes of Princes and of great Lordes, who but a litle before liued free and at their owne pleaſure, well eſteemed, and well attended, paſſed then their liues in penance, ſolitude, auſteritie, faſtinges, coldes, nakedneſſes, and trauells. They praied, ſonge pſalmes, they alwayes did ſome exerciſe: ſome ſpun, others did weaue, others digged the ground, and ſuſtained their liues with the ſweat of their browes, and with the labour of their handes (albeit they vſed no great expences:) But the feruor of Boniface was remarkable aboue that of all the reſt; He did eate but twice a weeke, on the Thurſday, and on the Sonday: and when he found any netles or thornes, he wallowed him ſelfe all naked vpon them, euen to the fleying, and bathing of him ſelfe all in blood, which he likewiſe deſired to ſhed for Ieſus Chriſt, by enduring martyrdome for the loue of him, and to be no leſſe heire of the torments of Boniface, then of his name: ſo that with the benediction of his Abbot, and the permiſſion of the Pope, he went into Ruſſia to preach the goſpell, and to dilate the faith of Ieſus Chriſt; where hauing endured infinit trauells, of hunger, thirſt, and wearines, and conuerted many ſoules to the Catholique faith, he gayned the crowne of martyrdom which he ſo much deſired, for that a brother of the kinge of that contrie, thorough rage and furie cauſed him to be kild. Thoſe who put him to death, with diuers others, bewailing their ſinne, were conuerted to our holy faith, and were baptiſed.

This was the happie end of S. Boniface, diſciple of S. Romuald. Who ſought no leſſe after martyrdome then his diſciple, and with the ſame deſire, paſſed into Hongarie, to preach the faith of Ieſus Chriſt, and to giue his life for him. But our Lord, whoſe endes and traces are incomprehenſible, diuerted him from this entrepriſe, ſending him a ſharp ſicknes, which withheld him for a time, and when he pretended ro returne, he was preſently well: after, when he would follow on his iorney and goe forward, he fell ſick againe; which gaue him to vnderſtād, that it was the will of almightie God that he ſhould returne, becauſe our Lord reſerued him for a long and painfull martyrdome of many trauells and perſecutions. Notwithſtanding he came not back with his handes emptie, for he and his companions hauing beene ſharply handled, wherof ſome were ſcourged and others ſould, he left nor to bringe alonge with him, ſundry Almans for his diſciples, for whom he builded Monaſteries. Who can recount all the other battailes and victories, which this moſt holy man gayned ouer him ſelfe, and ouer his enimies; and which he bore away from the diuels, and from all the powers of hell which ſo often did aſſault him, and with ſo many ſlightes

ſought

ſought to ouerthrow him? What perſeuerance had he in his faſtinges, and in his prayers? which were ſo extreme, that he remained ſeauen yeares encloſed within a caue in perpetuall ſilence: and euen then when he was very ould and much broken, he did not eate in all the Lent, but one porringer only of herbes or pulſe. He had three ſeuerall haires, very rigorous, which he changed from month to month, for feare to engender ouer much vermin. He treated his body with ſo great rigour, that it ſeemed not to be fleſh. What ſhall I ſay of other times that he was euilly handled, affronted, and almoſt killed euen by ſome of his owne, which were blinded with the cleare light of his virtues, and who like madde men, banded them ſelues againſt the phiſitian which ſought to cure them? Once being in the night time laid in his celle, a Monke tooke him by the throte to ſtrangle him, but God preſerued him miraculouſlie, by the meanes of one of his diſciples named Gilbert. Another time (aged as he was aboue a hundred yeares) he was defamed by a wicked man, who bore the habit of religion, of moſt filthie ſinnes, which were no more belonging to his age, nor to his holines: by occation wherof he was moſt terriblie chaſticed, as if they had been true, vntill that God did comfort him and command him to celebrat, notwithſtanding all the cenſures and ſuſpenſions which they had impoſed vpon him. How was he perſecuted by the diuels? How often did they endeuour to affright him, preſenting themſelues vnto him in horrible formes, thundring in his celle, raiſing vp of tempeſts, ſtormes of windes, and enforcing themſelues by all meanes, to deſtroy and ouerwhelme him? But our Lord cauſed him to triumphe ouer all thoſe infernall forces, for that he had perfectly ouercome him ſelfe, by his ſweetnes and his ſufferance: which in concluſion rendred him moſt fearfull to the diuells, who came to affright him, driuing them forth of the bodies and the ſoules of thoſe which they poſſeſſed. He had the gift of prophecie and of ſupernaturall light, to vnderſtand the holie Scripture, to write vpon the pſalmes, and to make a meruellous expoſition vpon them, which is yet kept vnto this preſent written with his owne hand, in the deſert of Camaldulenſes. He was likewiſe miraculouſlie aſiſted in his neceſſities, and comforted with illuſtratiõs and diuine viſitations of our Lord: eſteemed alſo and honored of the Emperors and Princes of the earth, ſo that it ſeemed that all the world was renewed by the exerciſes of his admirable virtues. Sundry new monaſteries were erected (as we haue ſaid) which were peopled with good religious perſons, and the ancient ones were reformed, and the deſerts inhabited with men more diuine then human, eſpecially the deſert of Camaldulenſes, the which he founded by a celeſtiall viſion.

S. Romuald was of the age of an hundred and two yeares, the yeare of our ſaluation 1009. when deſirous to retire him ſelfe into ſome ſolitude, to attend vnto the ſeruice of God with greater feruor, for that litle of his life which remained vnto him, he went vnto the mount Apenin which diuideth Italie: and being come to the top of the mountaine, in a delightfull field and abounding with ſpringes, after he had there walked a while, he fell a ſleepe hard by a fountaine, where he had a dreame full of myſterie, and like vnto that of the Patriarch Iacob; For he ſaw a Ladder, which touched the earth with the one end, and with the other heauen, and that his religious which were no more clothed

with black, but with white habits, aſcended by the ſame vp to God: in whom putting his truſt, and knowing by the viſiō that ſuch was his will, he went and found out the Lord of that lād, who was a Count called Maldula, & asked the ſame of him. The Count hauing had the like dreame, granted the ſame right willingly to him, with a contry houſe which depēded theron, to build a Church and a Cloiſtre for the Monkes. And hence it cometh, that this cituation was called Camaldulenſes, that is to ſay, the field of Maldula. He built hermitages in that place, and chāged the black habit which before he wore, into a white. This deſert is the principall and head of his ordre, there begā the new paradiſe of theſe celeſtiall men, whoſe life is a perpetuall penance and contemplation: where the great coldes, ſnowes and froſtes (wherwith that field being fertile, and trauelled the greateſt part of the yeare) doe much further to make a pourtrait of the Croſſe of Ieſus Chriſt, wherin cōſiſteth true life. In this houſe (which verily is the houſe of God) it is now ſix hundred yeares that the religious liue in obſeruance, and that our Lord doth gouerne, conſerue, and ſuſtaine the ſame, and the ſouueraigne Prieſts his Vicars, haue both honored and confirmed his ſtatutes, granting vnto it many goodlie priuiledges: and ſundry great ſecular perſons, eccleſiaſticall, and religious, haue embraced this holie inſtitution, and haue become the sōnes of Romuald, and all that which they haue done for the ſeruice of holy Church (which is not litle) is of right due to ſuch a father and ſuch a maſter. Who when he had ſetled the affaires of religion in ſo good termes, hauing his ſoule filled with graces and merits, repoſed in peace the 19. of Iune in the euening, in the yeare 1027. being ſix ſcore yeares of age. He died in the monaſterie of the vally of Caſtro, which he had erected in the marquiſat of Anconia, there his body was enterred, and ſince in the yeare 1467. to wit, four hundred and fortie yeares after his death, they were found whole and entire without any corruption, with a moſtſweet countenance, white, and venerable, hauing his body couered with a ſhirt of haire vnder his habit. Since he was tranſported into the cittie of Fabian, into the Church of S. Baſil, which is of his ordre, where he is yet tot his preſent; and vpon the day of this trāſlation, which was the yeare 1401. the 7. of Februarie, the Catholique Church doth celebrate his feaſt, as appeareth by the Bull of our holy Father Clement the 8. wherin he commandeth that a double office be ſaid of him, as of an holy Abbot and Confeſſor, giuen the 9. of Iulie 1555. which Bull containeth a ſummarie of the life of this Saint, in theſe termes.

It ſeemeth that we ought to hould amongſt the principall Saints, the glorious Ancoret Remuald, by reaſon of many illuſtrious titles, of his contrie, of his progenie, of his virtu, of his high contemplation of diuine thinges, and for being founder of the ordre of the Camaldulenſes. The religion and pietie which he bore towards God was ſuch, that one would not haue ſaid that he conuerſed in this world, being ſo retired from the frequentation and ſight of men, ſo familiar and accuſtomed to communication with the Saints which enioy God, who ſomtimes appeared vnto him, euen as if he had liued in heauen, and not in earth. His charitie towards his neighbour was ſo excellent, that he bought the ſaluation of his owne father, with the price of his prayers, by which he drew him to religion, and conducted him to glorie. The force of his example was ſo powerfull, that he cauſed ſundry Kinges, Princes, and remarkable perſons to forſake the court, to come to the deſert, changing

ging delightes and pleaſures, into penance and into poore veſtiments. He deliuered diuers perſons, from great corporall and ſpirituall perills: he reſtored health to ſundry ſick with the ſigne of the Croſſe. It was he who reeſt ablished in their firſt eſtate of great perfection, the life of the holie Hermits, which was alreadie become baſtard in all Italie. He was right humble, and a deſpicer of himſelfe, ſo that the holy Ghoſt choſe him for his liuing temple, who gouerneth and accompanieth thoſe that are humble. For this cauſe he gaue him the vnderſtanding of the holie Scripture, and the gift of prophecie: and by how much he humbled him ſelfe, by ſo much did God exalt him. Finally he gaue him a long life in this world, and in heauen eternall glorie. Beſides, the Cardinall Petrus Damianus, Petrus Morigus in the hiſtorie of Religions cap. 2. and Auguſt. Florentin Camaldulenſe in the hiſtorie of his ordre, haue written his life. And laſt of al maſter Iohn of Caſtagnico, religious of the order of S. Benedict, a man much qualified for his great religion, preaching and doctrine.

The life of S. Apollonia Virgin and Martyr. Feb. 9.

THe highe and mightie King Dauid ſaith; that God chaſticeth ſometimes the ſinners, and breaketh their iawebones. The diuell ſeing that, and thincking it a ſhame for him, procureth the ſame to the Iuſt men, wherefore he perſwaded ſome of his ſeruants to pull out the teeth of S. Apollonia, whoſe life was written by Dionyſius Biſhop of Alexandria, and recounted by Euſebius Cæſarienſis in his Eccleſiaſtical hiſtorie, in this maner.

AT ſuch time as Decius the Emperour moued the perſecution againſt the Church, he ſent into Alexandria a Tyrant that ſhould moſt cruellie perſecute the Chriſtians. There was taken among others, a mayden called Appollonia, whoſe life was an example of vertue in that cittie. When ſhe was taken, they perſwaded her to adore the Idolls. She denying ſo to do, they firſt pulled out all her teeth, & for that this was not ſufficient to make her yeald, they kindled a great fier, and threatned to throwe her aliue into the ſame, if ſhe would not adore and ſacrifice vnto their Idolls. The Saint ſtood in a ſtudie a while; and on a ſodaine eſcaped out of the handes of them that held her, and threwe her ſelfe into the fier, where preſentlie ſhe was burned. All that were preſent were aſtoniſhed at it, that the maiden virgin ſhould be more diligent to offer her ſelfe to death, then the executioners ſhould be to giue it her. This Saint is Aduocate and called vpon, for the tooth-ake.

You muſt here vnderſtand that the killing of a mans ſelfe as Sampſon did, & the caſting of ones ſelfe in the fyer as this Saint did, ſpeaking abſolutely, is not lawfull, neither maie it be done. For none is Lord of their owne bodie, but with the licence of God, who is Lord of all. Therefore Saint Auſten ſaith; when we read of Sampſon that he killed himſelfe, & of certaine holie women that did the ſame to preſerue their chaſtitie, we muſt entend that they did it by the particuler inſtinct of the holie Ghoſt. So alſo this ſaint becauſe ſhe had ſuch licence giuen her by God in that ſpace of time that ſhe ſtood ſtudying, and muſing what ſhe ought to do, did not ſinne in caſting her ſelfe into the fier, into which

the officers had ſhortlie after caſt her, but did a magnimous, heroicall, and valerous acte. That it is ſo, you maie plainlie ſee, for that the Catholique Church doth honour her as a Saint, and celebrate her martyrdome on the 9. daie of Feb. which was in the yeare of our Lord 252. and in the raigne of Decius. Baronius ſaith in the 7. of Philip.

The life of S. Valentine Martyr. *Feb.* 14.

THe difference betwene the valiant, and the raſhe man is this. The raſhe man ventereth and putteth his life in perill for euerie occaſion that offreth it ſelfe, but the valiant man will not aduenture himſelfe nor put his life in danger, but for matters of importance. As to defend the honor of his God; his owne honor, or for his countrie. This being ſo, the name of valiant agreeth well to the glorious Martyr S. Valentine, for he offred his life and loſt the ſame for the honor of God. His life we gather out of Beda, Vſuardus, and other authors of Martyrologies, in this manner.

CLaudius the ſecond that gouerned the Romane Empire, had in him ſome good partes, as being a good Iuſtice. So had he alſo diuers euill quallities, and cheiflie for that he was an Idolater, and gaue conſent that in this time the Chriſtians might be perſecuted. Neuertheleſſe, this was not his owne worke, but was cauſed by his miniſters, Proconſulls, Gouernours, and Viceregents of countries; which in the time of the former Emperors did put the Chriſtians to death, and the confiſcation of their goodes they did imbecill, and get into their owne handes, to their owne vſes. Wherby it came to paſſe, that they had a deſire ſtill to perſecute the Chriſtians, although the inuentors and deuiſors of the perſecution were then deade.

At the time that Claudius remained in Rome (whoſe gouernement was verie ſhort, and the time that he reigned he ſpent in diuers warres) there was brought before him certaine Chriſtians, one of which was Valentine the Prieſt, a man of great holines. When he was brought before the Emperour, he was accuſed that he was a Chriſtian, and that he was an enemie to the Emperiall crowne. Whereupon the Emperour ſaid vnto him: I praie thee tell me plainlie, wherefore wilt not thou be our friend? Wherefore doeſt thou keepe companie with them, that by their vaine religion be enemies to our perſon and to our ſtate; It is told me that thou art a wiſe and diſcreet man, this that thou doeſt, is the deed neither of a diſcreet, nor well aduiſed man. Valentine anſwered. O Cæſar, if thou kneweſt the guifts of God, and wouldeſt leaue this vanitie to worſhip gods of wood and ſtone, and wouldeſt confeſſe one God Father Omnipotent, Creator of heauen and earth, and Ieſus Chriſt his Sonne with the Holie Ghoſt, three perſons but one onlie God, not three Gods, without all doubt thy Empire and rule would be more proſperous, fortunate, and endure longer.

A Doctor that was there with the Emperour ſtepped in and ſaid: Thou ſaieſt Valentine, that thy God created heauen and earth, what thinck you of our gods Iupiter, and Mercurie? Valentine ſaid: I thinck they were men that ſpent their liues in pleaſures, diſhoneſties, adulteries, and in other vices, not fitt for good men,

men, much leſſe for gods; Inquire of thoſe that knewe them, read the bookes that the authors of their hiſtories do writte, and you ſhall ſee that the wordes that I ſpeake be trewe. Then ſpoke the Doctor with a loud voice and ſaid: This man hath blaſphemed our gods, and grieuouſlie offended our commonwealth; wherefore he is worthie to dye. The Emperour tooke the wordes of Valentine in another ſence (but he neuer altered his countenance nor ſhewed anie paſſion) and ſaid vnto him: If Chriſt whom you worſhipp be God, it is fitt that all we knowe what he was; what life he led; what doctrine he taught; and what end or death he made; To all this Valentine made anſwere, and yelded a reaſon why God was made man; In what ſorte he conuerſed among men; he talked of his life; of his miracles; of his doctrine, and ſhewed the cauſe of his voluntarie death; of his reſurrection, and of his aſcention into heauen. Valentine vttered all this with ſuch a grace, that the Emperour and all that were preſent tooke an affection to him; & ſhewed an inclination as though they would be Chriſtians. Which a gouernour called Calphurnius perceiuing, exclaimed with a loud voice: Take heed you Romanes what you do, for Claudius our Emperour hath ſuffered himſelfe to be deceiued with falſe doctrine. Conſider with your ſelues if it be lawfull for vs to forſake the worſhipping of our gods, which we haue alwaies till this time adored, and now to worſhip one that was Crucified. The Emperour doubted that this ſpeach would cauſe ſome vproare or tumult among the people, wherefore he commanded the ſame Calphurnius to heare the cauſe of Valentine, and to determine thereof with indifferencie. The gouernour ſeing the Emperour to haue an inclination toward Valentin (for that he would not incur his indignation) comitted the cauſe to his lieutenant called Aſterius, and ſaid vnto him; vſe all meanes poſſible by good wordes and promiſes to alter this mans mynd, that he maie be brought to adore our gods, and if you cannot bend him by that meanes, proceed againſt him with all rigour.

Aſterius led him to his houſe, where he had one of his daughters blind, for whom Valentine made his praier vnto God, & ſhe was perfectly cured. Whereupon Aſterius, his wife, and all his familie, were conuerted; and Valentine did baptiſe them, after he had inſtructed them (three whole daies) in the Chriſtian faith. This thing could not be ſo ſecret, but that it came to the eares of Claudius, who doubting that the ſenate would renounce their obedience to him if he fauoured the Chriſtians, cauſed Aſterius with all the Chriſtians that were in his houſe, which were manie (for diuers were aſſembled thither to heare the heauenly exhortations of Valentine) to be martiriſed, with diuers ſortes of torments. The Martyrdome of Valentine was thus; They bet him with certaine knotted ſtaues, and after they cut of his head. On the 14. of Feb: in the yeare of our Lord 271. the aforenamed Claudius the ſecond being Emperour. The Church celebrateth the feaſt of S. Valentine, the ſame daie that he was martired.

The liues of SS. Fauſtinus and Iouita Martyrs. Feb. 15.

THe ſoules of the iuſt be in the hands of God (ſaith Salomon) as if he would ſaie, God beareth the ſoules of the iuſt in his hand as if it were a noſe gaie of floures; and all the time they be in this world he changeth them oftentimes from on hand to another. Sometime he ſetteth them cloſe to his face, which is, when he giueth them a taſt of heauen; Sometimes he putteth them vpon his head, and for that it is full of thornes, they remaine wounded; which is, when they are perſecuted. He sheweth them alſo vnto one Angell or another in heauen, and to one Saint or another in earth alſo; He beareth them from one part of the earth vnto another, that euerie one should ſee and take example by them. Hereof it cometh that God permitted theſe iuſt men, Fauſtinus, and Iouita, to goe thorough diuers cities of Italie, ſuſteining therin diuers perſecutions and torments for the loue of Chriſt, by which the Chriſtians were verie much edified, and the gentile Idolaters put to ſhame and confuſion. The liues of theſe two Saints gathered out of Ado, Beda, and other authors, and related by Laurence Surius, was in this maner.

FAuſtinus and Iouita were borne in Brixia a cittie of Italie. They were brethren not onlie in blood, but alſo in the manie vertues which they vſed euen from their infancies. There was at that time a man of great holines called Apollonius Biſhop of Brixia, who hauing notice of theſe two brethren, made Fauſtinus that was the elder Prieſt, and Iouita a Deacon. They exerciſed theſe their offices vertuouſlie to the great profit of ſoules. Fauſtinus hauing ſtudied the ſacred Scripture, preached the word of God to the people with great feruour, and with his wordes conuerted manie people to the faith.

The diuell who enuyed his good worke, laboured to hinder the ſame, to which effect he vſed the helpe of a moſt cruell man called Italicus, who was a deadlie enemie to the Chriſtians, and was gouernour of Toſcanie. He hauing knowledge that the Emperor was going to Brixia, went to meete him on the waie, and being come before him he ſaid: Inuincible Cæſar, looke well to thy Empire, which is in danger to be loſt. Why ſo ſaid the Emperour? Italicus ſaid: there be two men borne in Brixia, whoſe father is a Senator who will cauſe it. For theſe preach not onlie Chriſt, ſaying that he is God, but alſo that he ought to be adored; and almoſt all the cittie followeth their wordes, worſhippeth their God, and deſpiſeth ours. If this euill be not ſtaid, ſoone will the memorie of Iupiter protector of the Empire, and the Empire it ſelfe periſh, and be extinguiſhed. The Emperour commanded that aſwell the two brothers, as all other Chriſtians that could be found ſhould be apprehended, and if they refuſed to ſacrifiſe to their gods, that they ſhould be put to death.

Italicus hauing obtained this comiſſion, went ſpeedilie to Brixia, and cauſed the two brothers to be taken, who for that they were firme and conſtant in their religion, he durſt not proceed further againſt them, becauſe the Saints were of a great parentage, and for that the greateſt part of the people did highelie fauour them: wherefore he put them in priſon and attended the Emperours coming. When he came to Brixia, he cauſed them to be brought before him and ſaid:

Tell

Tell me, do you knowe anie other God that is more illuſtrious or more noble then the Sunne, or that hath anie more cauſe to be worſhipped then he? Iouita anſwered: We worſhip one onlie God Creator of heauen and earth, and who created the ſame Sunne that thou (ô Emperour) adoreſt. To this Sunne he gaue charge to giue light in the daie, as alſo he appointed the Moone and the Starrs to ſhine in the night. The Emperour ſaid: It were better for you to ſubmitt your ſelues to our will, and to adore the gods which we worſhip, by this meanes you maie retaine the priuiledge of your nobilitie, and poſeſſe ſtill your richeſſe and heritages which you hold from your anceſters. Where by doing the contrarie, you ſhall looſe all the thinges aboue named, and your liues withall. Then ſaid Fauſtinus, of ſmale importance to vs is our nobilitie, and litle auaileth vs our richeſſe, for if we do as you command vs, we ſhall looſe our ſoules. Doe as you thinck beſt O Cæſar, for your authoritie extendeth no further but to the outward man, of which we make ſmale account, ſo our interiour man be ſecure.

The Emperor cauſed them to be led before a ſtatue of the Sunne, which was all guilded ouer, and his head was circled with beames of pure gold. Then ſaid he to the Saints: Behold and looke vpon the maieſtie and beautie of this God, and iudge if he be not worthie to be adored? Whe ſhall ſee that anone ſaid the Saints, and falling to prayer, they worſhipped and adored the God of heauen. In the time of their praier, the ſtatue of the ſonne became moſt filthie and foule, and the beames of gold, looked as blacke as coles. The Emperour was much terrified to ſee the ſtrange mutation that came to the Idoll, and he commanded the Prieſts and Miniſters of the Idoll, to drawe neere thereto, and to ſee what the matter was, who aſſoone as they touched it, it fell to the ground like duſt. Then ſaid Fauſtinus to the Emperor. O Cæſar, ſee if we haue anie reaſon to worſhip ſuch gods who turne to duſt? The Emperour enkindled with choller and indignation, ſentenced the Saints that they ſhould be caſt among the wild beaſtes tó be deuoured. Foure Lyons were let out againſt the Saints which did them no harme, but lying on the ground before them, licked their feet. Then they let out againſt them certaine Leopards, and laſtlie, certaine fierce Beares, whoſe ſides they ſinged with kindled torches, that being vexed with the fier they might be more cruell againſt the Saints. But it happened otherwiſe then they expected, for the beares and the other beaſtes neuer touching the Saints turned about, and ranne vpon thoſe that would haue forced them vpon the Saints, and killed diuers.

There was in that place certaine prieſts of Saturne, who affirmed that that God had deliuered (from the wild beaſtes) theſe two yong men, pittying, leaſt ſo dying they ſhould haue periſhed in their errour. The Emperour hearing and beleeuing the ſame, willed the Saints not to be vnthanckfull to Saturne that had deliuered them from the wild beaſtes. He cauſed the ſtatue of Saturne to be brought in, that they might adore the ſame, and yeald him thancks for this benefit receaued. Although the bleſſed Martyrs ſaid, that Ieſus Chriſt had deliuered them, and that they yeelded to him infinite thancks; Yet the Prieſts of Saturne brought in their Idoll accompanied with much people, and among the reſt there was Italicus who was the cauſe of their ſuffrings. Aſſoone

as the prieſts and all the people were entered into the Amphitheatre, behold, the Lyons on a ſodaine aſſailed them, and killed the Prieſts, and Italicus alſo, and manie other of the people that were ſlowe in flying awaie. The ſtatue of Saturne laie flat on the ground, embrewed with the blood of his miniſters. The Saints commanded thoſe wild beaſtes in the name of Ieſus Chriſt, that they ſhould do no harme to anie other perſon, but to paſſe quietlie into the fields againe. All the beaſtes were obedient to their commandment, and went out by the ſame place where the prieſts came in, and paſſing thorough the middeſt of the cittie, they departed into the open fields without hurting anie other perſon, which cauſed manie to turne to the Chriſtian faith.

The Emperor incenſed to cruelltie more then before, ſent the Saints back to priſon, & the next daie he cauſed a great fornace to be made exceeding hott, and them to be caſt into it. When the ſaints were in the fier, they lifted their hands vnto heauen, and becauſe the flame did them no harme, they ſonge Himnes and praiſed God. The Emperor ſeing that neither the beaſtes, nor the fier would do them anie hurt, cryed out in a great rage, and ſaid the bleſſed ſaints were inchãters, and that they did thoſe thinges by art magick, but manie of the people ſaid not ſo, for they ſeing ſo great miracles were conuerted to the faith, and baptiſed by Apollonius Biſhop of that cittie. Among theſe, one was Calicerus much fauoured and verie inward with the Emperour. When the Emperor knewe that he was Chriſtian, he put him to death. The Emperor perceiuing that the greater part of the people fauoured the two brethren, and doubting leaſt there might ariſe ſome tumult and vproare in the cittie; determined to depart from Brixia, and to lead the ſaints to a place where he might torment them without anie ſuſpition.

The Emperor departed firſt, and went vnto Millaine, and gaue order that they ſhould bring the ſaints thither. In which iorney they ſuſteined much paine and trouble. Being come to Millaine, and brought to the Emperors preſence, he ſaid vnto them: you miſerable caytiues, you ſee that I haue taken you out of your cittie, that whereunto I perſwaded you there, I perſwade vnto you nowe alſo, to witt; that you would forſake this dead God whom you worſhipp, and adore our Gods which be immortall. If you will not followe my counſell, prepare your ſelues to ſuffer the greateſt torments that maie be inuented. The bleſſed martyrs replyed: Sacrifiſe and adoration belongeth onlie to Ieſus Chriſt, which was dead, and is aliue, and ſitteth at the right hand of the Father. As for your gods which you call immortall, be aſſured ô Cæſar, giue vs the greateſt torments that you can, we will neuer adore them; for they be not gods but diuels of hell, and they cãnot reward them that do adore and worſhip them with anie thing, but euerlaſting fier and torment. Theſe words moued the Emperor to great indignation, wherefore he cauſed the hands and feet of them both to be bound, and to be laid flat vpon the ground, with their faces vpward, and melted lead to be powred into their mouthes, that it might depriue them of their ſpeach, and alſo of their liues. The officers were about to execute the Emperors will, but the lead would not enter into the mouth of the Saint, but boiled vpward ſo furiouſlie, that it fell vpon the executioners, and burned them in diuers parts of their bodies.

The

The Tyrant was not tyred with this, but cauſed them to be put vpon the torture, and hoiſted them vp alofte. Then he aplyed to their ſides certaine plates of hott Iron, but the Saints made no ſhewe of feeling anie paine. The Emperor called aloud to bring Towe, Brimſtone, and Oyle, in great quantitie, and laid it round about the Engine where the Saints laie, and put fier therto to burne altogether, as if he would haue ſaid. I care not for reſeruing anie puniſhmēt or torments for anie other malefactors, ſo I maie deſtroie this people out of the world. This was the opinion that the Tyrants had of the martyrs, reputing them to be the worſt people in the world; but this was no greate maruaile, ſince the enemies of Ieſus Chriſt iudge him to be worſe then Barrabas, who was a thiefe, a homicide, a manqueller, and ſedicious, when they ſaid with a loude voice, that he was more worthie to liue thē Ieſus Chriſt. Theſe great torments which Fauſtinus and Iouita did ſuffer, were not ſufficient to make them change their cheerefull countenances, but that they ſonge Hymnes, and praiſed God in the midſt of the fier, ſo that manie of the people preſent not regarding the Emperor, cryed out aloud. *Great is the God of the Chriſtians,* and manie alſo beleeued in him.

The Emperor remained in great confuſion, and not knowing what to doe herein comanded them againe to priſon, but for that he had occaſion to go ſhortlie to Rome his will was, that the Martyrs ſhould be led thither alſo, who in all that voyage, yea, and in Rome alſo, did ſuffer much ſorrowe and affliction. The Emperor being at that time much buſied in the affaires of the comon wealth, gaue a comiſſion vnto a gouernour called Aurelianus, that he ſhould cōuey thē back to Brixia, and if they remained conſtant in their religion, to put them to death. While theſe thinges were in doing, Pope Euariſtus who at that time held the ſeat of S. Peter, had good oportunitie to viſit, to comfort, and to encourage thē to ſuffer martyrdome for the loue of Chriſt Ieſus with a willing mind. The two brothers were led backe againe to Brixia and were receiued in that cittie with great ioye by Apollonius their prelate and by manie other Chriſtiās, who were neuer ſatisfied nor ſatiate with embracing them, and kiſsinge the skars and markes of their woundes which they had receiued in their bodies. At the laſt they were behedded neere vnto Brixia, a littlewithout the gate as they go to Cremona. Their martyrdome was vpon the 15. of Feb. and the ſame daie the Church celebrateth it. It was in yeare of our Lord 119. and in the raigne of Adrianus, Baronius ſaith. 122.

The life of S. Simeon Bishop and Martyr. Feb. 18.

WHen the worthie king Dauid was moſt feruent in his praier, among other thinges that he requeſted of God, this was one: Lord I beſeech thee that thou wilt not forſake me vntil I be an old man, neither in myne old age. The prophet would not ſaie that he ſhould haue care of him til then, & then leaue him, but that cheiflie he would helpe him at that time, for then he had as much neede as at anie time before, & mens ſtrenght failing, they haue more need af aſsiſtance from God. The ſame praier we maie thinke Saint Simeon that

came of the familie of Dauid made, for the which, and for that he was a Christian he endured manie great torments, and laſtlie death, being of the age of 120. yeeres, making all thē who were preſent at his martyrdome to be aſtonished, and amaſed, who thought it impoſsible that a man of ſo great yeares, could ſuffer and ſupport ſo great a martyrdome as he endured. This was the fauour giuen him by God which he had requeſted. His life written by Euſebius Cæſarienſis, Egeſippus, and Vſuardus, was in this manner.

AFter the death of S. Iames the Ieſſe ſurnamed the Iuſt, who was Biſhop of Ieruſalem (who was throwne head long from the pinacle of the temple & thruſt thorough with a lance whereof he dyed for that he cōfeſſed Ieſus Chriſt to be the trewe God) there were aſſembled together certaine of the diſciples of Chriſt that yet liued, with ſome prelates and prieſts to chooſe a Biſhop in place of Iames. They all named Simeon the ſonne of Cleophas as one worthie to ſucceede in that dignitie. This man being elected Biſhop of Ieruſalem by the death of Iames, reſided there but a while, not for that he wanted time, for he liued many yeres after, but for that the deſtruction of Ieruſalem which Titus & Veſpaſian made, the Chriſtians who were there had a reuelation from God to depart from Ieruſalem to auoid the danger which was to ſucceed. They departed all out of the cittie, and deuided themſelues into diuers countries. Simeon alſo trauailing ouer diuers lands, taught ſtill the faith of Chriſt Ieſus, conuerting manie ſoules vnto him, till he was of the age of 120. yeres.

Traiane, who at that time was Emperor, had made two edicts or proclamations. In the one he comanded that all they that were Chriſtians, and would perſeuer in their faith, ſhould be put to death. In the other he ordained, that all they that were of the ſtock or lignage of Dauid, ſhould be alſo depriued of their liues. Simeō was taken aſwell for the one as for the other, and deliuered to one Atticus, who had bene Conſull, and was to heare and decyde his cauſe. Traiane had made this ſecond proclamation, for that he heard ſome Iewes ſaie, that from the blood of Dauid ſhould be borne a king, that ſhould be Lord ouer the whole world. Wherefore to ſecure his eſtate he would haue them all put to death. Atticus knowing the entention of Traiane ſaid: the Emperor maie be ſecure that this man will not take from him the Empire although he be of the lignage of Dauid, and therefore he ſhall not dye for that, but let vs go to the ſecond, which is: that he is a Chriſtian, from which if he do recant, we will pardon him his life. Vpon this matter he made ſome demandes, but finding him to be firme, he comanded that ſome torments ſhould be giuen him, but neither Egiſippus, nor Vſuardus declare what the torments were; onlie they ſaie that the good old man made all the ſtanders by and the Iudge alſo amaſed, and aſtoniſhed, ſeing with what courage, and how valiantlie he bore and ſupported thē: alwaies praiſing and lauding Ieſus Chriſt without ende. Atticus moued to indignation thereat ſaid: becauſe thou praiſeſt ſo much thie God crucified, thou ſhall dye the ſame death that he did, and ſo he was crucified. The good old man dyed on the Croſſe, and his bodie remained hanging theron, but his ſoule aſcended into heauen to enioye the eternall rewards which God hath prepared for his elect. God of his mercie make vs partakers of them. Amen. The Church celebrateth the feaſt of this ſaint vpon the 18. of Feb. in the yeare of our Lord 109. or there about. Traiane being Emperor of Rome.

After

The Chayre of S. Peter in Antioch. Feb. 22.

MAttathias father to the Machabees drawing neere to his end, and hauing all his ſonnes about him, aduiſed them in what ſort they ſhould defend themſelues from their enemies, and how the people of God ſhould be encreaſed. That this thing might haue good ſucceſſe he ſaid to them. You haue among you your brother Simeon, he is a man of counſell, obey him, and he shalbe your Father. We may ſay fittlie, that the Sonne of God Chriſt Ieſus figured in Mattathias, ſaid theſe wordes to the Colledge of the Apoſtles (when he woulde aſcend into heauen) to the ende the Chriſtian people might encreaſe. I haue left among you Simon Peter, who is your brother in the Apoſtleshippe. He is a man of great counſell, he that will not be ruled by him shall perishe without remedy. Hearken vnto him and obey him, for he shalbe your Father, he shalbe your head, and as vnto your Father, and as vnto your head, woulde I haue you to obey him.

CHriſt Ieſus hauing elected Simõ Peter for Head of his Church, & the Apoſtles deuiding among themſelues the Prouinces and kingdomes where they were to Preache the Ghoſpell of Chriſt, Antioch fel to the lotte of S. Peter, and thither he went and preached in that cittie. Although there were ſome there that heard him willinglie, receaued his doctrine, and were Baptiſed, yet were there others that contradicted him, and alſo gaue knowledge of him to Theophilus Prince of Antioch, who firſt comited him to priſon as an inuentor of a newe Religion. Afterwardes in certaine reaſoninges that he had with him about the faith that he preached, he heard him ſaie that Ieſus Chriſt (whom the ghoſpell confeſſeth to be God, and whom euerie Chriſtian muſt of neceſſity cõfeſſe ſo to be) was God, which dyed on the Croſſe, ſaid: this fellowe is a foole, away with him, I will heare no more of his wordes. And for that he was ſo reputed by euerie one, in deriſion and ſcorne they cut all his haire about the midle of his head, leauing a circle round about his head in manner of a crowne. This that was then done to S. Peter in skorne, the Eccleſiaſticall people vſe now for an honour, and is called the Tonſure, as ſaith Dioniſius Areopagita, and it ſignifieth three things. Firſt, it ſignifieth the Chaſtitie and Puritie that they ought to heaue that beare it, for when they giue the Tonſure they cut of the haires which gather and hold filth and fluttiſhnes. The ſecond ſignification is, that the Eccleſiaſticall perſons ought not to go too neat or fyne, ſince they cut the haire which God gaue vnto man for an ornament. The thirde ſignification is, that they ſhould haue nothinge betweene God and them, and that they ſhould do all their workes in God, and for God. The Thonſure is alſo of a Circuler forme without corner; which giueth them to vnderſtand to be true of their worde. For as S. Hierome ſaith, the truth loueth no corners nor double dealing. When Peter ſawe himſelfe handled in this ſorte, he deſired Theophilus to giue him audience once againe, which he granted vnto him. Then ſaid Peter: Thou art ſcandalized becauſe I ſaid the God that I adore dyed vpon the Croſſe, I told thee before that he was made Man, and being Man, you need not take it for ſuch a marueile that he dyed: for it is the naturall property of a

man to dye: ſo that, if he dyed then on the Croſſe, you muſt vnderſtand that it was of his owne will, and that with his death he gaue life to all mankinde, makinge attonement betweene them and his eternall Father: And as I ſaid he dyed, ſo I certifie thee that he roſe againe, by his owne power and vertue, hauing firſt raiſed to life dyuers others that were dead. Then Theophilus ſaid: Hould your peace, and hearken what I ſaie. I am content ſaid the Apoſtle. Then Theophilus replyed. Thou ſaiſt that this thy God doth raiſe ſome from death. If thou in his name wilt raiſe my ſonnne which is lately dead, I will beleeue that this which thou ſaiſt and preacheſt is the truth. The Apoſtle was content with his ſpeach, and went vnto the ſepulchre of the yong man, and by the power of the name of Ieſus, raiſed him to life, which was the cauſe that Theophilus and all the cittie beleeued in Chriſt.

Peter gouerned this Church ſeuen yeres, vntill that by reuelation from Heauen, and by the eſpeciall comandement of God, he tranſlated his Chaire to Rome, where he held it, 25. yeeres, leauing in that place vnto his Succeſſors for euer. The day wherein the Byſhoplike Seate of S. Peter was openly ordained in Antioch, was on the 22. day of Februarie. the Catholike Church hath great reaſon to hold a feaſt hereof, ſince as Saint Auſten ſaith, it was as the Birth day, the Beginning, and Originall of the Church, ſince from that time to this, the faithfull haue a place to reſort vnto, in all their doutes and difficulties, and be aſſured, that thoſe thinges that be anſwered, or ſpoken out of that Chaire, be moſt certaine, trewe, and infallible, if they be of matters of beliefe, or of thinges that be neceſſary toward the atainement of euerlaſting life. Of which God make vs worthie for his infinite mercie. Amen. Of this ſolemnitie writeth Iuo Carnotenſis, in the laſt ſermon: and of the ſtorie of Theophilus related before, S. Clement maketh mention, in his tenth booke of his Recognitions, with ſome authors of our tyme, who affirme that this Theophilus was the ſame vnto whom S. Luke wrote the booke of the Acts of the Apoſtles.

The life of S. Mathias Apoſtle. *Feb.* 24.

THe falſe treaſon and Sacriledge of Iudas (that euill diſciple of Ieſus Chriſt) being reueiled to that worthy king Dauid, he opened his mouth with a holie Zeale, and loaded him with greate maledictions; ſpending in the ſame the greateſt part of one Pſalme. Which after warde the Holie Ghoſt by the mouth of S. Peter (when he meant to ſet one in that ſeate, that the perfidious man had lefte voyde) aplyed vnto him. By which it is plainly ſeene that Dauid ſpoke of Iudas. Theſe wordes be among other of that Pſalme. Let his daies be fewe, and let another man take his Biſhopricke, ſeate and dignity. *This was fulfilled according to the letter. For after this curſed Apoſtata had made that wicked matche, he hanged himſelf vpon a tree, and ſo dyed. Alſo the ſecond part was fulfilled, for his Bishopricke, ſeate, and dignity was giuen to another, which was to the glorious Mathias, whoſe life we now write, taking that which hapened (vntill his election) out of Saint Luke in the Acts of the Apoſtles: and of his preachinge and death, we take out of Clemens Alexandrinus, Euſebius Ceſarienſis, and other authors.*

Saint

SAint Mathias was an Hebrew, and of the Trybe of Iuda. He was one of the first that followed Iesus Christ to heare his doctrine when he began first to preach. He was one of the seuentie two Disciples whom the sonne of God sent by two, and two, to preach the Ghospell. There is no particuler mention made of him vntil the daies betweene the Ascention of Christ into Heauen, and the coming of the Holie Ghost. When the Apostles were assembled together in Ierusalem, the Apostle Saint Peter as Head principall, would exercise his office and prouid a successor in the place of Iudas the traitor. Whereupon he spoke vnto the other disciples in this sort. Men and brethren, the Scriptures must bee fulfilled which the Hole Ghoste spoke by the mouth of Dauid as concerning the deede of traiterous Iudas; who being an Apostle reuolted, and was captaine of them that tooke Iesus Christ. He solde him, but did not enioye the price that therefore was giuen him, but gaue backe the monie to them that gaue it vnto him, wherewith they bought a Potters field wherein to burye strangers that died in the Cyttie. This miserable man then (as is knowne to euerie one) hanged himselfe vpon a tree, and burst in the middest, and his bowells fell to the ground. It is necessarie to be done by him as it is said in the Psalme, to witt: that his Bishopricke, seate, and dignitie be giuen to another.

Before we proceed any further it shalbe good for vs to be aduysed of some considerations that we maie gather, out of those thinges that haue bene spoken. One of them shalbe, that none trust too much to himselfe, although he see himself fauoured of God. For we see that Iudas was an Apostle as other were, and so fauoured of God that he did miracles, driue out diuelles, healed the sicke, and perchaunce he raised some deade men to life. Yet he fell to this displeasure of God and to this misery. He that standeth on his feete, let him take heed least he fall (saith Saint Paule to the Corinthians.) Let no man thinck himself secure, although as he thincketh he hath led a verie vertuous life. The wind doth beate together the branches of the high trees more then those that be lowe, the diuell maketh greatest war against those that he seeth to be verie good, who therefore haue most cause to feare. You may also consider that in this place, Saint Peter calleth Iudas the captaine of those that took Christ. For it is ordinarily seene that he that is once good, if perchaunce he fall to any euill, there is none worse then hee.

You may also imagine how the diuell dealt with Iudas, when he perswaded him to sell Christ. He might saie (as Theophilus noteth) that it was no great sinne, for at other times the Iewes would haue taken him, and he fled out of their handes, and so he woulde do this time. He will escape out of their handes (said the diuell) & so thou shalte haue the mony. Thou shalt be furnished of mony for thy busines, and although they take him he shall come into no danger of his life. The worst they will do to him is but to banishe him, and he is so merciful, as he will presently forgiue thee. This might the diuell say to Iudas, before he committed this Treason against his Master; but when he had committed it, then he would change and alter his style, and make his fault seeme the most grieuous that euer was, and might say vnto him. O Traitor, with what face canst thou look vpon anie man, hauing betrayed thy Master in this sorte? Thou hast betrayed him that alwaies did good vnto thee, and that would haue

died for thee alſo, but for what cauſe didſt thou it? for the gettinge of a litle mony? I pray thee tell me, didſt thou not gaine more mony then this when thou waſt with him? Had he litle or great ſtore, that which he had he gaue vnto thee, and thou didſt ſpend it as thou wouldeſt. How dareſt thou come among the Apoſtles, or to his afflicted Mother, or to Mary Magdalene, for it is notoriouſlie knowne that thou haſt ſolde him, and deliuered him into the handes of his enemies. Go make away or hang thy ſelfe. It is leſſe euill for thee to end this life once, then to abyde ſo many reproaches. This might the deuill ſay to him vntill he had brought him to hang himſelfe. This is the cuſtome of the diuell, that to make a man comit ſinne, he doth make it eaſie and make it ſeeme litle, but after ward when it is committed, he maketh it ſeeme great and hainous. Iudas deſpaired, and this ſinne was greater then the firſt. God delighteth much in mercy, and he that deſpaireth, it ſeemeth to him that his ſinne is greater then gods mercy, as the deſperate Cain ſaid. Hereof it commeth that this ſinne is irremiſſible, and God doth chaſtice it ſo rigorouſly, as it hapened to Iudas whoſe ſinne was vnpardonable, and therefore was puniſhed of God ſo ſeuerelie that he drenched his ſoule in hell, and his bodie burſt in ſunder, pouringe out his bowells vpon the ground.

Then ſaid Saint Peter: the Seate of this infortunate man is voyd, and here be perſons worthie of the place. Let vs ſee who deſerueth it, and they ſaide: It ſeemeth to the Colledge of the Apoſtles, that the propoſition of Sainct Peter is very reaſonable, and ſo out of the ſeuentie two Diſciples, they elected two, to witt. Ioſeph that was called Iuſt: and Mathias. The maſter of the Hiſtorie ſaith: that Ioſeph that had not the dignity was Called Iuſte, and Mathias that obteined it, had not that name, nor any other of authoritie. Of this he rendreth this reaſon, and ſaith: It was the will of God that ſo it ſhould bee, for that it ſhould not be thought, that Ioſeph miſſed of that dignity becauſe he was euill, and to Mathias it was ſufficient that he obteined the ſame. Whereby it was entended that he was a iuſte and a holie man. The Apoſtles hauing choſen two diſciples out from the reſt, fell to praier, deſiring God to chooſe that man that was moſte fit for that dignity. In this doing we be taught, that in difficult matters, we muſt haue recourſe to God, and for our partes we muſt do as much as lyeth in vs, and ſo did they. They had recourſe to God, and caſt the Lotts in this ſort. They made the two elected to ſtand in the mideſt, and then falling on their knees, ſpoke vnto God. Thou Lorde, who knoweſt the hartes of all men, ſhew vnto vs which thou chooſeſt of theſe two, that they maie ſucceede in the place of Iudas. The praier being made, the lotte fell vpon Mathias.

Saint Dioniſius ſaith, that the lotte was a brightneſſe, that fell vpon Mathias. Saint Auſten ſaith the ſame. Origen alſo is of the ſame opinion, and ſaith, that as the fire that fell frō heauen vpon the ſacrifiſe of Abel, and vpon the Bull that Elyas ſacrifiſed, was called a lotte, ſo alſo the brightneſſe that fell vpon Mathias is called a lotte. He being by this meanes declared an Apoſtle, was acounted in the number of the Twelue. We may beleeue, that all they that were preſent, went vnto him, to gratifie and reioyſe with him, for his new dignity, aduiſing him, that if the Office which was giuen to him was great, the obligation and charge that he tooke vpon him was not ſmale, and that he ſhould therefore haue great

ue great care, to render a good account thereof, which he failed not to doe. Wherefore after the comminge of the Holy Ghoſt vpon the Colledge of the Apoſtles, and the deuiſion of the prouinces where euerie one ſhoulde preache, being made, manie authors affirme, that Sainct Mathias preached in that Prouince that fell to his lotte, and conuerted many people. Yet a doubt it is where he preached, and what death he died. Dorotheus Biſhop of Tyrus, who lyued in the tyme of Conſtantinus Magnus, in the booke that he made of the liues of the Prophetts and Apoſtles ſaith: That Saint Mathias preached in the inner Ethiopia among Barbarians, and that he died there: Nicephorus Caliſtus ſaith that he preached in Ethiopia, and that he trauailed frō one countrie to another, by the deſertes inhabited onlie by ſauadge beaſtes, and that at the end he was martiriſed there. Vſuardus, with ſome moderne writers, ſaith: That S. Mathias preached in Paleſtina, and thorough the countrie of Iudea, to the great proffit of ſoules. For he was verie learned, and of vertuous life, and wrought manie miracles. Certaine ſtubborne and pertinatious Iewes in their ſecte, ſeing it, tooke him, and led him to the highe Prieſt, accuſing him that he preached a newe religion, which they tooke to be verie erronius. To this accuſation, Mathias anſwered: That the thing that they charged him withall, to witt, that he was a Chriſtian, was not euill or reproachfull, but honorable and good. The highe Prieſt aſſigned him a time to aduiſe himſelfe, whether he would continew the faith of Chriſt, and abandon the ancient Lawe of Moyſes in the which he was brought vp and inſtructed from his childhoode. Mathias anſwered, that he would alwaies ſaie and confeſſe that, which he at this time did confeſſe, to witt, that he was a Chriſtian, and that he would be alwaies readie to die for the loue of Chriſt, and of his Ghoſpell. This anſwere altered the mind of the high Prieſt, whereupon he pronounced ſentence of death againg him. The Iudgment by the order of the highe Prieſt was, that he ſhould be ſtoned to death, and then be behedded, and execution enſued thereupon accordingly. For firſt, he was ſtoned, and then being not fully dead was behedded. In proceſſe of time, his body was caried to Rome, and from thence to Auguſta, which is the Metropolitane cittie of Treueris in Germanie. S. Helena Mother of Conſtantinople the Emperour, was ſhe that cauſed it to be caried thither, as ſaith the famous Doctor Iohn Ekius, in the life of this glorious Apoſtle. The Church celebrateth this his feaſt, the 24. of Februarie, which was the day of his Martyrdome, the yeare of our Lord. *66.* or there aboutes, Nero being Emperour of Rome. In the memory of the reliques of Rome, it is ſaid, that the bodie of S. Mathias is in the Church of S. Marie Major. It may be that part is in Rome, and part was caried to Auguſta, yet it is cleere that the heade is in Rome where it is ſhewed publicklie.

MARCH.

THE LIFE OF S. LVCIVS PAPE AND Martyr. March. 4. Taken forth of F. Ribadeneira.

AT the baniſhment which S. Cornelius Pope and martyr endured for our Sauiour Ieſus Chriſt, he was accompanied with S. Lucius who was a Prieſt and ſonne of Porphirie a Roman cittiſen, who after the martyrdome of S. Cornelius, ſucceded him in the Apoſtolique ſeate, in the times of the Emperors Gallus and Voluſius, by whom he alſo was ſent into exile, and after by the will of our Lord, reſtored againe to his ſeate. Saint Cyprian wrote an epiſtle vnto him to congratulat him for his returne, wherin amongſt other thinges, he ſpeaketh theſe wordes vnto him.

It is not long ſince (my moſt deare brother) that I reioyced my ſelfe by letter with you, when our Lord honored you with the degree of Prieſt and of Confeſſor, for the gouernment of his Church; We congratulat you now a new, and your companions alſo, with all the other bretheren, for that he hath reſtored you vnto your Church with the ſame glorie, and to your great praiſe, to the end that his flock ſhould not be disfurnished of a Paſtor, nor his barke of a Pilot to conduct her, nor his people of a gouernour, and that we know that he had ordained your exile, not to depriue the Church of her Biſhop, but to the end that he ſhould returne more riche of merits and of victories. For the dignitie of Martyrdom was not diminished in the three children, which iſſued ſound and ſafe forth of the fournace of Babilon: and Daniell wanted not to be perfect, and worthie of great praiſe, for hauing been preſerued by the liuing God from the Lyons, to whom he was expoſed to be deuoured. Amongſt the Confeſſors of Ieſus Chriſt, the martyrdome which is deferred, doth not diminish the merit of their confeſſion, but it doth witnes the greatnes of the ſupport and protection of almightie God.

The ſame S. Cyprian, greatly praiſeth him in another epiſtle, together with his predeceſſor Pope Cornelius, and ſaith that they were repleniſhed with the Holie Ghoſt, and were glorious martyrs of our Lord. S. Lucius commanded, that two Prieſts and three Deacons, ſhould alwayes accompanie a Biſhop, to be as witneſſes and iudges of his life, to the end that their preſence ſhould inuite him to leade a regular life, and that no man ſhould be ſo bould as to ſpeake any euill, knowing that he had witneſſes to prooue his innocencie. Almightie God to chaſtice the Gentils, who ſtranglie perſecuted our holy religion, and were *Cyp. cap. 58.*

neuer ſatisfied with the blood of Chriſtians, ſent in his time a great plague, that laſted for the ſpace of ten whole yeares, which came forth of Ethiopia, and diſperſed it ſelfe thorough all the prouinces of the world. And ſcarce was there citie, village, or houſe, which was not ſmitten, and that with ſuch rigour, that there died more then halfe of the inhabitants of the earth.

S. Lucius gaue twice holie orders, wherein he made four Prieſts, four Deacons, and ſeauen Biſhops. He was crowned with Martyrdom, vnder the Emperors, Gallus and volusian, albeit the Roman martyrologe and other authors, affirme that he died in the perſecution of Valerian, becauſe from the time that he was Cenſour, he enacted lawes againſt the Chriſtians, which thoſe Emperors obſerued afterwards, and Valerian himſelfe. As S. Lucie was led to his Martyrdom, he recommended the Church, and his flock to Steuen his Archdeacon, who ſucceeded him in the papacie. Euſebius ſaith, that Lucius was but eight monthes Pope, but hauing geuen orders twice, as is related in the booke of the Biſhops of Rome, it muſt neceſſarily be that he was Pope longer. He dyed the yeare of our Lord 290. and was buried in the Churchyard of Calixtus: and Clement the eight, in the reformed Breuiarie, hath placed the feaſt of S. Lucius Pope and martyr, vpon the 4. day of March. All the Roman martyrologes, Beda, Vſuardus, and Adon, make mention of him.

In Chro. & in hiſt. li. 7. cap. 2.

The life of S. Thomas of Aquine. March. 7.

THe Holie Ghoſt in Eccleſiaſticus, commendeth a high Prieſt called Simon the ſonne of Onyas, and ſpeaketh of him many thinges to his glorie, to wit; that he repaired the Temple, that he reformed the maners of the people of Ieruſalem, and that he conuerted many ſoules to God. He doth liken him to the mornyng Starre, to the Moone in the full, and to the Sunne it ſelfe, ſaying: As it ſhineth in the world, ſo he ſhone in the Temple of God. There was no roſe, no Lillie, or other odoriferous thing, nor fruitfull tree, nor veſſell of gold adorned with pearles, vnto which he was not likened. Then he concludeth his commendations and praiſes with theſe ſpeeches. When he would ſacrifice to God vpon the Altar, God accepted and receiued the ſacrifice at his hands cheerefully, and made therof great account, hauing reſpect to the perſon that offered it.

All this which this booke ſaieth of this Prieſt, may rightly and fitly be vnderſtood and applied to the glorious Doctor S. Thomas of Aquine, who ſeemed to be comparable and equall (like a garment cut by the ſame meaſure) to him, for he (euen as the other did) repaire the Temple of God and his Church, and with his doctrine reformed the people, and conuerted many ſoules vnto God. He was the expected morning ſtarre, and was gladlie receiued by the world, who had need of ſuch a man. He was the full moone, for there was not miſsing in him any vertue requiſite in one of perfection. He was the Sunne in the Temple of God ſhining very bright, and giuing light to the blind, for we may iuſtlie ſaye, that the man who keepeth nere vnto him & followeth his doctrine, as wel in matters of faith, as rules of good life, ſhal walke ſecurely without any daunger of falling into error, as many vnfortunat hereticks doe, who not only wil not receiue his doctrine, but alſo doe deſpiſe, ſcoffe, and deride the ſame. And for the floures to which Simō is likened, they do moſt fitly and cōueniētly agree vnto S. Thomas, for the odoriferous ſmell of his honeſt and ver-

tuous

thom conuersion, and purity of life. The fruitfull trees are like to him, for he is one of the holy Doctors, which profit & doe much good in the Church of God with the fruit of his doctrine. In such manner that you shall not find any famous confessor or preacher in the Church, but you may iustlie cal him a fruit of this diuine tree. The most that is learned in the scooles at this daie, is learned out of S. Thomas. He was also a vessel alwaies replenished with the pretious liquor of heauenly grace, wherof it ensued, that going to the Altar to offer the sacrifice of the body & bloud of Christ which is in the Masse (this glorious Saint being so deuote vnto the B. Sacrament, as is seene in the office that he made therof) God did receiue it with a cheerefull countenance, and made account of the person who was so acceptible, and who offered it vnto him. Laurence Surius a Cartusian, collected the life of this glorious Saint out of diuers graue Authors, but especially out of Ioannes Gersonius in this manner.

SAint Thomas was borne of a noble house and of an honourable linage, as to this day be they of the familie of Aquino from whom he descended. His father was called Landolfus, his mother Theodora, & he was borne in the citie of Naples. It happened that whē his mother was with child with him, a holy Hermite that liued a solitary life in a mounteine of Campania (who as his name was Bonus, so was he also holie in life) came vnto her to a castell called Roccasecca, and said by the spirite of prophecie: Be ioyfull Lady Theodora, for you shal bring forth a sonne that shalbe called Thomas, who shalbe renowned in all the world for his life and doctrine, and shall take the rule and order of S. Dominick. She hearing these wordes lifting vp her eies to heauen sayed: *The will of God be done and his name be alwaies blessed.* The child being yong, the nurse did washe him in a bathe. The litle infant took vp a paper from the ground which the nurse would haue taken out of his hand, but the child cried so earnestlie that shee let it alone & told it to the mother, who hauing a desire to see what was in the paper, took it by force out of the childs hand, and shee sawe there was written in it the Aue Maria, she gaue it him againe to still him, and when he had it he put it into his mouth and swallowed it, least they shold take it any more from him, giuing hereby occasion of great speeche to the common people, & wonder to the learned. Till he was fiue yeares old they vsed if he cryed for any cause, to giue him a booke in his hand and he would be quiet, and great delight he tooke to tosse & turne the leafes. Being fiue yeare old, his father sent him to the monastery of S. Benedict in Mount Cassino, to learne his booke and conuersation of a Religious man who tooke a particular charge of him. The litle child asked the Religious man, often times saying: *Father tell me, what thing is God?* and whatsoeuer the Religious man answered, he kept well in mynd and forgot not.

There were many other litle childrē (sonnes to men of great account in Italy) in that monastery, and if Thomas saw any of them vnrulie or vnquiet, he would auoid their companie, for that all the children that kept him companie were of very good behauiour. He vsed to speak very litle, which custome he retained all his life, and neuer was anie youthlie vaine tricks found in him. He vsually (euen from his infancy) accustomed, to retire himselfe euery day to make his praier, wherein he would continew two whole houres. He staied in Mount Cassino till he was ten yeere old, at which time his father sent him to Naples to studie. It was strange to see how much he profited in *Grammer, Retoric, Logic*,

and the other liberall arts in very ſmall time. It was bruted thorough the cittie how Thomas ſurmounted his yeares by vertue. On a time a religious man of S. Dominicks order ſawe him, & it ſeemed to him that from his face iſſued beames very bright, which cauſed him not a litle to wonder and to giue iudgment of him euen as it proued afterward. He had alwaies a great care to keepe himſelfe out of euill company, but he ſought to be among them that were vertuous and good, and would conferre with them, thincking that as he doubted to haue damage by the one, ſo he hoped to reape good by the other: One day he reaſoned a good ſpace with a Dominicā fryer called frier Iohn of S. Iulien, a man of great holynes. Who conſidering the vertue and ability of Thomas, perſwaded him to forſake the world and to enter into religion. Litle needed his perſwaſion to him that deſired the ſame withall his hart. Being of the age of thirtene yeares making no account of his noble bloude wherof he came, or of the riches, pompe, & greatnes of his fathers houſe, he tooke the habite of the order of S. Dominick, verifying in himſelfe that which Dauid ſaith: *I haue choſen rather to be an abiect in the houſe of our Lord, then to dwell in the habitation of the wicked*, and to be honored and fauoured of them. Frier *Thomas de Lentino* who at that time was Pryor in Naples and after was patriarch of Ieruſalem, gaue him the habite. This thing being ſpred and ſpoken of among the Nobilitie of Naples, euery one wondered conſidering what a yong man of rare qualitie, and great hope had done. Some praiſed and commended him, and followed his example, aſwell men as women of the like age, and entred into diuers religious orders: others diſpraiſed and diſcommended him, for that raſhlie and ſo yong, he had ſettled his determination, blamyng the Pryor and all the couent for giuing him the habite.

His mother alſo although, ſhe was a vertuous woman, being tranſported by motherly affection, ſeemed to be much diſpleaſed therat. For which cauſe accompanied as was fitting for her eſtate, ſhe went to Naples vnto the couent of the Domynicans, and requeſted to ſpeake and ſee her ſonne. The friers doubting that the prayers and teares of the mother (which ſhe ſhed abundantly) might alter the mynd of the youth, would not ſuffer her to ſpeak with him, yet ſhe told them, that ſhe ment not to draw him from his reſolution, for ſhee knewe before he was borne, that he ſhould be a religious man, by that the Heremite had before ſaid, and that ſhe would encorage him to be fitme and conſtant in his good purpoſe. For all this the friers would not permitt her to ſee him. Then they ſent him to Rome and from thence to Parys. The mother followed after to Rome thincking to find him there, but perceiuing that Thomas was gone from thence alſo, ſhe grewe in choller, and out of patience. Thomas had two brothers, one was called Landolfus, and the other Arnoldus, both ſerued in the cāpe of the Emperor Frederick the ſecond, in place of credit. To theſe the mother wrote, and deſired thē to make meanes that Thomas ſhould not depart out of Italy, to goe into Fraunce. The two brothers perceiuing how things ſtood, were much moued, and certified the Emperor therof: who gaue them authoritie to ſett watch in all places where they thought their brother might paſſe. They vſed ſuch diligence, that ſhortly after they tooke him, and conducted him to his mother, who much reioyſed to ſee him. The religious men of S. Dominicks order were no leſſe greiued, that a yong man of ſuch expectation was taken from them.

them. The mother laboured as much as lay in her to perſwade Thomas to relinquiſhe his religious habite which alway he wore: but ſtill he was more firme & conſtant to reteine that: wherfore ſhe cauſed him to be locked vp in a caſtell, and ſett men to keepe him, vntill he yeelded to accompliſh her deſire.

In this meane while the Father Dominicans complained to Pope Innocent the fourth, of the violence done to them. The Pope weyghing and conſidering the reaſons the Fryers had alleaged, wrote to the Emperor hereof. When the Emperor vnderſtood the Popes mind, he impriſoned them that had deteined Thomas, though within fewe daies he ſett them at libertie againe. The brothers of the Saint went vnto him, and endeuoured to perſwade him to be obedient vnto his mother; but for that he continued firme and conſtant, they cauſed their two ſiſters to come alſo, to ſee if by their reaſons and perſwaſions they could draw him to alter his mynd.

By talking with them it followed, that he remayned not only firme and conſtant in his purpoſe, but one of his ſiſters ſtripping her ſelfe out of her rich and coſtlie attire, put on more courſe and ſimpler array, and went preſently to lead a religious life in a monaſterie; neither could her mother or brethren withhold or ſtay her by anie meanes. For this cauſe the two brethren encreaſed their indignation againſt Thomas, and coming into the roome where he was kept, they reuiled him with many oprobrious wordes; they tooke his fryers weed and tore it into many pieces, leauing him naked, they thincking that for ſhame-faſtnes he would haue chaunged his mynd. The Saint ſupporting ech thing with patience, aſſoone as his brethren were gone, took the rent pieces of his habite, and tacking them together in the beſt maner he could, couered his bodie againe, & tooke the wrongs his brethren offered him, as pearles to ſet in his crowne of patience. His brethrē deuiſed euery day how they might make Thomas alter his mynd; among other they found out this diabolical deuiſe.

They had notice of a beautifull, but a moſt lewed curtiſan, who had a fine tong, and led a wicked life in a place thereby. To her they went, and with large offers mooued her to goe vnto Thomas, and with her amorous talke and wanton ſpeaches to bring him to lewdnes. The naughtie woman promiſed to doe ſo much as ſhe might; and being neatly and brauely arrayed, went to the place where the yong man lay, and with a falſe and fained ſmiling talked ſo, as ſhe thought was for the purpoſe, and ſoe as the deuill inſtructed her, to make the Saint to fall into mortall ſinne and to offend God. When Thomas ſawe himſelf ſo daungerouſlie aſſaulted, he lifted vp his hart and eyes vnto heauen, & deſired Chriſt and his B. Mother to help him to make reſiſtaunce. His prayer was ſhort, but yet it gaue him courage, ſo that taking a brand out of the fyre, he ranne toward the harlot therwith, who fled away with more feare, then ſhe entred with impudency. The holie Saint bolted the dore, and with the ſame brand made a Croſſe on the wall, and falling on his knees before the ſame, with teares deſired of God to graunt him the gifte of perpetuall chaſtitie.

While he praied thus he fell a ſleepe, wherin appeered two Angells, which told him that God had heard his praier, and graunted his requeſt. Moreouer they ſaid vnto him. Know that God hath ſent vs to gird thee with this girdle of chaſtity, ſo that it ſhalbe with thee continually, and there ſhall be no mea-

nes to take it from thee. With that the Angells girded him ſo hard, that it cauſed him to crie out alowd, and the keepers ranne to ſee what the matter was, but the Saint would neuer vtter it till a litle before his death, at which time he told it to Frier Reginald. It is ſaid of him, that from that day he eſchued the company of women aſmuch as he could, yea he would flye from them, as one would from a ſerpent, vnles it were for ſome ſpeciall and important buſines.

He continued two hole yeares locked vp in this ſort, in which ſpace Fryer Iohn of Sainte Iulien, who perſuaded him to be a Religious man, viſited him now and then, and ſecretly brought him the Religious habite vnder his owne, and then putting it off, gaue it to Thomas. He alſo comforted and encoraged him to perſeuer, for that at the end he ſhould be ſett at large to followe his owne mynd. Laſtly, his mother fearing to incurre the indignation of God, apointed that he ſhould be let downe by a ladder from a windowe (her ſelfe faining to be ignoraunt of the deuiſe) where ſome of the Fryers ſtaied for him, who with ſpeed led him to Naples, and from thence to Rome, and after a fewe daies they ſent him to Parys, and laſtly, he ſtaied at Colloine in Germany, where Albertus magnus lyued, the only famous man in that time, for humane learning and alſo for diuinitie, whom he and diuers others had for their maſter. The ſeculars much wondered at Thomas, for that he ſpoke very litle; and for that he was groſſe and full of fleſhe, they called him the dombe Oxe. His maſter was of another oppinion, for hearing him once diſpute (which he did more vpon obedience then of his owne mynd) he wondered at his ſharpenes of witt, and ſaid to his other ſcollers: you call Thomas a dombe Oxe, you be deceaued, for I tell you one day he will bellow ſo loud in his teaching, that all the world ſhall heare it. He was thereafter highly eſteemed and regarded, both of his maſter and of the other his fellowe ſchollers, yet did he eſteeme himſelf ſtill as the meaneſt.

Hauing heard ſo much of Theologie as was ſufficient, he returned to Parys by the appointment of Albertus Magnus, and there he tooke the degree of maſter, and read publickly the Maſter of Sentences, and that very learnedly. He vſed in his reading a particuler methode, and alleaged ſuch liuely reaſons to confirme his ſpeeches, that euery one judged that his vnderſtanding was illuminated by the eſpeciall guift of God. After he had expounded the maſter of Sentences, the great ſchoole of Parys hauing vnderſtanding of his ſufficiency, ability, and ſharpenes of witt, tooke order with the Pryor of the conuent that Thomas ſhould be made Doctor. When he vnderſtood it, he refuſed, ſaying: He was not worthy, and that he was too yong, being not yet 30. yeares old. Studying heron in an euening he fell a ſleepe with his eyes ful of teares, and there appeared to him and old man who asked him, why he was ſo full of ſorrowe, and made ſuch lamentations? Thomas anſwered; they would giue me a degree in ſchoole, of which I am vnworthy. The old man ſaid: Doubt not to receiue it, for God is well pleaſed that thou ſhouldeſt accept it, and obey thy ſuperiour: for a ſigne that it is ſo, when thou art to receiue the degree of Doctor, take for thy Theme or text, the verſe of Dauid that ſaith: *Rigans montes de ſuperioribus ſuis*: giuing him to vnderſtand hereby, that the moſt and principall part of his knowlege was infuſed from aboue.

I thap-

It happened that once he came at the feaſt of the Natiuitie of our Lord to a village neere Rome called Mollara, where Cardinal Ricardo his eſpecial freind lay. There came thither two Iewes, which were men of the greateſt account of thoſe that dwelt at Rome, and were well learned in their ſecte. The Cardinal ſett them and S. Thomas to diſpute together, and they fell hard to it. The Iewes ſaid: That Chriſt was not yet come. But the Saint proued effectuallie by the authority of the Prophets, that the Meſſias was come, and that they were deceaued in that they thought he ſhould come with power and maieſtie. For the Prophetts ſpeake of two ſeuerall comynges, and that the laſt, when he ſhall come to iudge both the quicke and the dead ſhalbe with maieſtie. In the firſt he came in lowely ſort, for he came to dye. The Iewes were deceiued (ſaid he) thincking he ſhould come but once, and that with power and maieſtie. Laſtly, he ſo conuinced them with his reaſons, and authorities, that they required time, in which if they could not find better and other reaſons, they would turne to the faith of Chriſt Ieſus. S. Thomas continued all that night in praier, and in the mornyng the two Iewes came to be made Chriſtians without any further diſputations. Hereby you maie perceiue that the praier of the holie man did aſmuch auaile, as his reaſons, allegations, and arguments.

It was a ſtraunge thing to ſee him at his praiers, for often times he was as in a traunce, and ſometimes the teares fell frō his eyes. You ſhould haue ſeene no motion in him at all, more then in a ſtatue of marble. He ſaid maſſe euery day in moſt deuout ſort, and not content therewith, ordinarilie he heard another. He was moſt temperate in the gouernment of his bodie; he was neuer idle; when he ceaſed frō writting, he fel to reading; when he left reading to his ſchollers, he beſtowed the time in ſtudying the leſſons that he ſhould after read; and all the time he could ſpare there-from, he ſpent in praier, in which accuſtomablie he deſired God to illuminate his vnderſtanding, that he might conceiue the truth, as well in that he read, as in that which he wrote. If he were inforced ſometimes to keepe company, or to talke with anie, he alwaies endeuored to ſpeake of ſome matter whereof that perſon might take profit and good.

It was his vſe alwaies when he ſhould preach, read or writte, firſt to kneele on the ground to make his prayer vnto God, and many times with teares, requeſting his aſſiſtaunce, for he knew that all knowledge and euery good and perfect guift came from aboue, from the father of light: By this good preparatiō it came, that that which before he vnderſtood, he vnderſtood more perfectly & exactly. This cauſed and moued him to ſay vnto frier Reginald his cōpanion, that he had not gotten all his knowledge ſo much with his labour (although it was very great) as by prayer. His diſciples ſhould do right well to imitate him therin, as otherwiſe following him, and ſo ſhould their ſtudies come to a good end. Not as they doe (as S. Leo the Pope ſaith) who truſting on their owne witte, haue no recourſe to God, in confeſſing their frailtie, and ſo the knowledge and ſcience which to them ſhould be a light, turneth to darkenes: and manie times maketh them to runne headlong into errors. S. Thomas did ordinarily preach in all places where he came, to the great profit and good of the people that heard him.

On a time being at Naples, and mynding to preach in the Church of S.

Peter, as he was going vp into the pulpit, a woman that had the bloudy flux tooke hold of his habite, and forthwith she was perfectly healed. He vsed often to read the booke of Iohannes Cassianus of the Collations of the fathers, which he did by the example of his father S. Domynick, who vsed the same. S. Thomas did this for that his vnderstanding should not be tired with the continuall speculation of highe things, but that reposing in their examples & cleare doctrine (wherof that booke is full) he might be more apt & fit to speculat, more deep and difficult studies. He was one time for certaine daies very much afflicted in mynd, for that he could not atteine to the sence of a place of Isay the Propher, hauing begunne to writ theron: for which cause he fasted and praied. One night frier Reginald perceiued him to talke in his cell with some other person, yet he knewe well that he was alone, and standing at the dore to listen, he perceiued that one told him what he should write, and expounded vnto him Isaie, as if he had read it out of a booke. Frier Reginald longing to know who it was that talked with Thomas, fell the next day at his feet, and desired him for the loue of God, to declare vnto him who the man was that talked with him the last night in his cell. Thomas was at his wordes much astonished, but seing he was charged so deeply, he made Frier Reginald to sweare, that whilest he liued he should not discouer it, and then told him that he desired God in his prayers many daies, that he would thorough the intercession of the Apostles S. Peter and S. Paul giue him grace that he might atteine to the perfect vnderstanding of the Prophet Isaye, and that our Lord had graunted his request, and sent them, that he might conceiue by their speach asmuch as he desired. So that we may also say, that the old man which did commaund him to accept and receiue the degree of Doctor, was the Apostle Peter, who as head of the Church had a desire to haue it defended by the learning of so great a man.

The same Frier Reginald had one time a grieuous feuer, wherefore the blessed Doctor visited him, and exhorted him to penance, and then he laid on his head some reliks of S. Agnes, which he carryed alwaies about with him (for vnto that Saint he was very deuout,) and bad him to beare deuotion vnto that Saint, which the sicke man performing he felt himselfe whole on the instant. S. Thomas hauing cõposed the office of the B. Sacrament by the comaundement of Pope Vrban. 4. & being at Naples on his knees before the Crucifixe in prayer, the Crucifixe spoake to him and saied: *Thomas, thou haste written well of me*, what reward requirest thou? Thomas answered: *No other reward, but thyselfe ô Lord.* He was much affectionat to the doctrine of S. Augustine, and endeuored alwaies to imitate him; and vnto him happened some things that before had happened to him also. One of them was this. Being one day at the table of S. Lewysking of France, and another time with a Cardinall Legat of Toscana, he gaue a great rappe on the table with his hand, saying: *I haue concluded against such hereticks*, and forthwith willed them to take notes and to write that which God had reuealed to him. When this happened, the Prior of his cõuent satt by him, who seing what he did, and hearing what he said, tooke him by his habite and said to him: Father remember you are at the Kinges table, and not at the table in our cõuent. The Saint was ashamed therof and craued pardon saying: he knew not that he was in that place. This thing caused the king much to wonder, to see the holy man so busied in his study.

Many

Many times things happened to him when he was rapt in ſpirit or in an extaſie, that will hardly be beleeued, but yet they be moſt certaine by the teſtimony taken of them. One was, they cauteriſed one of his leggs, and for that he was in a traunce, he felt it not, nor made ſhewe or ſigne to feele it. Another time, holding a candle in his hand, he fell into a deep ſtudie and was in a trance, all which time the candell burning, burned his hand and he neuer felt it.

Among all his other vertues he was moſt hũble, which euidẽtly was ſhowed in that which happened to him at his being in Bolognia. He walking in the cloiſter of his couent in profound meditation of his ſtudies. It hapened that a fryer that was a ſtraunger deſirous to goe out for ſome occaſion of buſines, requeſted the Prior to let one goe in his cõpanie. He badde him take the frier with whom he firſt mett in the couent: he meeting by happe with S. Thomas, badde him goe with him, for ſo the Prior had commaunded. The B. man anſwered not a woord, but bowing his head went with the Father, who tired him by walking vp and downe the towne as his buſines lay, and ſometimes for that he walked not faſt, he ſaid to him, I haue indeed a laſie companion, cõſidering the many buſineſſes I haue to diſpatch. The holy man anſwered not, but followed him as faſt as he could. Some of the townes-men that knewe him, thought that ſuch a man as he was, did not knowe what the father with whom he wẽt was, and coming nere to him ſaid: Father, haue reſpect to your companion that goeth with you. When the father perceiued who he was, he was much aſhamed, and craued pardon for his litle diſcretion. S. Thomas being asked why he did not bid the frier ſeeke and take another, he anſwered: for that the good eſtate of a Religious man, conſiſteth altogether in obedience, and for that I vnderſtood my Superior and prelate comanded ſo, I thought I ſhould not doe well if I did otherwiſe.

This S. was very compaſſionat to them that did comitte (though it were) a great fault, and did humble themſelues and craue pardon. He was a great enemie to worldly dignities and honors; which was wel ſeene when he refuſed the Arch biſhoprike of Naples which Pope Clement the 4. offered vnto him. He was very deuout vnto the reliks of ſaints & ordinarilie he wore about his neck ſome litle bones of S. Agnes (as is ſaid before.) When he remayned in Paris, he delighted much to viſite the Church of S, Dioniſe, for the loue of the B. Bodies and holie reliks which were there in great nomber. On a time his companion that walked with him ſaid. Oh how riche a cittie is this? the B. man replied. I eſteeme more the homelies of S. Iohn Chriſoſtome vpon the goſpell of S. Mathewe, then all the cittie of Paris. He had an admirable memorie, ſo that he endited to three or foure writers at once, ſufficientlie and ynough for them to do, although they intreated of ſeuerall matters.

This holy doctor is called the Angelical doctor for three reſpects: firſt for the ingeniouſnes wherwith he handled his queſtions. Seconlie, for that he wrote of the Angells, like an Angell. The thirde for that he was a virgin; for that which an Angell is in heauen, a virgin is in earth.

Concerning the ſtature of his bodie, he was talle and ſtraite, his countenance of the colloure of wheate, a great head he had ſome-what bald, he was full of fleſh & ſtrong. That yeare he died, he had in Naples a viſion of one of his ſiſters

which was dead; who desired him to pray and say masse for her whereof shee stood in need, being in the paines of Purgatorie. He asked of his two brethren that were also dead, and shee said, that one was gone to heauen, and the other was yet in Purgatory. That same yeare frier Iohn Copa a Neapolitan & another with him, sawe S. Tomas in his Cell hauing a shining starre ouer his head, which remayned so a good space, and then vanished away.

There was celebrated a general counsel at Lyons in Fraunce by the apointment of Pope Gregory 10. in the yeare of our Lord 1274. The Pope appointed this holie doctor to be present, wherefore he tooke his iourney thither-ward. And being lodged in the house of a lady his cosin, he fell sicke, but neuertheles he cõtinewed in his iourney, and being arriued at the cõuent of Cistercien mõkes in a place called *Fossa noua*, perceiuing his death was nigh, he said to frier Reginald his cõpanion. This is the place of my perpetuall repose. Those religious men tended and serued him with great charity. In the time of his sickenes he expounded the booke of *Cantica Canticorum*, at the entreaty of those religious men, and that was the laste worke he wrote. His happie passage out of this life being at hand, he requested the B. Sacrament to be giuen him, which being brought, he rose out of his bed, and kneeled on the bare ground, and verie reuerenlie adored it, and receaued it with incredible deuotion. Then he requested the extreme Vnction, and helped himselfe, and answered the Priest. About midnight on the 7. day of Marche, Rodolfus being Emperor as Trithemi⁹ saith in the yeare of our Lord 1274. Saint Thomas being 50. yeares old lifting vp his hands vnto heauen, recommended his soule to God, and with all passed out of this mortall life. The same daye, the funerall offices were celebrated for him, thither being assembled many religious men of his order and of the order of Saint Francis, from all places neere adioyning. Thither came also the ladie his cosin, whose name was Franciſca (in whose castell he fell sicke) with many other persons and people of good account. In the presence of them all Frier Reginald companion of the holy Saincte said, affirming it with a solemne othe: That he had liued long in the companie of Frier Thomas, and that a little before he died, he had heard his generall confession of all his life, and that he was dead pure and cleane as a child of fiue yeares old, and that he thought & iudged, that in all his life he had not committed one mortall sinne.

At such time as they buried the bodie of S. Thomas, came thither a Frier of that cõuent that was called Iohãnes Ferentius who was blind of both his eyes. That good father was ledde to the beere; then laid he his face vpon the face of the Saint and recommended himselfe to God, and recouered thus his perfect sight. At the same time Frier Paulus Aquilinus sawe this vision in Naples. It semed to him that he sawe S. Thomas reading in a chayre to many disciples, and that S. Paul went to listen and harken, wherupõ he arose from his chaire to goe and meet him, but S. Paul said vnto him. Goe on with your lecture, which the Saincte did, and S. Paul listened vnto him. When he had made an end, he asked of the Apostle, if he had explayned his epistle well, and as he ought. The Apostle answered. Yea as far forth as is lawfull for a mortall man. Then said S. Paul. I came now to bring thee to a place where thou shalt haue more light and clere knowledge thẽ thou hast had here, and taking him by the hand lead him away

with

with him. When Frier Paulus Aquilinus ſawe that, he cried out a loud, which cauſed many of the Friers to riſe vp out of their beds and enquired of him the cauſe of his great noiſe, and he anſwered: Run brethren, ſee where they lead away Frier Thomas. Afterward he told them his viſion, and noting the day when this happened, they found it to be the ſame day that S. Thomas paſſed out of this life.

The body of the Saint was enterred in the ſame Monaſtery where he dyed. Seauen monethes after, the prior fearing that this pretious treaſure ſhould be taken from him, would haue trãſlated it to another chapple: but the Saint apeered to the Prior in his ſleep, and threatned him grieuouſlie if he did not cary it back to this firſt place. The prior was enforced to obey, and although that trãſlation was done very ſecretly, yet the returning of it to the firſt place, was publique: for many people aſſembled thither, when they vnderſtood how it was. When the coffin in which the body of the B. man lay was opened, it was found as whole, as it was the day it was firſt put in, and ſent forth a fragant ſmell, which delighted all them that were preſent: for which cauſe they ſong the maſſe, not for the dead, but a maſſe that is vſed for a confeſſor not a Biſhop. Seuen yeares after this, the bodie of the Sainct was put in a ſepulcher of marble, and it was ſtill found whole as at the firſt, except the little finger of the right hand which was miſſing, and alſo they felt a moſt ſweete ſmell as before. The ſame happened againe fourten yeares after, when the ſepulcher was opened at the requeſt of Theodora his ſiſter, who deſired to haue one of his hands to keepe for a relique among other, in a chapple in her houſe.

In the time of Pope Vrban 5. the body of S. Thomas was tranſlated to Toloſa. At which time they began to treate of his Canonization, which was performed by Pope Iohn 22. in the yeare of our Lord. 1323. on the 18. day of Iuly. They ſought for ſome miracles to writte in the Bull as the vſe was, and the Pope ſaid: Although there be no other miracles of this Saint found, it ſemeth he hath as many as be the queſtions in Theologie of which he hath treated, and declared. Yet many were found (and thoſe approued) done by that glorious ſaint, which may be redde in that ſame Bulle.

Many yeares after Pope Pius 5. who was a fryer of the ſame order, and a man moſt holie, made *à motu proprio* dated the 18. daie of Aprill 1567. where he ſaith: Conſideringe the great good that ariſeth in al the catholique Church by the doctrine of this glorious Doctor, it is wonderfull how it defendeth it ſelfe from the hereticks who make continuall warre againſt it. And although that Pope Iohn 22. hath put him in the cataloge of Saints, and commaunded that his feaſt be celebrated on the ſeuenth day of Marche, yet we will that hereafter his feaſt be ſolemniſed in all the Catholique Church in the ſame manner as Pope Boniface 8. comaundeth the feaſt of the foure Doctors, Gregory, Ambroſe, Auguſtine, and Hierome, to be kept, ſo that he alſo be reputed and holden for the fiſt Doctor of the ſame Church. He alſo graunteth. a. 100. daies of pardon to all them that do viſite the Church, chapple or Altar of this Sainct; and that they ſhall obteine as they doe viſite them during the daies of the feaſt, beginning at the firſt *Veſpræ* or euenſong.

In this *Motu proprio*, is mention made how S. Thomas being at Naples in the

monaſtery of S. Dominicke, the Crucifixe ſpake to him, and approued his doctrine, which maketh that miracle to be certaine and authenticall. Whatſoeuer honor is done to this bleſſed Doctor, is but ſuch as he deſerued, for that he trauelled ſo much in the vyneyard of our Lord: and therfore all ſuch as do comend themſelues to him, are ſo well holpen and ayded. Let vs then recommend vs vnto him, that he will obteine for vs of our Lord ſufficient knowledge to bring vs vnto ſaluation, and laſtly that we maie enioye his glorie in the kingdome of heauen. Amen.

The life of SS. Perpetua and Felicitas Martyrs. March. 7.

PErpetuall happines and eternall felicitie Ieſus Chriſt promiſeth to them who ſuffer perſecution and aflictions for his loue, This ſentence is verefied in all the martyrs, all ſuffered perſecution and affliction, and to them all God kept his promiſe, for they were all made happie. In this nomber we may put two holie marryed women the one called Perpetua, and the other Felicitas, who had not their names without gods prouidence, yea, their names were ſuch, to the end they might put themſelfs in mynd of their dutie, and alſo remember the promiſe of God at the time they ſuffered torments, and afflictions for his loue. S. Auguſtine writeth of theſe Saints in diuers places of his workes. Beda Vſuardus and other authors make mencion of them alſo, who ſay that their life and martyrdome was in this ſort.

IN a citie of Mauritanea (which is a prouince of Africa) called Tuburba, being nere to the riuer Bagrada (Valeryan and Gallyen being emperors of Rome, as moſt authors ſay (although Beda and Vſuardus ſay that Seuerus was then Emperor) there arriued a Proconſull from Rome, with commiſſion to apprehend all the Chriſtians he ſhould find in that citie, and to put them to cruell death, if they would not denie the faith of Ieſus Chriſt. Many were taken, and among other two bleſſed Matrones, one called Perpetua, and the other Felicitas. Both of them had husbands, which (as it ſhold ſeeme) were Pagan Idolaters. Perpetua had a little child that ſucked. The Proconſull put her in priſon with ſome other Chriſtians of her kinred, whoſe names were Satyrus, Saturnius, Reuocatus, and Secundiolus.

Whileſt that S. Perpetua remayned in priſon, it is ſaid, ſhee ſaw in her ſleep a reuelation which was this. Shee ſeemed to ſee a ladder of gold which reached vp to heauen, the ſides wherof were full of ſharp ſwordes, and the points of them were ſo nere together, that a little child could hardely paſſe ſecure without prickinge. At the foot of the ladder lay a dreadefull dragon, who hindred any to ſtep vpon it. Then ſhee ſawe Satyrus (who was one of the foure priſoners) ſtep on the ladder and called the other to followe him, exhorting them not to be a feard of the dragon. The ſaint recounted this dreame to the other priſoners, who praiſed God, for that it pleaſed him to bring them to the kingdome of heauen by the way of martyrdome. They were then brought before the Iudge, who counſelled them to forſake their religion, and to adore the Idolles, but for that they all perſeuered conſtant in their holie profeſſion, the Iudge returned

returned into priſon. S. Felicita hauing ſome compaſſion on her, for that ſhee was great with child.

The father and husband of S. Perpetua came before the Iudge, and with teares & lamentable entreaties endeuored to draw her from her reſolution, & more to moue her, they ſhowed vnto her her litle child; but ſhee not regarding it, and makinge ſmall reconinge of the teares and praiers of her father and husband, ſaid to them: Depart from me you miniſters of iniquity, by no meanes ſhall you draw me from the worſhippe of God to adore Idolles. The iudge hearinge theſe words was moued with indignation, and cauſed her and the other holie ſaints to be beaten, and remitted into priſon. There all of them tooke pittie, not of themſelues but of Felicita who was gone eight monethes with child, and therfore they all praied for her, that ſhee mighte not be partaker of the tortures they were to endure. Although her full time was not yet come, yet was ſhee deliuered of a ſonne, with extreme and intollerable paine in her trauelle, whileſt ſhee was in the paines and trauells of childbirth, the keepers of the priſon ſaid to her, if you cannot endure this paine, how will you endure the lyons to teare & pull you in pieces? ſhe aunſwered: Thoſe paines will not be ſo grieuous to me, for that I ſhall ſuffer them for the loue of Ieſus Chriſt my Lord.

Certaine daies after, the Proconſull cauſed the foure Chriſtians, and the two holie women, to be ledde thorough the citie naked, in ignominious ſort. But the ſaints ſupported the ſame very patiently for the loue of Ieſus Chriſt, who for our ſake hong naked on the Croſſe. Then came the birth-day of one of the Emperors, for which cauſe the Proconſull to keep it more feſtiuall, commaunded that the ſixe Chriſtians ſhould on that day be throwne to the Lyons in the Amphitheatre, in the ſight of all the people. They went all with ioye to this martyrdome, but eſpecially the two holy women. As they went they ſong a verſe of Dauid that ſaid: *All the gods of the gentiles are deuills, but the true God made heauen and earth.* The iudge comaunded that they ſhold for that ſinging haue their mouthes buffetted, but they did lift vp their voice and praiſe our Lord the more. Laſtlie, they were put in the Amphitheater with their armes pinnioned. Saryrus and Perpetua were torne in pieces by the Lyons, Reuocatus and S. Felicita were killed by Leopardes. Saturnius and Secundiolus, remained vntouched; but the Proconſull afterward cauſed Saturnius and Secundiolus to be beheaded in the priſon. So they arriued all at one marke wherto they aymed, to witt, the eternall happines, though by diuers meanes. God conduct vs to their company for his mercy ſake. Amen. The Church doth make commemoration of theſe two holy women, on the day of their martyrdome, which was on the 7. of March in the yeare of our Lord 210. the aboue-named Valeryan and Galien being Emperors: It was in the yeare of our Lord 205. in the 11. yeare of Seuerus the Emperor, as Bar: ſaith. Annall. tom. 2.

The life and martyrdome of the 40. Martyrs. March. 7.

GOd lamenteth and complaineth by the prophet Mycheas saying: that he is like to him that goeth to gather the grape after the vintage. Whereby he meaneth that fewe do serue him and are saued. Euery yeare God maketh his vintage, and so doth the deuill. The vintage of God ordinarilie is small, but that of the deuill is very great. The soules goe to hell by thousands, the waie is alwaies full, but to heauen goeth now one, then another, and altough the waye be narrowe, yet the presse is not so great, that they thrust or crowd one another, for fewe passe that way. Which although it be so, yet sometimes good store of company goeth that way, yea sometimes our Lord findeth a cluster of grapes somewhat thick for his vintage, as it fell out in this present feast, wherein were brought in at once 40. Martyres, who shed their blood, and in their bodies endured excessiue torments; whose soules did flie vnto heauen. Saint Basile wrote in brief their Martyrdome, but Simeon Metaphrastes wrote it more at large. By the collection of that which these two wrote, we gather that their life and martyrdome was in this manner.

IN the time of the Emperor Lucinius, there was raised a cruell persecution against the Christians. They were searched for in euery place, and if they would not deny the faith of Christ, they were put to most cruell death. In this persecution the deuill had a notable minister, who was gouernour of a countrey, a most cruell man, and was called Agricolaus. This man had intelligence that in the Emperors army there was a companie of 40. souldiers in the Prouince of Cappadocia, men of great valure, as they had proued in all the seruice wherein they had bene employed, and that being Christians, they confessed that Iesus Christ was the true God. The hoste was at that time in Sebaste a citie of Armenia the lesse. Whereupon the gouernour caused them all to be brought thither. When they were come before him, he spake mildely to them and said.

I vnderstand of the great frendshippe that is among you, by which meanes you haue donne worthy acts in the Emperors seruice, I wishe and desire that your frendshippe be continued, and that you would obey the commandements of the Emperor. He commandeth you either to sacrifice to our gods, or els to be put to death. I thinke it not fit that men so worthy to liue, should be put to death in the floure of their age. Take myne aduise, for thereby you shall not only conserue your liues, but also obtaine high and great preferment of the Emperor. Consider therfore well what you will doe. The valiat champions of Christ answered here vnto in this maner: if we fighting for the earthlie Emperor haue obteined victories & haue done worthy acts (as thou sayest we haue) it is surely more fitte and conuenient for vs to fight, make warre, and to doe high entrepriſes and memorable acts for the Emperor of heauen. In this maner will we fight, and are ready prepared to support and endure all tormens that thou canst doe to vs, or lay vpon vs. And although thou profferest vnto vs riches and rewards, knowe thou, that all thinges are of noe value, nor comparable to that which we shall loose, if we shall doe that which thou willest vs. The gouernor

uernor said to them: Goe toe, aduise you weel what you will doe, for to morrow you shall come before me againe, and here with he caused them to be led backe to prison, where the saints remained singinge himnes, and praying God to ayde them in the conflicte, which they hoped would be ere long.

The next day they were brought againe before the iudge, who perswaded them to adore the Idolles, but they scoffed and derided them, to incite him the rather to begin the torments. The gouernour had a great desire therto, but he staied for more securitie, till the cōming of the captaine vnder whose standard they serued in the field, and then they two would ioyne in giuing iudgement. This was the cause why he returned them backe to prison without putting thē to the torture, in which place they remained seuen daies, after which time the captaine came. The iudge and the captaine (being on the bēche together) caused them to be sent for, to receiue their iudgment; which when they vnderstood, they some what quailed, and began to feare. Which Cyrion one of them perceiuing, with a cherefull countenance, and couragious hart said to them.

My brethren, remember that at such time as we were in the battaile abandoned of all the Emperors hoste, and that we 40. were encloſed with an infinite company of enemies, neuertheles, we making our prayers vnto God were deliuered from death, and daunger, and slewe many of our enemies, and put the other to flight. At this time we haue but three aduersaries, to wit: the gouernor, the captaine, and the deuill, and shall we that be 40. doubt to ouercome them? God forbid. If we haue obteined victorie against many, shall we not haue it also against a fewe? Let vs call to God for his helpe and assistāce, & make our praiers to him, for that is an armour most fitt for this and the like battailes. At these words they all tooke courage, & falling on their knees, they said a Psalme of Dauid (which they were wont alwaies to say when they entred into any battaile or conflict, wherin was daunger and perill) which beginneth thus. *Deus in nomine tuo saluum me fac, & in virtute tua libera me:* and being animated herewith, they departed from the prison, and presented themselues before the tyrant.

The captaine spoke first and said: Is this the thanks and recompence you make vnto your Emperor for the grace, fauours, and wages, that he hath bestowed on you, more liberallie then to any other souldiers in his armie? will you despise and contemne his edicts so obstinatelie? I aduise you to chaunge your mynds, if you will not of him be seuerelie chasticed, as you haue of him bene heretofore bountifully rewarded? Adore the Gods or els put off your souldiers weed, and prepare your selues to endure sharp and cruell torments. To these wordes answered Candidus one of the 40. souldiers: Take from vs both the souldiers weeds, and our life also, for we esteeme it a smaller losse thē to loose Iesus Christ. The Captaine comaunded that euery one of them should be beaten on the mouth with stones, and for that the ministers were not forward inough therein (as he thought) he reuiled them, and gaue them manie opprobrious wordes. A straunge thing happened which was this. The officers being a good space busied in striking the mouthes of the holy Martyrs, there appeared no signe of hurt in any of thē, but the mouthes of the executioners were all blouddy, and some of them spitt out their teeth; which sight caused the seruants of Christ to reioyce, and the tyrants to be ashamed, and cōfounded, but

eſpecially the Captaine (who being vexed therwith) thincking it had bene done by enchauntment and art magicke, tooke a ſtone and threw it at one of the Martirs, but the ſtone did not hurt him at whom it was throwne, but hitte the gouernor on the mouth, and hurt him ſo ſore, that he and the Captaine therewith were much aſtoniſhed, and incenſed like Lyons to more cruelty againſt the B. Martyrs. And for that they might haue time to conſult together, and determine what cruell torments to giue them, they ſent them backe vnto the priſon, where the Saints ſpent the night in praiſing God; who to ſhow that he heard and gaue eare, ſpoke vnto them in this ſort, that all heard the voice. In your beginning you haue bene valorous and valyant, but he that perſeuereth to the end, that man ſhall be ſaued. This voice although on the one ſide it did comfort them very much, yet on the other ſide it put them in ſome feare, doubting leſt any of them ſhould ſhrincke, and euery one feared and doubted his owne fall.

The next day they tooke them out of priſon, to execute the ſentence on them, which the two wicked Iudges had ſett downe betweene themſelues, which was; that the ſeaſon being cold, and there being neere to the walles of Sebaſte a great lake, they ſhould be all throwne naked therinto. They appointed that neere vnto it ſhould be a bathe of warme water, ſo that if any of them did denie the faith of Ieſus Chriſt, they might of themſelues paſſe into it, & be refreſhed. S. Baſile aggrauateth this torment ſaying; that only they which haue bene ready to die by cold, can thincke or imagine what a terrible torment this is. But the glorious Martyrs, although they knew that the torment whereunto they were iudged was very greiuous, yet ſuch, and ſo great was their deſire they had to ſuffer for the loue of Chriſt, that they ſtaied not till the officers did ſtrippe them, but vnclothed themſelues. Euery one haſted to ſtrippe themſelues, enerie one ſtroue to be the firſt, that he might haue a little more meritt then his companion. When they were all vnclothed, they entred into the water vp to the throte. The wind blew ſo cold, that the water was ready to congeale into Ice, and the ſunne was almoſt ſett. A man cannot imagine, and leſſe write, how greyuous this torment was vnto the holie Martyrs. When the Saints entred the water, guided all by the ſame ſpirite, they lifted vpp their voice vnto God and ſaid: Lord we be. 40. graunt that. 40. may be crowned,

S. Baſile noteth this, for that God heard, and receiued their prayer. The ſame holie man ſaieth: that when the cold began to torment them, they ſaid: It is a grieuous thing to endure the cold, but it wilbe a ſweet thing to enioy Paradiſe; Now the froſt afflicteth vs, but then the ioye in heauen will recreate vs, we ſhall gaine euerlaſtinge life, by enduring paines one onlie night. The tyrants had ſett watch that none of them ſhould departe out of the water, and enter into the bath, except they denied Chriſt. Some part of the night being paſſed, all the watchemen were a ſleepe, except the chiefeſt, who lifting vp his eyes to heauen ſaw a great brightnes, and in it 39. Angells deſcend, euerie one with a crowne, At this he merueiled, and chiefly for that the Angells were. 39. and they in the lake were 40. But he was ſoone reſolued of this doubte, for one of them bearing the cold impatiently which afflicted him, departed out of the lake to enter into the bath, which was a grief and corayſie to

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the other, and their hartes were herewith congealed as it were with Ice, euen as their bodies were. Euery one also doubted the like or the same, might happen to themselues; wherefore they prayed vnto God for succour that he would aide them, and not permitt them for the auoyding of this lake, to damne their soules in the lake of hell.

God of his mercy and grace comforted them by two meanes. The one was, they saw the fugitiue and Apostata as he entred the bath, to die on a sodeine most miserablie, for the heat of it did driue the cold to the inner parts, so that it ouercame the naturall heat. The other was; that one of the keepers which watched there also, seeing the cause why there discended from heauen 39. Angells with so manie crownes. Strippinge himselfe out of his clothes and looking to the other watchmen, bad them to keepe him and the others for he was become a Christian, and hauing said so, he entred the lake. Saint Basile saith: This happened as it Befell vnto Iudas, for when he fell, and one of the number of the Apostles wanted, Saint Matthias succeeded him; and it happened also as it befell to Saint Paul, who at the first persecuted the Christians, and after was one of them. So this man that persecuted the Martyrs and threatned to kill them if they departed out of the lake, afterward entred in amongst them, as one of their companie. This encouraged the Martyrs verie much, and they continued all that night constantlie in that torment. On the next mornyng by the commaundment of the Iudge, they were taken out of the water halfe dead, and desirous to dispatch them, he caused all their leggs to be broken as Metaphrastes affirmeth. Among these Martyrs there was one Melito, more yong and of more strength then the other, for neither the coldnes of the water, nor breaking of his leggs tooke his life away. This yong man had a mother that was there present. It hapned that the two Iudges, to preuent that the Christians which liued vnknowne in that land, should not come by night, and conuey away their bodies, and keepe them reuerently as reliques, commaunded to lay their bodies vpon carts, and carry them to a certaine field, and there to consume them to ashes. All the bodies were laid vpon carts except that of the yong man who was yet aliue. The mother seing that they left him behind and did not carry him with them to be burned, laid him on her shoulders saying: My sonne finishe thy race and course with thy companions, do not seuer thy selfe from so worthy a quier of Saints, for in the sight of God thou art not inferiour to them. Whileſt the mother carried him thus, he yealded vp his soule to god. This did not trouble the woman at all, but ioyfully she laid him in one of the carts among the other, and with them he was consumed to ashes. The bones which remained after the fire, were cast into a riuer, that the Christians might not come to the sight of them. But litle auaileth the diligence of man, when God in his prouidence disposeth otherwise. After three daies the saints appeared to the Bishop of the cittie called Peter, and shewed him the place where he should find their reliques. Thither went the Bishop by night, and being come vnto the place, he saw the bones of the saints glister and shine in the water like the starres in the skye, and tooke them vp with great reuerence, and carryed them to a place conuenient. The Church

celebrateth the feaſt of theſe Bleſſed Martyrs on the 9. of March. Their Martyrdome was Anno Domini 316. Licinius beeing Emperor. Nicephorus lib. 14. cap. 10. writeth of theſe Saints.

The life of S. Gregory the great. March. 12.

IESUS Chriſt ſaith in S. Mathew; he that worketh and teacheth, he that hath wordes and deedes, he that doth what he ſayeth, ſhalbe great in the kingdome of heauen. Agreable to this, the name of Great fitteth or ſerueth aptly to the Bleſſed Pope S. Gregory, and Doctor of the Church, for that he taught and alſo wrought; for that which by mouth he taught, he effected and performed in work. So that as with great reaſon he hath the name of great in the Church militant, ſo is he likewiſe great in the Church triumphant, hauing therein a highe and eminent place; The life of this Saint was written by Damaſus, and by Iohn a Deacon of Rome, by Venerable Beda, and others in this manner.

SAinct Gregorie was borne in Rome, & was the ſonne of Cordianus a ſenator, of the linage of Pope Felix the third of that name. He was in blood noble, and in patrimonie verie rich. S. Gregory was vertuous of life from his childhood and was much addicted to pietie, ſo that it was then hoped, he would prooue ſuch a man, as indeed he did. He gaue himſelfe to the ſtudie both of humanitie and diuinitie, in which he profited greatly. He was verie much affected to a religious life, and was a Monke of the order of S. Benedict, and the firſt that by Papall authority approoued that order. He was verie liberall to the poore, and had ſo great a loue to build monaſteries, that he founded ſixe in Sicilie at his owne coſt. Alſo he conuerted the houſe of his father into a monaſterie, and therein he made an hoſpitall to lodge poore people, that came to Rome on pilgrimage from other countries. Theſe good deedes the example of his vertuous life, with his great wiſedome and diſcretion, made him ſo acceptable, and beloued in Rome, that there happened not anie matter of importance or waight, but therein they vſed him, and had his aduiſe. Euerie one comended that which he approoued, and diſallowed that which he diſliked. Pope Benedict made him deacon. In that time none were ordered, but thoſe that were renowned for their vertue, and whoſe conuerſation was approoued.

Venerable Bede relateth, that S. Gregory ſeing certaine children ſlaues ſould to a marchant of Rome, who were verie beautifull, he demanding of what contrie they were, it was told him that they were Angles (that is Engliſhmen) and ſonnes vnto Gentiles, S. Gregorie ſaid: ſurelie the name fitteth them, for they ſeeme to be Angells. It is a pitifull caſe that the ſoules of them to whom God hath giuen ſuch beautifull bodies ſhould be damned, being Idollaters. Wherevpon he went to Pope Benedict, and deſired him to ſend ſome learned and vertuous men, to preach the faith in England. And for that none was found ſo fit as himſelfe (who alſo was moſt readie to accept thereof) he was deſigned for this work, and ſet forward on his iorney. But forth with the people of Rome came with one conſent to the Pope, deſiring him not to depriue the cittie of a man ſo neceſſarie, and needfull vnto them, wherepon he was recalled. Shortlie

lie after Pope Benedict dyed, & Pelagius the ſecond ſucceeded him. At that time the elected Pope was conſtrained to demaund the approbation & confirmation of the Emperor of Conſtantinople, for ſo the Emperor would haue it, more by reaſon of his power and authoritie, then any right thereunto. Italie then ſuſteining great afflictions, by the cruell inuaſions, and warres of the Longobards. Pope Pelagius tooke no care to ſend anie Legate vnto the Emperour Tiberius for his confirmation. But afterward, fearing violence would be offred vnto him, he ſent thither S. Gregorie to mitigate his indignation, who trauailed ſo therein with Tiberius, that he accepted the excuſes made in the behalfe of the Pope. S. Gregorie ſtaid certaine yeares in Conſtantinople, and there he wrote that diuine expoſition vpon Iob, at the inſtance of Leander Archbiſhopp of Ciuill, who was his great friend, and betweene whom to and froe paſſed many letters. In Conſtantinople he had a great conflict with Eutichius Patriarch of that cittie, who had written a booke in which were manie errours, whereof S. Gregorie did ſo conuince him in the preſence of the Emperour, that he made him to reuoke all thoſe falſe oppinions that he had written. Then died Tiberius, and to him ſucceeded Mauritius his ſonne in lawe, with whom S. Gregorie held ſtrict friend-ſhipp, and was God-Father at Baptiſme to one of his ſonnes. Then he returned to Pope Pelagius (being beſieged in Rome by the Lõgobards) who ſent for him to come home.

S. Gregorie departed from Conſtantinople, and with him Smaragdus whom the Emperour Mauritius ſent into Italie with the title of Exark or Viceroy, who had in his companie a puiſſant armie wherewith to deliuer the Pope and the cittie of Rome from the ſiege, and withal to gouerne ſome countries and cities which the Emperour had in Italie. This aide relieued the Romanes in ſome ſort, for Smaragdus ioyned battaile with the Longobards and ouerthrew them, ſo that they were content to make accord and peace. Gregorie was receiued at Rome, with great ioye, aſwel of the Pope, as of all the people of Rome, as he deſerued by his deeds & help, whereof the Chriſtian comon welth in general, & euerie particular man by himſelfe were partaker. Although by the coming of Gregorie the warre in the countrie ceaſed, yet not long after came another affliction frõ heauen, & that was a great peſtilence, that at the beginning depriued Pope Pelagius of his life. The multitude was ſo great that died afterward, that the liuing were not able to burye the dead. The miſerable Romans could not tell which way to look for help or for aduiſe, but onlie after Gregorie, who in theſe grieuous afflictions was not diſcouraged, nor daunted, but by faſting, almeſdeeds, and prayers, which he did, and which he perſwaded other men to do in like ſort, he endeuoured to pacifie the indignation of God. On the other part, his care was of the common good, going himſelfe in perſon to prouid neceſſarie things for euery mans need. Some he viſited, ſome he encouraged, and cheared vp, ſome he comforted, and helped euery one as their need was.

He cauſed all the people to be aſſembled vpon one daie, which was vpon the 29. of Auguſt, in the Church of Sabina, and going into the Pulpitt he made to them a ſermon, and ſaid to them among other thinges. It ſhalbe now reaſon my louing brethren that we feare gods ſcourge, ſince at this preſent time his hand is ſo heauy againſt vs. You ſee how God in his anger ſtriketh the people,

and how many die on the ſodeine. The infirmitie cometh not before the death, but cometh and killeth before they be ſicke, he that is ſtrocken with this euill, dyeth before he hath time to lament his ſinnes. Thincke you how the ſinner may appeare before the angrie Iudge, hauing not now time to weepe and lament for his miſdeeds committed. They that dwell together in one houſe, doe not die one by one (as commonlie they doe) but they all fall to the ground and die at once. The houſes ſtand emptie and voide, the fathers ſee the ſonnes die, and the heires die before them, whoſe land they thought to haue enherited. Therfore my brethren let vs retorne to lamentation and ſighing for our ſinnes, whilſt we haue time, the ſooner will the Iudge incline his eare to the prayer, when he that prayeth correcteth his fault, and amendeth his life, God threatneth vs, he holdeth ouer our head the ſword of his chaſticement. Let vs be perſeuerant, and continew in teares, and weeping, for it is the will of God (who is pitifull and mercifull) that with our praiers, as it were by violence, we ſhould take and pull the ſword out of his hand. Therfore my brethren let vs all this preſent day confeſſe our offences, and to morrow let vs make a proceſſion with Litanyes, to the Church of the mother of God. And ſince we haue all ſinned, let vs altogether lament and weepe for our faults and miſdeeds, for our wiſe Iudge ſeing vs to chaſtiſe our owne offences, will recall and reuoke the ſentence giuen againſt vs.

Euery one tooke great comfort at the wordes of Gregory, & the next day they went on proceſſion, and in one houres ſpace, in which the proceſſion laſted, there died 80. perſons. The proceſſion was ordered in this maner. The fathers were aſſembled in the Church of S. Iohn Baptiſt. The ſeculers in S. Marcellus. The moncks in S. Iohn and Paul. The Nonnes in S. Coſmus and Damyanus, the marryed women in S. Stephen. The poore men and children in S. Cecilie; When they were all aſſembled, they went in proceſſion to a Church of our Ladie which was large and great, and able to hold them all. This ſolemne proceſſion was made many times, till that it pleaſed God to pacifie his wrath, & the ſodeine death began to ceaſe. Sixe monethes were paſſed ſince Pope Pelagius was dead, and in all this ſpace there had bene no ſpeach of chooſing a ſucceſſor, for euerie one looked hourely for death.

At the end of that time, the clergy and people of Rome elected Gregory for their Biſhop, and Vniuerſall Paſtor with one conſent, and without the gainſaying of any one. His thought was from it, and he would not accept the charge vpon him. But they ſent one to the Emperor Mauritius for his approbation. And although Gregory had required him to ſay, that he would not giue his approbation; yet he knowing Gregory aforetime, and for that the election was good, he confirmed the ſame. Some authors and Nauclerus by name ſay: that when Gregory vnderſtood he was elected, he chaunged his habite, and fled ſecretly into certeine mounteines, and that the people going to ſeeke him, ſaw a bright piller like to fyre deſcended from heauen, ouer the place where he lay hidden: by which meanes finding him, they led him to Rome in manner of violence. After that he was conſecrated and the peſtilence not whollie ceaſed, he commanded the proceſſions to be continued, and cauſed them to beare before them a moſt goodlie image of the glorious Virgin Marie, which was by report

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painted by S. Luke, and is at this time kept in the Church of Santa Maria Major. Authors of good credit doe write, that visiblie before this ymage, they might see the thick and corrupted ayre to flie, and disperse, and that there were Angells that song: *Regina cæli lætare. Alleluya.* They say also, that Pope Gregory saw an Angell aboue the castell, that put vp a bloudy sword into his sheath, for which reason it was afterward called: Castell of S. Angelo. Where before that time, it was called Moles Adriani. These thinges, be straunge and merueilous, but God vseth to doe greater things for the loue of his seruants.

Rome being deliuered of this scourge, the B. Bishop began to rule & gouerne the Church in such sort, that he left vnto his successors many exãples of holy life and doctrine. Euery day he inuited some pilgrime vnto his owne table; and one daie it happened that he receiued Iesus Christ into his house in a pilgrimes weed. He had a rolle of all the poore men in the citie, and gaue vnto euery one of them vittaile to eate, and other things also for their sustenance. He destroyed many heresies in all countreis by his incomparable learning, and by his great diligence. As that of the Donatists in Africa, of the Manychees in Cicilia, and of the Aryans in Spaine, conuerting Recaredus King of that Prouince, by his wholesome admonitions. He sent preachers into England, who conuerted all the people of that Isle to the Christian faith, in such sort that Beda called him, the Apostle of the Englisli men. He opposed himselfe against the Patriarke of Constantinople, who pretended not to be subiect to the Church of Rome; and brought him to submitt himselfe and to acknowledg the Bishop of Rome to be his superior.

Gregory had somewhat to doe with the Emperor Mauritius; for that he had made a law that no souldier should be made Priest, or Monck, except he were lame, or otherwise vnfit, or vnable for the warre. Against this law, Gregory wrote sharpely to the Emperor, in such sort, that he did abrogate the lawe, but yet he remayned displeased against the Pope. The Emperor was moued to further indignation, for that Smaragdus the Emperors Captaine not being friends with the Pope) wrote both to the Emperor and to others also, many slaunders of Gregorie; accusing him of many defects, and excesses of his duetie (from which he was most cleare) saying: he had put to death Malcus a Bishop (who had ben accused to him of some faults) without hearing what he could say, to cleare himselfe. That he had pulled downe and defaced many sumptuous buildings in Rome, which famous men had left to conserue their names in eternall memorie. Which they said the Pope had done, that the Pilgrimes that came to Rome should not trouble their mynds, in gasing one those profane Antiquities. To this Gregorie made answere: that the barbarous nations that had taken and wasted Rome, had done that spoile and not he. For the death of the Bishop, he wrote to a fauorite of the Emperors called Sabianus in this manner. I desire you that you will on my behalfe tell Cesar thus much. That if it had bene my office and duetie to kill men, and if I would haue intromitted to haue managed warres, it might haue bene that the Longobards should not at this day haue had a king in Italy, and if they had one, I suppose I should haue bene able, and of strength, to haue destroied and vtterly confounded him. But for that I feare God, I make a scruple, and feare to put any one to death. The Bishop Mal-

cus neuer was priſoner, for the ſame day that he was conuicted of his fault, and iudged for the ſame, he dyed ſodeinly. He that ſaith I killed him, ſaith not the truth, for he that killed him was God. To him I reſerue the imputation of this ſlaunder, which is impoſed on me, and wherewith I am wrongfully charged. Theſe excuſes, nor yet the life which the Pope ledd (although it was moſt holie) were ſufficient to cauſe the Emperor to relent, but that he wouldſt ſtill be at varyance and diſcord with Gregorie, vntill he left perſecuting him, by reaſon of a miracle which happened, which was this.

One day the high ſtreete of Conſtantinople was full of people, and at middaie appeared therin a man in the habite of a monck, with a naked ſword in his hand, who ſaid with a loud voice. With this ſword ſhall Mauritius, and his wife, and children be ſlaine ſhortelie, and hauing ſaid thus, he vaniſhed away on a ſodeine. The Emperor perceiued that he was thus threatned, for that he had perſecuted Gregorie, and therfore he ſorrowed for that offence, and did penance, deſiring God to forgiue him. Neuertheles, there roſe and rebelled againſt him one Phocas in Chalcedon, and beheaded him. Here ended not the troubles of S. Gregorie, for Agilulfus King of the Longobards made warre againſt him, and beſeiged him in Rome, and in that yeares ſpace (ſo long the ſiege endured) the cittie abode much affliction, which to the good Biſhop was as grieuous. The wife of this king was called Theolinda, who bore a great affection vnto S. Gregorie, for which cauſe he dedicated the bookes of his dialogues vnto her. This good Queene not only perſwaded the king her husband, to end the warre, but alſo obteined of him to receiue the Catholique faith, and to be made a Chriſtian, for vntill that time he was an Idolater.

By this meanes S. Gregorie had ſome reſt and quietnes, and alſo time to exerciſe himſelfe in good works, as writing many profitable bookes, reforming the eccleſiaſticall ſtate, and amplyfying the worſhippe of God. For he appointed the manner to ſay Maſſe, and encreaſed the ceremonies, and put them in ſuch order as they be at this day. You haue to vnderſtand, that in the primitiue Church the Apoſtles and other Prelats their Succeſſors ordeined, that in the ſacrifice of the Maſſe, before the conſecration of the bleſſed bodie of Ieſus Chriſt, they ſhould ſay ſome prayers, and read ſome leſſons of the old and new Teſtament. The Biſhops of Rome afterward enlightened by the holy Ghoſt, reduced it to that order which is in vſe at this day. Pope Celeſtinus ordeined the introitus; and the *Gloria in excelſis*. Our Pope Gregorie ordeined to ſay the *Kyrie-eleyſon* nyne tymes, and the praier. Gelaſius ordeined the Epiſtle, and the Goſpell; Damaſus the Creede, to be ſaid on ſundaies and ſome feſtiuall daies. Alexander put in the Canon this clauſe, *Qui pridie quam pateretur*. Sixtus ordeined the Sanctus. Innocentius the Pax. Leo the Orate Fratres, and theſe wordes in the Cannon: *Sanctum Sacrificium & immaculatam Hoſtiam*. Pope Gregorie, in the ſame Canon ordeined the particle which ſaith: *dieſq; noſtros in tua pace diſponas*; And ſo from this time is kept the order which is nowe obſerued, except in the Church of Millaine, in which is the office of S. Ambroſe; and in Conſtantinople that of S. Iohn Chriſoſtome. And in Spaine and chiefly in Tolledo, the office of S. Iſidorus; which be all different in ſome ſmale ceremonies from the Gregorian office. S. Gregorie hauing compoſed the office in this ſort, he labored alſo to ſett the

Eccle-

Eccleſiaſticall perſons in order; wherefore in ſome Councells that were holden in his time, and in many particular *Iroprios motus* he ordeined: that in one prouince there ſhould be but one Metropolitane. He appointed that a prieſt accuſed for any offence, might cleare himſelfe by his owne oath. He forbad ſecular women to enter into the monaſteries of moncks, or Nonnes. He appointed that the Litanies called the greater, ſhould he celebrated in the Church betwene Eaſter, and Whitſontide, and on S. Marks daie. He ordayned the proceſſions, the benediction of the Palme, and Oliues, on the ſonday next before Eaſter, and the benediction of the Candles vpon candlemas day. He compoſed the benediction of the Paſchall candle, although before that time the newe fier was hallowed, and bleſſed. He alſo ordeined the benediction of the aſhes, on the firſt daie of Lent, and the waſhing of the feete on manday-thurſday. He was the firſt Pope that wrote in the beginning of the Bulles of the Biſhop of Rome, theſe words of humilitie: Seruant of the ſeruants of God.

In this and ſuch other good works the good Biſhop was exerciſed, wherefore he deſerued to ſee the vniuerſal Church in peace, in the moſt worthy and moſt goodly ſort that it had bene to that day. For in all the whole knowne world Chriſt was worſhipped, and Idollatry was ſo put to flight, that you could not know where to find it. But ſhortly after his death, was diſcouered the wicked Mahomet, who hath done great harme vnto Chriſtianitie. After that Saint Gregorie had ſene that which he ſo much deſired, to wit: vniuerſall peace in all the Church, it pleaſed our Lord to cal him away, to beſtowe on him the reward that his good works deſerued. And ſo he departed this life by ſickenes on the 12. of March in the yeare of our Lord 605. Phocas being Emperour (and on the ſame day the Church doth celebrate his feaſt) after he had bene Pope 13. yeares and a halfe. At two times he made 62. Biſhops, 39. prieſts, and 5. deacons. His death was bewailed of all the Romaines and of all Chriſtendome ſo much, as his holy and vertuous life deſerued. His bodie was buried with manie teares in the Church of S. Peter, and the Church accounteth him in the number of the holy Doctors and Confeſſors. He is one of the foure Doctors whom the Church holdeth as of greateſt authority among the other Eccleſiaſticall Doctors. He deſerued the name and title of Great, for his heroicall vertues, and for the worthy worcks that he wrote. Peter his Deacon affirmeth, that he ſawe many times the Holy Ghoſt ſitte on the head of S. Gregory in forme of a doue, whiles he wrote. His doctrine hath this particular and eſpeciall grace, that it declareth the affections that be in men, in ſuch ſorte; that he which conſidereth and maketh it wel, when he readeth his workes (as Saint Thomas of Aquine noteth) it ſhall ſeeme that it ſpeaketh to him. God giue vs grace that reading his doctrine, and making vſe and profitt of it, we may gaine and gett the glorie of God together with him. Amen.

The life of S. Ioſeph, ſpouſe to the Virgin Mary. March. 19.

THe glorious S. Bernard ſaith, that Ioſeph the ſonne of Iacob the patriarck was a perfect patterne of Ioſeph the ſpouſe of the mother of God, and they two had the ſame name not without myſterie. The one was holie, and ſo was the other; the one moſt honeſt, and the other moſt chaſte. The one was ſold and ſent into Egypt, by the enuy of his brethren, the other to fly the furie and enuy of Herod, who lay in wayt to kill Ieſus Chriſt, fled into Egypt, taking Ieſus with him. The one to obſerue fidelitie to his Lord, would not conſent nor ſatisfie the vnlawfull deſire of his ladie; the other for reuerence of the Mother of God, neuer companied with her carnally, albeit ſhee was his ſpouſe. To one was giuen the knowledge and vnderſtanding of the dreames of Pharao, and to the other was reueiled and diſcloſed in his ſleep celeſtiall myſteries, and ineffable ſecrets. The one laid vp the wheat in Egypt, not for himſelfe, but for other people, the other had in keeping the bread that came from heauen for the benefitt and good of the whole world. The life of this B. Patriarck gathered out of diuers Authors, was in this manner.

IOſeph was of the royal tribe of Iuda, of the houſe of Dauid, & borne in Bethleem. He had two fathers, the one natural, the other Legal, which was Hely. Iohn Gerſon affirmeth: that he was ſanctified in the wombe of his mother, as S. Iohn Baptiſt and Hieremias was. He was a virgin as S. Hierome ſaith againſt Eluidius. S. Auguſtine in his booke *de natura & gratia* ſaith: he ſinned not mortallie at any time. He was the true ſpouſe of the virgin (according to S. Thomas) and of her much beloued, for the ſpouſe is bound to loue the bridegrome. He was the dry nurſe and chief ſeruant of the ſonne of God, and with his labour gouerned and maintained the mother and the ſon, who maintained & gouerned the whole world. He was alwaies in the companie of the glorious virgin, and the ſonne of God. He was partaker of all his trauells, and was a moſt faithfull preſeruer of her chaſtitie and virginitie. He was the firſt man that ſawe & worſhipped the ſonne of God after he was borne, and deſerued to heare the Angells who made ioy in heauen. He was preſent at the ioy of the Shepheards that night our ſauior was borne, and was conuerſant with the mother, and with the ſon of God a long time, dwelling in one houſe with them, eating at the ſame table, and of the ſame meate, and drinking of the ſame cuppe. He helde in his armes the ſonne of God, and that not one or two dayes, but many yeares, to embrace, kiſſe, and ſerue him. It is alſo preſumed that he reioyced him with ſongs and other pleſaunces, wherewith little infants are delighted, ſo that the good old man ſhewed himſelfe like a child, to make the ſon of God merrye. The father eternall honoured S. Ioſeph more then other of his time, ſith he elected him to be the dry nurſe of his holy ſonne, and permitted that the virgin mother, ſhould call him the father of his ſonne. The ſonne did alſo honour him, for that he eſpecially elected him for his companion, and ſeruant in his youth, and almoſt in all his life. It was no ſmall honour that Ioſeph ſome times comaunded, and that Ieſus Chriſt obeyed him. The holy ghoſt honoured him alſo, ſince that he would, that Ioſeph ſhould be ſpouſe alſo to the B. virgin being

being the espouse of his maiestie. When Ioseph affianced the virgin he was fourty yeares old, as some Doctors hold, by the testimony of Isay who saith: The bridegrome shall reioyce with the spouse, and a yong man shall dwell with a virgin. And it is a thing very like to be so: for one of the causes wherfore the virgin was espoused was, that the bridegrome might attend and serue the sonne and the mother also, and with his labour maintaine them, which thinge he could not haue done if he had bene very old. And although that ordinarily or vsually, Ioseph is painted an old man, that is done for the chastitie of the virgin, and also in signification that he was wise or prudent, and temperate, for so be old men that be vertuous, for the great experience they haue in affaires. Iesus Christ is also painted in the shape of a Lamb, to represent vnto vs his perfect Innocencie, with which he was sacrificed, and that without resistaunce. Thus much would S. Luke signifie of S. Ioseph, in calling him *Vir*, that is: a man, for he is called a man, that is prudent, and discreete, not very yong nor very old, but from 40. to 50. yeares.

I haue said this holy patriarch was a virgin, but it is a matter disputed among the holie Doctors. For all the greek Doctors and some of the latine hold, that he had sonnes by another woman, and that they were those that in the gospell are called the brethren of Christ. Althought that word will not compell one necessarily to say, that those were the carnall brethren by father and mother, for that it was a custome amongest the hebrewes to call their neere kinsmen brethren, as we reade in Genesis of Abraham and Lot, who called one another brother, and yet they were vncle, and nephewe, one to the other. In the gospell also they be called brothers of Iesus Christ, who indeed were his cosins: Hereof it is that S. Ierome, Augustine, Rupertus Tinitiensis, Hugo de sancto victore, venerable Beda, and many other Authors say: that S. Ioseph was a virgin, which thing is very conuenient and fitte, for we see that when the B. virgin (which was well in yeares at that time) stood at the foote of the holy Crosse, her blessed sonne recomended her to S. Iohn Euangelist. The holie Doctors say that he did recomēd her vnto him at that time before any other, for that he was most beloued, and also for that he was a virgin. If this be so, it shallbe more conuenient and fitte, that when the B. Virgin was in a more flourishing age, shee should be recomended to a virgin, as S. Ioseph was. Some say and namelie Germanus Archbishop of Constātinople, that the virgin Marie being of marigeable yeares, and remaininge in the company of many other damosels, with whom shee was brought vp in the temple of Ierusalem, it fell out, that many were taken out to be maryed, but the blessed virgin said, that shee might not marrie, for that shee had offered her self to God, and made a vowe to keep her virginitie. This thing was straunge, for in those daies, there could not be found a damosell but shee desired to be marryed, and to haue children, and this they did for that they knewe, that there shold be borne into the world a great prophet, a Messias, and vniuersall redeemer of all mankind. Wherefore euery one pretended to haue parte in that, and although that they might not be mother of him, yet euery one desired that he might be of her lynage. This was the cause that Anna who was after mother to Samuell, shewed her selfe to be agreeued in the temple, so that Hely the priest thought her to be dronken, and that proceeded of nothing

Cap. 12.

Ioan. ca. 19.

Luc. ca. 1. *v.* 35.

els but of the great deſire ſhee had to haue children. When Iephte would ſacrifice his owne daughter, ſhee asked a time wherin to bewaile her virginitie, which proceeded of that, ſhe was depriued of that hope. The deceite that Thamar vſed to her father in lawe, when ſhee fained her ſelfe to be a harlot, that ſhee might vſe carnall companie with him, proceeded of noe other. The virgin hauing then ſaid, that ſhee had vowed vnto God to keep her virginitie, it ſeemed vnto them all a ſtraunge thing, and not heard of before that time. And therfore the prieſts and Doctors were aſſembled together to canſult hereof, and to take aduiſe what to doe in this caſe. It is ſaid, one of them had a reuelatiõ from God, that his will was, that ſhee ſhould be affianced in this ſort. That all the yong men that were of the line of Dauid (as the virgin alſo was) which were to take wiues, ſhould meet on a day in the Temple, and that euery one ſhould beare in his hand a rod, and that he whoſe rod did budde, ſhould take Marye for his ſpouſe. So they did, and the rod of Ioſeph budded, and ſo he eſpouſed the virgin. This I haue ſaid as ſome Authors doe affirme it, & it is alſo painted in many places, which although it be a ſmal proofe, yet probable it is, that it is true.

But were it thus, and in this manner or noe, I do neither affirme nor denie, but this that I nowe ſay, is moſt certaine, which is. That Ioſeph hauing eſpouſed the virgin, and it happening her to be with child, and knowing that it was not by him (for that they had both of them made a vowe of chaſtitie at their eſpouſalles) was much aſtoniſhed, and amaſed. He was iuſt and would not defame her, but determined to put her away ſecretlie. Of this there be two opinions. S. Ieroſme S. Iõhn Chriſoſtome, S. Bernarde, Origin, and many others ſay: that Ioſeph neither imagined nor thought any euill of the virgin, but would leaue her, reputing and iudging himſelfe vnworthy to haue her for his ſpouſe. As S. Peter and the Centurion who ſaid to Chriſt, deſiring him to depart from them, for they were not worthy of his preſence. S. Auguſtine and S. Ambroſe are of another opinion, and ſay: that although Ioſeph eſteemed the virgin Mary to be a moſt holy womã, and that of her he had no cauſe to imagine any euill, yet ſeeing her great with child, and being aſſured that he kept her no cõpanie, he was troubled, and doubtfull what to think on either ſide, he held and reputed her for holie, and he ſawe her great with child: therefore he knew not what to iudge, but he inclined to that opinion, that in her there was no euill, and that ſhe hauing kept it cloſe, ſhewed a care to preſerue the honor of God, and her owne credit. But to ſee his ſpouſe to be deliuered of a child in his houſe, and not hauing kept her companie in any ſort, would be to him a great blemiſhe in his good name, but if he ſhould think any euill of the virgin, and ſhould diuulge, and publiſhe it, and ſhould accuſe her of adultery, he being a iuſt man, he thought he ſhould doe his ſpouſe a grieuous iniurie by this imputation, ſince ſhee liued a vertuous life, and of whom he could not once tkinck any euill. To eaſe and diſburden himſelfe of theſe troubles, he thought to ſend her back to her fathers houſe, by ſome deuiſed excuſe or other, and himſelfe to depart out of the countrey as a baniſhed man. It were no reaſon we ſhoul omitte to conſider what a griefe it was to the glorious virgin, to ſee her ſpouſe ſo melancholie, and diſquiet in mind. See loued him dearelie, and ſhee would haue vſed ſome words to haue deliuered him from his troubled and diſquiet thought,

Matth. cap. 1.

thought, but it was not fitte she should open the mistery, wherefore shee held her peace and lefte the care therof vnto God. God would not hold Ioseph his beloued sonne amy longer in suspence or doubt, but to disburden him of this grief and sorowe, sent to him an Angell, who spoke to him in his sleepe and said: Ioseph sonne of Dauid feare not, all things be well, if thy spouse be with child, it is not by man but by the holie Ghoste, for this is the damosell of which Isay speaketh, who being a virgin shall bring forth the Sauiour. She shall bring forth a sonne and thou shalt call his name Iesus, for he shall saue his people. When Ioseph heard these words, he remained very well satisfied in his doubt. *Matth. cap. 1. Cap. 7. v. 14.*

S. Bernard saith: that God permitted Ioseph to doubt, for that no doubt should remaine to vs, of the puritie of the glorious virgin. And as the doubt of S. Thomas the Apostle in the article of the resurrection, causeth that none haue cause to doubt ther-after, so of the doubt of S. Ioseph it commeth to passe (although there be differenee betweene these two doubts) that none can any more once think or haue any scruple of the puritie of the virgin, and of the conception of her sonne, which was by the holie Ghoste & not by man. Ioseph herein shewed himselfe to be indee a person aduised, of credit, and of good vnderstanding, for where shall you nowe find a man in the world that should haue such a matter fall out in his house, and would not crye out, exclaime, and complaine to his friends and kinsmien, yea and would not bring the matter to be publikely heard in courte of Iustice? But S. Ioseph handling the matter in that sort, shewed himselfe to be a man of iudgment and discretion. And if men of iudgment and credit be honoured therefore, great honour and estimation ought we to giue to his blessed patriark. *Ioan. 24.*

Some times it happeneth a person hath greate estymation in regard of the partie with whom he marrieth. If a damosell of meane estate should by her vertue, and good parts come to be a Queene, shee should be highly regarded and esteemed: so also if a priuate man tooke a Queene to wife, notwithstanding he be of base and meane calling, yet is he worthie of estimation. So happened it to Saint Ioseph, who by meanes of his wife rose to great honour, for he became true spouse of the true Queene of the Angells. A man vseth to be so much reputed, and esteemed, as men see him fauoured, and to hold familiarity with the king. In this respect likewise, the accompt of this saint is very great, for that he was so fauoured of the king of heauen, for he conuersed and conferred with him as familiarly as if he had ben his sonne. Moreouer, some person is likewise of highe accompt for that he comaundeth, and hath men of reckoning at his commandement, for which respect and cause, the authoritie of S. Ioseph is well perceiued, for that he comaunded not the sunne as Iosue did, but the sonne that created the sunne, to wit: Iesus Christ our Lord God, and our Ladie. S. Hierome saith: that to expresse sufficiently the praises of S. Paula, it was needfull to him to haue a 100. tounges. With more reason we may say that to shewe the praises of S. Ioseph as he deserueth, it should be needfull to ioyne in one, many tonges of men and also of Angells, and yet all together, are scarse sufficient to expresse and declare all his merits and deserts.

Some haue said that he was yet aliue when Iesus Christ died. But it is very certain that he departed out of this life, at the beginning of the preaching of Christ

our Lord, for if he had bene aliue the euangeliſt would in on place or other, haue made mention of him, euen as they name oftentimes the B. Virgin. S. Ioſeph then paſſed out of this life at the yeares of 69. and the 29. yeare after the birth of Chriſt Ieſus, who was preſent at his paſſage, and comaunded the Angells to carry his bleſſed ſoule into the boſome of Abraham, where he made true report to all the holie fathers, which were there, ſaying vnto them, that after fewe daies they ſhould be deliuered from out that place. S. Bernard ſaith: that on the day of the reſurrection of our Lord among the other which roſe with him. S. Ioſeph was one, and that on Aſcentiõ day with our Lord he aſcended into heauen in body and in ſoule alſo, to enioy the eternall felicitie. To which God of his great mercy bringe vs. Amen. The Catholik Church celebrateth the feaſt of S. Ioſeph on the 19. of March.

The life of S. Benedicte Abbot. *March.* 21.

God ſpeacking in the book of Deuteronomy with his people, ſaid vnto them: If thou ſhalt harken to the voice of thy God, and hearinge it ſhalt obſerue all that which he comaundeth thee, thou ſhalt be bleſſed in the citye, bleſſed in the field, bleſſed in the fruit of thy bodie, and bleſſed in the fruite of thy ground. This agreeth very fittly to Saint Benedict, who hauing heard the voice of God and his precepts and comaundements, and obſerued them; God gaue to him his benediction, and he was bleſſed in the citie, for he ſhewed many good and vertuous examples in it, and conuerted many ſoules. He was bleſſed in te field, for that he was the firſt founder of the monaſteries in the wildernes, and occaſion that many ſerued God and did ſaue their ſoules. Bleſſed was the fruite of his bowells, by which you may vnderſtand his diſciples: and by the ſame, bleſſed was the fruit of his ground: by which we may vnderſtand the multitude of ſoules which by the meanes of his diſciples, were conuerted to God and were ſaued. But the benediction of God ſtayed not here, for he would he ſhould be bleſſed, in that he would haue him to be named Benedict. The life of this glorious ſaint, was written by S. Gregorie the great, in the ſecond booke of his dialogues, in this maner.

SAint Benedict was borne in Nurſia a cittie in Italy amõg the Sabines, a people that dwelt not farre from Rome. He was of a noble famylie. Being yet very yong, his father ſent him to Rome to be inſtructed in the liberall arts, and therin he ſpent ſome time. Afterward conſidering the daungers of the world, and that many of his fellowe diſciples ran headlong into diuers heynous, and greuous offences, for that they did abandon themſelues, to followe their youthfull pleaſures, he fearing the like might happen to himſelfe, iudged it better to giue himſelfe ouer whollie to the ſeruice of God without ſo much learnyng, and to be ſaued, then with more learnyng to offend God, and to be condemned to hell fire. Vpon this ſuppoſition her forſoke his ſtuddie, and neglected the tender cheriſhinges of his father and mother and all his friends, determyning to put himſelfe whollie into the ſeruice of God. To effect this, he took his iourney toward a deſert which was four miles from Rome called Sublacum. In this place was great ſtore of water, and many litle brooks runnyng from diuers places made a

de a great lake, at the place where they meete all together. Before that Benedict came to this place, he mett with a Religious man called Romanus, who liued a monasticall life. This good father reasonynge with Benedict, vnderstood his vertuous desire and desligne. And seing him yong in yeares and of a fine complection, made great account of him, and praised him for his intention, and promised to aide him therein. He also kept him companie vntill that guided by God, they came to a caue among certaine craggy cliffs of a mountaine, vnto which one could not passe but with great difficultie.

This place Benedict chose for his habitation, and there he remained. Romanus promised to visit and to helpe him the best he could with sustenance, and so he departed, leauing him all alone, but well accompanied with the grace and loue of God, and with a desire to serue him. Benedict entring into the Caue, fell on his knees, lifted vp his hands toward heauen, giuing God thanks for that he had deliuered him from the world and the snares therof. In this place (saide he) O my Lord God will I liue with thee alone, being my selfe alone. Now neither father, nor mother, nor honours, nor riches, nor any other thinge in the world shall hinder me from thinking on thee, to speake with thee, and loue thee only. Helpe me my Lord, for I am entred into this dark caue and desert, putting my confidence in thee, and beleeuing certeinly that thou wilt aide me, and defend me, from all things that may molest and anoye me. The newe heremite was not satisfied with giuing thanks to God for this good benefitt receiued (as it seemed to him) for being conducted by God to this place, but he continewed three whole yeares, tamyng his flesh, with fasting and austeritie.

His meat was such as Romanus sometimes brought him, for he liued in a Cell not farre from that place, vnder the obedience and rule of a good and holy Abbot called Deodatus, and as often as he could get time, were it neuer so little, he would bring some ouerplus of his parte, which was some litle piece of bread and giue it vnto Benedict. He called him a farre off with the sound of a litle bell, for it was some-what difficult to goe vnto the caue: & when Benedict heard the bell, he went forth, and tooke the benediction that Romanus brought vnto him. Then staied they a while together talking howe thinges went, and of the fauours that God had shewed to him, and of his conflictes with the deuills, and of his other continuall exercises. Benedict yelded to him account of euery thing and Romanus encouraged, and comforted him, praying him not to be tyred, but to proceed in his good purpose, although it litle needed to exhort him thereto, since it was all his intent. God would not leaue his seruant Benedict only vnder the care of Romanus (although hee took as great care of him as was possible for a man to doe) yet oftentimes he coult not performe his desire and intent toward Benedict, being hindered by some busines that the Abbot enioyned him.

It happened that in a village not farre of dwelt a priest of holie life, who (it beinge then neere Easter) made better and extraordinarie preparation for good cheare then he vsed to doe. To this priest God spoke: Thou takest paine, that thy meat may be delicate and curious, and my seruāt is like to dye for hunger in the desert. The bleſſed man staied not to heare more, but with speed taking the meat he had dressed, went out on his way, to find the seruant of God; He vsed herein such diligence, passing vp mounteines, trauersing valleyes, and searching

caues, and dennes, and broken places, that laſtly on Eaſter day in the mornyng he found the place where S. Benedict was. When they met and had ſaluted each other, they fell to praier a while, and then ſatte downe and talked together of ghoſtly matters. Then the prieſt ſaid to Benedict: This is Eaſter day, it is meete that thou eate ſome of the meat that I haue brought thee, and giue ſome refreſhing and comfort to thy afflicted bodye. The bleſſed man anſwered. Certes it is Eaſter to me, ſince I doe deſerue to ſee thee, but otherwiſe I knowe not what daie it is. Then replied the prieſt, knowe that to daie is the day of the Reſurrection of our Lord Ieſus Chriſt, it is not lawfull for thee to faſt, and becauſe thou maiſt haue ſome what to eate, God hath ſent me vnto thee. Benedict receued the meat that the prieſt had brought, and giuing him great thanks for it, the prieſt returned to his Church. On that day the bleſſed man was well releyued.

Not many daies after, ſome ſhepheards by chaunce paſſing by, and ſeeing the bleſſed man a farre off among the trees, they thought he had bene ſome ſauage beaſt, for that he was couered with skinnes; but by vewing his face, they perceued it was a man, and drawing neere they ſpoke vnto him, and were much comforted with his holy words. Therupon did they giue notice of him to the places there about, and begging ſome vittailes, they brought it ordinarily to him; who in recompenſe therof and to requite them, gaue them good and holeſome exhortations, in ſuch ſort, that manie left and forſooke their ſinfull, and wicked courſe of life, and liued a godlie and vertuous life. Benedict was one day alone, and the tempter came to him in the likenes of a black bird, flying round about him, and ſometime cloſe vnto his face, ſo that the bleſſed man might haue taken her, yet he would not, but made the ſigne of the Croſſe, wherat the bird flewe away, but left to the bleſſed Man ſuch a terrible temptation of carnallitie, that he neuer had the like.

The deuill brought to his mind a woman that he had ſeene in Rome, and he perceiued himſelfe to burne in the concupiſcence of her, which made him to wauer in his mind, ſo that he thought to forſake the deſert and goe to find her. But God ayding him he remembred himſelfe, and ſtripping himſelfe naked, he threw himſelfe ſo on the buſhes and thornes, and tombled his bodie theron, till it was ſo pricked and torne, that the bloud ranne aboundantly from euery part therof, and the temptation was turned into grief and paine. This medicine did him great good, for he had not the like temptation during all his life, as he would tell to his diſciples afterward. Now the fame of the bleſſed man ſpread farre abroad, and many traueiled to him, and hearing his wordes, and withall marking the auſteritie of his life, were much aſtoniſhed thereat, and many were confounded to ſee their owne lines, and tooke occaſion to amend and correct them.

The Religous men of a Conuent came once to him, and deſired him to be their Prelate or Superiour. He knowing that they liued looſely, ſaid vnto them, that he was too auſtere and ſharp, and that they could not ſupport and beare him, therefore he willed them to ſpeak no more therof. The more the bleſſed man refuſed, the more they did importunate him, ſo that in maner they inforced him to yeld his conſent. Hauing begun to gouerne them, he ſharpely reproued

reproued those that deserued reprehension, and rigorously chastised those that deserued to be chastised, so that they all hated him, and daring not to bid him depart from thence, for that the countrey people knewe their euill behauiour, they resolued on this peruerse and diabolicall deuise, that is to say, to giue him poison. Putting it in practise, they inuenimed the wine that the blessed man should drinke. The holie man, first made the signe of the Crosse vpō the wine, as his vse was, and the vessell miraculouslie broke in sunder, and the poisoned wine was all spilt; Then the blessed man found out their iniquitie, and rising vp, with a mild and quiet countenance said vnto them. My brethren, God forgiue you this sinne you haue committed. Did not I tell you that your behauiour and myne would not agree? Seeke you another Prelat comformable vnto your desire, for I doe not meane to exercise this office any more among you. And hauing said so, he departed away from them.

One asked S. Gregory if S. Benedict did well to leaue these Religious men, or if he were bound to continue in the gouernment of them to bring them to goodnes, he answered; If there be no hope of amendment, as he sawe none in them, it is no sinne to leaue them. For (saith he) if in one congregation or assembly, there be any that doe help and ayde the Prelate to discharge his duetie, he is bound to gouerne them, and not to forsake them, although it be very much paine and traueile to him, but if he haue not any ayde or help, but all do hinder him, he may without sinne leaue that charge, for that there is no hope of profit and gaine.

Benedict returned to his caue, to which place many people resorted from diuers parts vnto him, with intent to be his disciples, so that by their aide he in small time built twelue monasteries: and in them all he put a conuenient number of religious men, vnder the charge of a man of approued life, who should gouerne them in his absence. He himselfe went from one monastery to another, visiting, and exhorting them, & prouiding for them all thinges necessary. Some noblemen of Rome sent their yong children to brought vp in his monasteryes, where they might learne Christian behauiour. Maurus and Placidus that were after his disciples, and great holie men were two of them.

S. Benedict visiting one of the monasteries perceiued, that when the other religious men had ended their office and kneeled in the Quyer to make their mētall prayer, there was one that alwaies went forth. He was rebuked for it by his superior, and S. Benedict also reproued him. He amended his fault, but only for two daies: the blessed man desired that this monck might pray with the others, wherefore when he went out of the Quier, he on his knees desired God for him, and he sawe an ougly black boye, take him by the habite and pull him out. The blessed man caused (by the meanes of his praier) the Abbot and the other Religious men to see it, then he gaue that Monck certeine blowes with a wand. The deuill driuen away by that chasticement, as if the blowes had bene giuen to him, ceased to tempt him any more, and he continued after that time as earnest at his prayers as any other.

It is a vsuall and ordinarie thing, that a man that is good hath alwayes one or other to persecute him. Hereof it cometh that S. Benedict who was very good, was persecuted by one, and this man was a Priest called Florentius who

ſpake much euill of him, and perſwaded thoſe that went vnto him all that he might to goe to him no more. Whither goe you (ſaid he) you vaine people, light headed, and full of curioſite, what more hath this monck in him, then they that be of our countrey? he is a ſinner as other men be, I pray God there be not hidden in him ſome great myſchief, for many hypocrits there be in the world that faine holy life, that they may be ſooner beleeued in their errors. Take heed that this man be not one of thē, and with ſuch wordes he laboured to diminiſhe the credit of the bleſſed man: but to ſmall purpoſe was the diligence he vſed in this bad matter, for God furthered the proceedings of the bleſſed mā, and cauſed them to encreaſe daylie. And yet the Prieſt obſtinately ceaſed not to perſecut him, and ſeeing that his words preuailed not, he tooke another courſe as bad, and fayning to ſend him almes, ſent him a loafe of bread enuenimed.

The bleſſed man knowing well the malice and euill intent of Florentius, and what was in the bread, threw it to a crow which was ſo familiar with him, as it would come and take thinges at his handes, and he bad him take it. The crow made ſhew as if he were a feard, and crooked as he came toward him, as if he would haue ſaid: This bread is empoiſoned. Then the bleſſed man ſaid vnto him: Take it and feare not, for I would not haue thee to eate it, but only to carrie it to ſome place where no creature elſe may eate it. Then the crow tooke it and carryed it away, and within a while returned, and the bleſſed man gaue him ſomewhat to eate, as his cuſtome was. The malice and wickednes of the deuiliſh mā ſtaied not, but he gott certeine common harlotts and ſet them in the garden belonging to the Monck, and there they ſtripped themſelues naked, and ſo daunced and ſhewed many laſciuious and wanton tricks, to entice & allure them to ſinne. When S. Benedict ſawe this, he thought that Florentius did it to driue him out of the countrey. Wherefore he reſolued to depart, and with other religious men to build a monaſtery in another place. When Florentius vnderſtood of his departure, he made great ioye, and whileſt he made a feaſt in his houſe for ioye therof, behold, on a ſodeine he fell downe and dyed. Maurus diſciple to S. Benedict heard therof, and ſent forthwith a meſſenger to him and ſaid: Father you may nowe retorne right well, for he that perſecuted you is dead. The bleſſed man made great grief and ſorowe for the death of his enimie, for that he had loſt a great meanes of more merit, as alſo for that his diſciple reioyced at the death of him, for which he reproued him very ſharply, and enioyned him penance for the ſame.

At this returne to the Monaſtery, S. Benedict being there, vnderſtood that in Monte Caſſine, there were yet ſome remnaunts of Paganiſme, as a temple dedicated to Apollo, to which the paynimies went to make ſacrifice. The bleſſed man moued with the zeale of gods glorie, determined to goe thither, with ſome of his religious men. Being come to it, firſt he threw the Idoll to the ground, broke the Altar in pieces, and ſet fier on the trees that were roūd about the Temple, in which the Pagans adored the deuills, who gaue them Oracles and anſwers. Then he conuerted the ſame temple into a Church, in the honor of S. Martin, and made there alſo an oratory in the honor of S. Iohn Baptiſt.

In that place made he his ſtay and reſidēce, and called thither to him many of his religious men, and made in that place the chiefeſt monaſtery. He was ſo affable

ble and gratious in his ſpeeches (with thē that came to worſhip Appollo) in his preachings, and exhortations, that they came thither Idolaters, and went back Chriſtians. The deuill being much grieued that this his auncient habitatiō was taken from him, appeared viſibly to the bleſſed man in a fantaſticall forme and cryed out: Ah Benedict, Benedict. And for that the bleſſed man vouchſaffed not to anſwere to ſuch wordes, but turned away his face, the foule fyend cried out louder, Maledict, not Benedict, what haſt thou to doe with me, wherfore doeſt thou perſecute me? But looke for it, I will alſo perſecute thy moncks. At that time ſome were working in the monaſtery which was a building a newe, and made a walle; the bleſſed man ſawe the diuell among them, wherfore with a loud voice he ſaid to the labourers. Take heed my brethren, the deuill is among you: but the wicked fiend (God permitting it for the more glorie of his Saint) ouerthrew the wall which fell on a child ſent thither to learne, and killed him outright. All the Moncks were very ſorowfull. But the bleſſed man cauſed them to beare the dead body (which was all bruiſed and cruſhed to pieces) into his Cell. Benedict locked himſelfe vp together with the dead body in the Cell, and fell to prayer, and continued ſo long therein, that when he opened the dore, the child was aliue by his hand. This miracle was ſpred thorough all the countrey about, and after a few daies the ſonne of a poore labourer dyed, the father brought him in his armes to the monaſterie of Sainct Benedict, that he might raiſe him from death.

It happened at that time the bleſſed man was not in the monaſtery, wherfore the labourer left the dead child at the gate, and wēt to ſeeke him, and hauing found him out, he cryed with a loud voice. Benedict, render to me my ſonne, reſtore my ſonne to me, ô Benedict. The bleſſed man ſaid to him, when did I at any time take away thy ſonne, that thou askeſt him of me in this manner. I do not ſay (ſaid the laborer) that thou haſt taken him away, but I ſay he is dead, & I beſeech thee to raiſe him to life. Benedict, when he heard it, did grieue much therat, for he was very humble. When he came where the child lay, he fell on his knees and ſaid: Lord haue not reſpect to my ſinnes, but to the faith of this man; I requeſt thee to reſtore this child to life, and ſo ſhal thy name be glorified, in me thy ſeruant. The bleſſed Father was not yet ariſen from prayer, when the chiid was reuiued, and ſtood vpon his feet, to the incredible ioye of his father.

Another time S. Benedict ſent Placidus his diſciple (who was afterward martyred) with a veſſell to fetch water out of the riuer. When he would haue takē water vp, he fell into the riuer. The Bleſſed Father ſawe it, but not with his corporall eyes, for he was in his Cell: but he ſawe it by reuelation. He commaunded Maurus another of his diſciples to goe and pull Placidus out of the water. Maurus went, and before he came, the water had borne Placidus a good way into the riuer. Maurus intending to deliuer Placidus, and ſtepping in, walked vpon the water and did not ſinck, and coming to Placidus took hold of him, & drewe him out. Maurus, aſſoone as he came to drye land, perceiued he had gone vpon the water and not wet his feet. Then grew a king of variance betweene S. Benedict and Maurus, by reaſon of this miracle, for the B. man ſaid that it was to be attributed to the ready and ſincere obedience of Maurus, and Maurus ſaid noe, and aſcribed it to the holines of his maſter.

S. Benedict had alſo the ſpirit of prophecy, which was plainely ſeene when Totila King of the Gothes not beleeuing the things which were ſpoken of S. Benedict, would proue the ſame, that he might make a jeſt and ſcoffe of him. For which purpoſe he cauſed one of his ſeruants to be appareilled in his royall and princely robes, and ſent him with a great traine of attendants to viſite the bleſſed man, and bad them ſay he was the king. When S. Benedict ſaw him, he did not any reuerence to him; but ſaid: Giue back thy royall robes to Totyla, and be content with thine eſtate. All they which came to deceiue him by this crafty ſleight, were amaſed therat. Then came the king himſelfe, and S. Benedict reproued him for ſome cruelties he had done, and told him he ſhould dye within ten yeares. And ſo it came to paſſe.

On a time a louing freind of his ſent to him two flaggons of wine for a preſent. The meſſenger that was ſent, hid on flaggon by the way, & brought him the other. The bleſſed man accepted it very kindely, and ſaid to the meſſenger; Sonne, take heed thou drinke not of the other flaggon, for there is ſome euill thing gotten into it. The meſſenger was much aſhamed, and going to the flaggon which he had hidden, to ſee what was within it, ſawe a foule ougly ſerpent come out of it.

One of his Moncks asked leaue oftentimes to goe out of the Monaſtery for ſome triffling buſines, and the bleſſed man gaue him leaue, but with an euil will: and one time among other, the Mõck would needes goe out in maner by force. Aſſone as he was out of the Monaſtery, a dragon mette him, who compelled him to returne, and to cry and call for help. This good came of it, that he would neuer after goe out without good cauſe.

A noble mans ſonne of Rome was made Mõck, and one euenyng S. Benedict being at ſupper, that yong Monck held a candle in his hand, and gaue light. Whileſt he ſtood in that ſort he had a tentation of pride, and he ſaid to himſelfe: who is he vnto whom I giue light; and who am I that I ſhould hold his candell? he ought rather to hold the candell to me, then I to him, for he is not of ſo noble bloud as I am. The thoughts of the Monck were reueiled vnto the ſeruant of God, wherfore he ſaid vnto him. My ſonne, make the ſigne of the Croſſe vpon thy hart, and giue no place vnto that thy thought. But if thou thinckeſt it fitt, ſitt thee downe to ſupper, and I will hold the candell to giue thee light. The Monck by theſe wordes perceiued, that the bleſſed man had penetrated his thoughts, and was much aſhamed, and withall made free from that tentation.

S. Benedict had a ſiſter called Scholaſtica, who had vowed her ſelfe to the ſeruice of God as her brother had, and was cloſed in a cõuent of religious women: S. Benedict vſed to goe and viſite her once euery yeare, and ſhee went out of her monaſtery to a houſe thereby, where they ſawe and comforted one another. S. Benedict went once thither, and all the day they remained together. When euenyng came, the bleſſed man would haue returned to his monaſtery, but his ſiſter entreated him to ſtay, that they might talke of the glory of the bleſſed ſoules, and other ſpirituall matters. S. Benedict would not yeld ſo much vnto her by any meanes, wherefore ſhe bowinge downe her head, and laying her hand before her face, made her praiers vnto God, with teares. When Scholaſtica begã to pray, the ſky was cleare, and when ſhee ended, there fell a mighty raine,

raine, with ſuch thunder; and lightening, as though the end of the world had bene come. S. Benedict vnderſtood the cauſe and ſaid. Siſter: God forgiue you, what haue you done? Scolaſtica anſwered. I entreated you, and you would not graunt my requeſt, I haue prayed to our Lord and he hath heard my praier. All that night the two holy Saints remayned together ſpending the time in holy exerciſes, and in the morning Saint Scholaſtica retorded vnto the Monaſterie, and Saint Benedict went vnto his conuent of Moncks. Three daies after, he ſawe the ſoule of his ſiſter which aſcended vnto heauen in the likenes of a doue, wherupon he ſent for her body and buried it in the Monaſterie.

Another time, he ſawe the ſoule of S. German Biſhop of Capua, borne by the Angells into heauen, in a globe of fire. Which he told vnto his Moncks, and they noting the day, found that the bleſſed Biſhop dyed at that houre. The paſſage of this bleſſed man out of this world drawing neere, (wherof he gaue knowledge to many of his religious men.) Sixe daies before, he cauſed his graue to be made, and ſodeinly he had a mortall feuer, which increaſing, he was carried into the oratorie where he receaued the B. Sacrament, in which place being holden by his diſciples, and lifting vp his handes to heauen, he yeelded vp his ſoule to almightie God. On the ſame day two of his diſciples ſawe a pathe very bright, adorned with rich hangings, which reached from the earth to heauen, and a man all glorious comynge neere thereto ſaid to them. This is the way by which the ſeruant of God S. Benedict went into heauen. One of them that ſawe this viſion was S. Maurus, who was in his iourney toward Fraunce, to build a Monaſtery of his order.

The death of this glorious Saint (as writeth Trithemius) was in the yeare of our Lord 542. on the 21. day of March, which was on Eaſter eue. He was when he died. 62. yeares old, though Marianus Scotus (as the ſame Trithemius) ſaith he was. 90. yeares old. He was buried in the monaſtery of Monte Caſſino in the chapple of S. Iohn Baptiſt, and in that place was alſo buryed the body of S. Scholaſtica his ſiſter. Afterward in the time of the Emperor Conſtans (as Hugo Floriacenſis ſaith) certain barbarians ouer-running Italy, deſtroied the monaſterie Monte Caſſino, and the body of S. Benedict was tranſlated by certaine religious men of his order, to the monaſterie of Floriacum.

This tranſlation is celebrated on the 11. day of Iune. The body of S. Scholaſtica was alſo tranſlated to the monaſtery of Cenomannum. Likewiſe Trithemius ſaith, that vntill his time had bene. 18. Popes of the order of S. Benedict. 200. Cardinalls. 1600. Archbiſhops. 4000. Biſhops. 15700. Abbots, famous for their life and doctrine, beſides them of whom he had not knowledge. He ſaith alſo, that 20. ſeuerall orders ſerue God vnder the rule of S. Benedict. If they that be the meanes that one ſoule is gained to God, are highly rewarded, how great ſhalbe the glorie of him that is occaſion and meanes that ſo many ſoules be ſaued? Wherfore we may ſay that the glorious Father S. Benedict is highelie rewarded of God. Let vs pray to this holy Saint, that by his interceſſion, and merits, we alſo may haue part in the kingdome of heauen. Amen.

The feast of the Annunciation of the B. Virgin Marie. March. 25.

WE may read in te ſacred Scripture a notable figure of the high miſterie of the Incarnation of the Sonne of God, the which intended by the maieſtie of God in this day of the Annunciation, was this. Moyſes kept the sheepe of his father in law called Iethro, in certeine hilles and mounteines, and one day following his flock in the moſt ſolitary, and hidden place therof, he ſaw a thing which
Exod. 3. *much amaſed him, which was: A bushe burned, but ſo that it conſumed not. The fire was kindled within it, but it remained greene, and without any harme, or hurt. Moyſes ſaid to himſelfe; I will draw neere to ſee this merueilous thing, how the greene bush burneth, and is not conſumed. Moyſes after this reſolution had not yet mooued his foot, when God ſpoke vnto him and ſaid: ſtay ſtill Moyſes, paſſe not one ſtepp forward. And wherfore Lord (ſaid he?) For that (answered God) firſt thou muſt doe reuerence to the place where thou art, for it is holie ground. Pull off thy shoes from thy feet, and then thou maieſt come nere vnto it.*

This bushe repreſenteth the miſterie of the Incarnation, in which is the tree and the fyre, and the fire did no hurt to the bushe; the bushe is the humanitie, and the fire is the diuinitie. Theſe two thinges being in one Suppoſitum *or perſon, the diuinitie doth not hurt the humanitie at all. Moyſes that ſaw this myſterie a farre of, went forward to ſee it ſomewhat neerer, God bad him to doe reuerence vnto the earth, which ſignifieth the Chriſtians, who perceiuing this myſterie to be ſpoken to the fathers of the old Teſtament, and in the new Teſtament drawing neere to ſee it, and to doe it reuerence. God ſaid: they ſhould firſt do reuerence to the earth. This earth ſignifieth the glorious Virgin, who is the bleſſed earth, which brought forth the pretious fruit, which is the Sonne of God, who would, that reuerence ſhould be done to her vpon this day of the Annuntiation of the Virgin, in which God was made man. We will declare ſome conſiderations of this myſterie; And this ſhalbe the firſt.*

THe holie Doctors to diligently ſearch the reaſon and occaſion of this merueilous work, that God was made man. The occaſion was the ſinne of the firſt man, and the great offence that he committed againſt God, wherof he ought to make full ſatisfaction to God, and likewiſe ought to render to God aſmuch as was taken from him. It was therfore fitte and conuenient that God ſhould be made man, to ſatisfie for it. And for that the offence was infinite on the behalfe of the offended, which was God: It behoued that the ſatisfaction ſhould be infinite, which was not poſſible, if he that ſatisfied was not God. And God ſatisfying, by meanes that being made man he ſatisfied vnto God, there was reſtored vnto God aſmuch as was taken from him. Vnto him was done aſmuch ſeruice, as vnto him was done diſpleaſure and offence. So that the offence made againſt God was the occaſion, that God was made man. We need not to ſearch for any reaſon of this woork, but only the bountie of God (for this thinge falleth not vnder the compaſſe of merite) but only for that he who was God, being willing to doe good vnto men, was made man, and therfore cannot anie man, nor all mankind together, merite it at all. God delayed to doe this worke certain. 1000. of yeares after the world had need that it ſhould be ſo done. And

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the reaſon was, that they might ſee more plainely the miſerie of man, and might deſire the more earneſtlie the remedie, and might make more eſtimation of it when they once obteined it.

It may alſo be ſaid, that it being fitte that God ſhould be made man, and be borne of a woman, there had not bene a woman in the world, that ſhould haue thoſe parts and qualities, which ſhe was to haue, that was to be the mother of God. With the ſmalleſt thing we doe for his loue, God is contented, for be the ſeruice neuer ſo litle, it pleaſeth him, for one cuppe of colde water he promiſeth to giue heauen in recompence, and yet for all that in chuſing his mother, he was hard to be pleaſed. Many famous worthy and holy women were in the world, and with none of them was God pleaſed to chuſe them for his mother, for euery one was defectiue in one thing or other, and therfore not worthie this dignity. There was but one only that had noe defect, or ſpotte, and was repleniſhed with all vertues and graces, that ſhe which ſhould be the mother of God could or ſhould haue, which was the glorious Virgin Mary. This glorious and good woman, ſhewed her merite and worth, in the anſwere that ſhee gaue to the Angell Gabriell, who was the meſſenger of the bride-groom, whom God ſent vnto her, that ſhee would conſent to be his mother. After this, ſhee reaſoned long with the Angell, who ſaluted her withall, and propounded his embaſſage which he brought on Gods behalfe, and declared the maner to be holden in this worthy miſtery, which ſhould not be wrought by the work of man, but by the Holy Ghoſt. The moſt B. Virgin accepted the ambaſſage, & giuing conſent to the pleaſure of God, ſaid with deuout obedience and humble words: *Behold the handmayd of our Lord, be it done to me, according to thy word.* Verie great vertue declared the bleſſed Virgin in theſe wordes, and ſpecially in humility, reſting contented with the wordes that were ſaid.

It ſeemeth the virgin ſhould haue ſhewed more humility in refuſall then in accepting, as S. Iohn Baptiſt did when Chriſt came to be baptiſed of him, which he would not doe vntill he was expreſſely comaunded. S. Peter alſo would not ſuffer our Sauiour to waſhe his feet, refuſing it for humility, but at the end our Sauiour commanded, and alſo threatned him, if he did not ſuffer him to waſh his feete. Moyſes alſo in humility, refuſed to take on him the charge of Captaine generall of the people of Iſraell: but for all this, the virgin ſhewed greater humilitie in receiuing, then in refuſing. And the reaſon is this; when the Angell ſaid to her: that God had elected her for his mother, ſhee ſaid; ſhee would be his hand-maid. The name of mother ſignifieth the moſt eminent place in a Lords houſe, but to be a hand-mayd inferreth the moſt vile, abiect, and meaneſt place that is. In deed it was anhumility of the virgin in the higheſt degree, that at the time ſhe vnderſtood ſhee was electect mother of God, ſhe rather made choiſe of the place of an hand-maid. The falle of thoſe Angells who followed Lucifer, came not from any other cauſe, but by ſeing ſome in a more eminent place then the reſt, for that euery one hath ſome thing more excellēt then other. The Angells be different in kind as the holy doctors ſay, and eſpecially Saint Thomas, and therfore Lucifer was puffed in pride, deſirous to be ſeen in higher dignitie then the other, and therby vnto him redounded all his damage. Conſidering then that the B. virgin perceiued herſelfe to be choſen to be the

mother of God, and did not onlie waxe proud therof, but alſo called herſelfe the hand-maid of our Lord, great aſſuredly was her humilitie.

Eſai. 53. Alſo ſhe ſhewed the vertue of magnanimitie in accepting to be the mother of God. For the prophets wrote that the Meſſias Ieſus Chriſt ought to ſuffer and endure many trauailles, and death alſo at the end, which was not hidden from the virgin, and knowingt that vnto her ſhould fall a great part of the ſorrowes, in that ſhe was to be preſent at euery thing, ſhe ſhewed magnanimitie in accepting to be the mother of God, with this penſion and charge. Shee ſhewed he ſelfe magnanimous, for that hauing giuen her conſent to be the mother of God, ſhe likewiſe gaue the moſt pure bloud of her bowels, wherwith to make a liuery for the ſonne of God to clothe himſelfe. And for that Chriſt ſhould pay our debt by meanes of his bloud, which he tooke of the B. virgin: ſo in ſome ſort it ſeemeth, that ſhee alſo helped forward in this merueillous high worke, that God wrought in our redemption, for his bloud being the price, he tooke the ſame from the B. virgin Mary. She ſhewed alſo great modeſty, when he asked of the Angell, by what meanes that ſhould be done, which he ſaid was to be done, for that ſhee knew not any man. And although ſhee knew not the maner, yet ſhe knew that this cõception ſhould not be ordinary, as others bee, by the meanes of men and women, and being aſſured by the prophecy of Eſay, that ſhee which ought, or ſhould be the mother of God, ſhould be a virgin, *Eſai. 7.* therfore ſhee added theſe words: *for that I know no man.*

Some doctors ſay, that her mynd was ſo ſetled in the obſeruation of the vowe of chaſtitie, that if it had bene of neceſſity to break it, if ſhee would be the mother of God, and if it had bene put to her choiſe, and not comaunded vnto her, although no dignity could haue ben greater to any creature; yet would ſhee haue refuſed it, to haue continued a virgin. Many other vertues are diſcouered in the virgin in this point: for as a damoſell vſeth to put about her neck the moſt richeſt iewells which ſhe hath, ſo in being a virgin (the necke or principal part of the Church) God hath placed many iewells of his rare vertues, wherwith her ſoule was adorned, and by which ſhee merited, that God ſhould elect her for the mother of God, in ſuch ſort, that ſhe might excell in dignity all the citiſens of heauen, Angels, and Saints with the title of the mother of God, ſince in her was no want of any thing that ſhould be found in her, which ſhould be the mother of God, nor had in her any thing vnworthy or indecent for her, that ſhould haue God vnto her ſonne.

Aſſone then as the virgin gaue her conſent, the three diuine perſons, created a ſoule, and framed and faſhioned a body, of the moſt pure bloud of Mary, and the Word did vnite himſelfe to that nature, in vnion of perſon. Moreouer, all the three perſons adorned that B. ſoule, with the blisfull viſion, with know- *Ioan. 1.* ledg infuſed, and with guifts and incomparable grace. So that that may be ſpoken of him which the Euangeliſt S. Iohn ſaid: *We haue ſeene his glorye, as the glory of the only begotten ſonne of the father,* to wit: God could make a better *Luc. 1.* heauen, a better earth, a better world, and better men, but he knew not how to make a better worke, and more perfect then this, to wit, to make God, man. Here he ſtretched his armes with all his ſtrength, as the ſame virgin ſaid: *He did mightie thinges in his arme.* Hereby is fitted the parable of the woman, that

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lighted a candel to find her grote. This is the work of the Incarnation in which God being abiected and abaſed, is figured by the woman who lighted the candel, for Chriſt did traueill, and toile himſelfe, as much as was poſſible, to finde the loſte grotte, that is to ſay Man, which was loſte. *Mat.* 13.

God ſaid to Abraham that he would viſite his poſteritie in the fourth generation, and deliuer them from the captiuitie wherein they were. This we may aptly ſay to all mankind. For there are foure manner of generations; The firſt was without man, and without woman, which was Adam. The ſecond was, without woman, and this was Eua. The third was, of Man and woman, as of Abell and of other men. The fourth yet wanted, that was of woman without man, and of this fourth manner God was made man, being borne of Mary the virgin without man, and in that generation God viſited his people. God would not diſplay this thing plainely, and at one time vnto mankinde, but gaue them notice and knowledge thereof it being a highe and merueilous work. God began to doe this euer ſince Adam, to whom (whileſt he remayned in Paradiſe terreſtriall) he diſcouered in his ſleepe part of this miſterie. In the death of Abel it was ſignified that God made man, ſhould die by the procurement of the Hebrewes, for Chriſt being borne amongſt them, they were as his brethren. When Noe was ſhutte within the Arke, it was ſhewed vnto him, that the Sonn of God ſhould be incloſed within the wombe of the virgin Marie. This miſterie was not altogether hidden from Abraham but was ſhewed vnto him in great part, when he went to ſacrifice his ſonne Iſaac. He was told it in expreſſe words, when it was ſaid to him: *That God ſhould be incarnate in a woman of his lynage.* It was ſhowed in part to Iſaac, when he eſpouſed Rebecca, to Iacob when he wreſtled with the Angell, and when he ſaw the ladder that reached from earth vnto heauen. Iob had alſo in part notice therof, although he liued vnder the lawe of nature. Sampſon perceiued it in part, when he tooke to him a wife a yong woman, a ſtraunger, refuſing the daughters of his owne land, which was a figure of the ſonne of God, who left the Angelicall nature in his owne lande, that is to ſay, in heauen, and deſcended vnto the earthly worlde, to take a woman ſtraunger, that is to ſay: Mans nature vpon him. *Gen.* 1. *Gen.* 3. *Gen.* 7. *Gen.* 23. *Gen.* 24. *Iob.* 3. *Iudic.* 14.

The prophets alſo had notice of this miſtery. To Moyſes, to Elias, to Eſaias, to Dauid, to Ieremias, to Daniel, to Ezechiell, and to the other prophets, God euery day more clearly did diſcouer this miſtery, that afterward it ſhould not ſeeme ſo incredible, and fearefull to the world. After this ſecret was diſplayed and layd open, it cannot be expreſſed how deſirous mākind was, to enioy this grace and fauour, and therfore ſaid the ſpouſe in the Canticles: *I deſire the kiſſes of thymouth.* As if ſhee had ſaid: Come Lord and my ſpouſe, vnite thee to me, that I may be one with thee. The Patriarks and prophets helpe the matter forward, with their voice and crye vnto God, that he would haſten his comyng, they being like vnto a bark, in the which be many fruits lapped in ſtraw, which they carry frō one countrey to another, and they that conduct and coeuey the fruit, do not ſee it, but only feele the ſmell, and giue it then to him which tooke no paine in tranſporting therof. So the ſaints of the old teſtament conueyed the pretious fruit of the Incarnation of the ſonne of God, and felt only the odour therof, and gaue it to them that took no paines in the tranſportation, which are them of the new *Cant.* 3. *Ezech.* 12.

teſtament. The auncient fathers conueyed this fruit vnder their rites and ceremonies, which all ceaſed and were caſt aſide, as the ſtraw is caſt away, when the barke is come into the hauen, and the fruit is enioyed, by them who tooke no paine in conducting it.

Num. 13. The bunch of grapes that the ſpies of the children of Iſraell carryed from the land of promiſe (as the ſcripture ſaith) was borne by two ſtrong yong men, vpon a long ſtaffe or pole. He that went before could not ſee the grape, but he that was behind, might both ſee and eate of it. So the fathers of the old teſtament, did not ſee the bunch of grapes, which was the ſonne of God made man, but they which went behind (being they of the new teſtament) ſaw and taſted it, for which cauſe to this purpoſe, Chriſt ſaith to the Apoſtles, and the other Ioan. 4. Chriſtians. Other men are troubled and you ſhall enioy the fruit. But you muſt vnderſtand that this grape hath not only the ripe grape, but alſo the ſowre grape, and it is neceſſary to eate both the one and the other. They will only haue of the ripe grape, that will enioy and take part of the ſwetnes of the trauells of Ieſus Chriſt, and of the profit, and good that therof redoundeth vnto men, and they leaue vneaten the ſoure grape, that will not doe penance for their ſinnes, in ſuffering any thinge for their owne offences. To ſuch as theſe be, God will powre in their eies (in another world) the bitter and ſowre grapes, that they may remaine blind, and not ſee him in heauen, and ſhall cauſe their ſight to be darkenes, and confuſion in hell. Let not vs doe ſoe, but if the ſweetnes of the trauells and ſorrowes of Ieſus Chriſt, by which he hath ſatisfied for vs, and opened heauen vnto vs, pleaſe vs, lett vs alſo be content to taſte of the ſower grape, and to ſuffer any thing for his loue. Wee ſhall ſhew by this meanes, a recognition and acknowledgement of the benefitt receiued, and it will reioyce him that he is made man for loue of vs, and wee ſhall enioy the fruit of his Annunciation, and Incarnation, with his diuine grace. Of the which he make vs worthye for his mercyes ſake. Amen.

APRILL

APRILL.

The life of S. Frauncis of Paula. April. 2.

IT is read in manie places of the ſacred ſcripture, that the children of Iſrael were oftentimes in diuers and ſundry perilles, from which God deliuered them by the meanes of ſome valiant captaines, as Moſes, that deliuered them from king Pharao, and Ioſua, that deliuered them from the Amalikits; And it is a thing very worthy to be remembred written in the booke of Iudges, that one tyme amongſt the reſt, the Madianites had brought the children of Iſraell to great extremity, and being in euident perill, they reſorted vnto God for helpe, and praied him that he would giue them a valiant captaine that ſhould guide, and defend them from their enimyes. For which cauſe God ſpake vnto Gedeon, and comaunded him to take vpon him that charge, and to goe in battaile againſt the enimyes of his people. Gedeon excuſed himſelfe ſayinge: Why Lord haſt thou choſen me to vndertake a matter of ſuch waight & importance? Thou ſeeſt that I am the leaſt of the houſe of my father, and that my family is the leaſt in Iſraell. Yet it pleaſed God that he ſhould take that charge, and hauing taken it vpon him, he behaued himſelfe valiantly therin, and diſtreſſed the Madianits.

This figure is very fit and agreable to the bleſſed S. Frauncis of Paula, a Friere Minime, and an Inſtitutor of the order of the Minimes. In diuers tymes God prouided ſome captaines to be in his Church, when manie of his enimyes did perſecute the ſame, and thoſe were in particular the other founders of religious orders S. Dominick was made captaine by God in his Church, againſt the hereticks that were members of the deuil, and he failed not to make great warre againſt them, by the meanes of the ſacred order of the Friers preachers, which he ordeined; God choſe out another famous captaine, and that was S. Frauncis of Aſsiſium, and comitted vnto him the enterpriſe againſt couetouſnes. This valiant captaine behaued himſelfe ſo, that he brought the world to a hard eſtate, and alſo obteyned perfect victory againſt it, for he loued powerty very much, and commaunded his Frier Minors that they ſhould likewiſe loue, and preach the ſame.

Then aroſe againſt the Church another terrible enemy, (to wit) the king of the Madianits, as you would ſaie, he that iudgeth. This ſignifieth the voice of pride, which would iudge all men, and would not be iudged of anie, nor make accompt of anie man. Yet himſelfe would be eſteemed and honored of all men. Againſt this fierce enimy, Chriſt found a captaine of great valour, to wit, S. Frauncis of Paula, who was an other Gedeon and ſaid; Why Lord is it thy pleaſure that I (who am the leaſt in thine houſe) ſhould enter into the field againſt one of thy greateſt enemyes? Thou knoweſt that I am the leaſt among the religious men, and that my religion is the leaſt among all other: I will haue it ſoe (ſaid God)

for thou being the leaſt in thine owne eyes, and for that thy religion hath the name of Minimes, I will that thou be a captaine againſt pride, and the vaine preſumption of the world. Such an one (indeed) was this glorious Saint. Who (as a newe Gedeon threw vnto the ground, and vtterly diſcomforted the ſtrong enimy, ſo contrary vnto Chriſtian humility. His life is taken out of the Bull of Pope Leo the tenth of bleſſed memorie, in his Canonization, and out of the proceſſe of the life of the Saint.

AMong the people called Brutij and Lucani, in the prouince of Calabria (parcell of the kingdome of Naples) there is a place that is called Paula, diſtant a daies iourney or ther abouts, from the cittie of Coſenza, which is the Metropolitan citty of that prouince. In this place S. Frauncis was borne, ſurnamed Paula of the contry. His Father was called Iames Martollila diſcendent from Coſenza, His Mother was called Vienna of Fuſcaldo, a caſtle diſtant fowre miles from Paula; They were both ioyned in lawfull matrimonie, and liued therin like deuout Chriſtians. They had no children, and vowed to the Seraphicall Father S. Frauncis, that if they had a sõne, to call him by his name, and that he ſhould be brought vp one yeare in S. Marco a conuent of his order. By their interceſſions, they obteyned this deſired ſonne, and bringing him vp in the feare of God, they lead him to the ſaid Monaſterie of S. Marco, which was twelue miles diſtant from Paula.

The litle yong child ſtaid there the ſpace of a yeare, and before he made anie profeſſion, he called his parents, and praied them that for deuotion ſake, they would accompanie him to Saint Frauncis of Aſſiſium, and to our Lady of Angells. His parents granted his deuout deſire. When they had done this, they retorned together to their owne country, where the deuout Frauncis (after he had ſtaied certaine yeeres in an hermitage to doo penance.) inſpired by God, determined to build a Church by a riuer, myle diſtant from Paula, in the which he and his brother might ſerue God; And being ſoe determined, he digged the earth himſelfe to laie the foundation, and gathered all things neceſſarie for the ſame, very earneſtly. Which being ſeene by many perſons of the country, they reſorted to him, with intention to help him in ſo good and Chriſtian a worke.

Hauing now begonne the ſame, on a ſuddaine they ſawe a frier of the order of S. Frauncis that reproued him, for that to ſoe great a Lord, he had begõne a Churche ſoe litle, & therfore appointed him to make it greater. Bleſſed Frauncis aunſwering him, ſaid: that his ability was not ſufficiẽt to finiſh ſo great a work for that he was poore. The S. replied: Truſt vpon God, for he will aide thee. And with this worde he vaniſhed away. Whereupon it was iuſtly thought that this was S. Frauncis of Aſſiſium. For on the next daie came a noble man of the howſe of Tarſia from Coſenza, and gaue vnto him a great quantity of gold and ſiluer, for the building of the ſaid Church. The bleſſed young man hauing giuen thanks vnto God, for this bounty coming in ſo good tyme, endeuoured with all diligence to cõtinewe the work begone, himſelfe ſeruing, and helping the workmen, with his owne labour, carying eyther ſtone, or lyme, or wood, or any other thing, as need was: But for all that he forgot not to edifye himſelfe with faſting, diſciplines, praiers and other mortifications.

He was

He was of a verie affable nature. There was neuer man that ſpake with him but reſted ſatisfied with his ſweet wordes, and much edified by his profound humilitie, great vertue, and goodnes. He was moſt chaſt, for hee was borne, liued, and died a virgin; He faſted euery daie eating rawe herbes and ſometimes pulſe, and dranke water, and ſometimes he remayned two or three daies without meat or drinke, for the meat that was brought him was found whole as at the firſt. And at one tyme eſpecially (when Otronto was taken by the Turkes) he ſtayed eight daies in his cell and was neuer ſeene to goe out; and it was iudged that he eate nothing all that tyme. At his coming forth he ſaid; be of good comfort, for God will not permit thoſe doggs to ſtay long in the citty. It appeared that all this tyme he was at his praiers. Within fowre daies after, they heard of the death of the great Turk, and the citty was deliuered.

Whileſt he was an hermite he ſlepte on the ground in a litle caue, that would skant hold one man, with a ſtone vnder his head, and this was in Calabria. In France he ſlept vpon faggots, and other bed he would neuer haue as long as he liued. He was in very poore apparell; He neuer had other but one coate, which he kepte ſoe neat, and ſo faire, that neuer could he find in it any ſpot, or filth. He was modeſt in his ſpeach, prudent in his conuerſation, and moſt patient in ſupporting of iniuries, ſo that he was neuer moued to any indignation, although he was reuiled neuer ſo grieuouly. Hauing ſought with all diligence, to make all the Chriſtian vertues familiar to him, at the laſt he choſe Charity, as Queene and mother of all the reſt. With which he was ſoe kindled and inflamed, that he neuer ſpake word which was not accompanied with Charity. He would often ſaye, for Carity doo this, for Charity doo not this. Hereof it came that he did ſoe many miracles by fire: and God made good demonſtration how much his ſeruant was conioyned with himſelfe in this heauenly vertue, that he would marke him with the armes of Charity, holding Charity for his cheefe badge, as is plainly ſeene.

He went continually barefoote, vpon the ſnowe, the ice, the ſcorching duſt, the craggie mountaynes, and woodly places, not being once hurt. In like ſort on the hotte burning coales, vpon which he walked oftentymes with his bare feete, & neuer hurt him, and many tymes he would hold faſt in his hand burning coales without hurt. And (which is more to be maruailed at) if he walked in the durt, and myre with his bare feete, they were neuer made foule. All that ſawe him wondered at his auſtere life, and the more for that he was alwaies in one ſtaie. In his infancy, childhood, youth, mans eſtate, old and decrepit age, he neuer changed his manner of liuing, but held continually the ſame order, in laboring, watching, faſtinges, abſtinences, and other auſterities, with which he chaſtiſed his body ſeuerely, and although he was very ſharpe to his owne body, yet did he puniſhe the defects of others more mildely. He had skant finiſhed the Church, but certaine perſons deſirous to ſerue God, and to imitate his life, came into his company, and tooke him for their father and maiſter, which cauſed the bleſſed man to make a rule and order of liuing, that euery one of his diſciples ſhould obſerue (for he was a great friend to humility) and deſired and comaunded, that all his diſciples ſhould be humble, and ſhould call themſelues Minimes. His rule is principally founded vpon the then comaundements of God,

and vpon obedience to the Bishoppe of Rome.

Moreouer, he comaunded fowre essentiall vowes (to witt) obedience, pouerty, chastity, and quadragesimall life, that is. That his disciples should neuer eate butter, cheese, eggs, nor milke, in all their life, except in case of infirmity, with a dispensation of the phisicion: and it should not be eaten at that tyme neither, but a good waie off from the house. He also ordeined that if any women would take the habite, such women should be called sisters of the Minimes. He compyled the rule of the brethren and sisters in ten chapters, with ten other chapters called correctory. In which he set downe the penance for transgressors. Hee made also particular rules for them of the third order, which conteined seauen chapters, which said rules and correctories, were diligently, and oftentymes examined by diuers Bishops of Rome, as Sixtus the 4. Innocentius the 8. Alexander the 6. Iulius the 2. and by mature aduise, they approoued and confirmed the same for good, holy, and Catholique, and conformable to a religious and monasticall life, and to them graunted many priuiledges, graces, and fauours. And especially Iullius 2. of hapie memory, vnto whom the blessed Father coming into Fraunce, foretold that he should be Pope.

The blessed Frauncis considering then what he had commaunded (to witt) that his brethren should be called Mynimes. That he might conforme his life to that which he had commaunded by word, although he was head, and of them all holden for greatest, yet to giue them all good example, in reputing of himselfe to be the least amongst them all, in doing the most base and most abiect offices of the congregation, he serued at the table when the brethren did eate; He swept the Church, dressed the aulters, and washed with his owne handes the apparell and clothes of the other brethren, yea and for the nouices also. And for that he did soe humble himselfe, God did exalt and aduance him with diuers admirable workes, and wonderfull miracles, which it pleased him to shewe by the hand of his seruant, by casting out of deuilles, giuing sighte to the blind, clensing the lepers, making the lame to goe, restoring the deaff to their hearing, speach to the dumb, in raising the dead, foreseeing (by the spirite of prophesie) thinges to come, and healing sundry like infirmities.

The fame of this blessed and (indeed) apostolicall man, being spread ouer diuers partes, came at last to the eares of the Pope, who (at that tyme) was Paulus the 2. a Venetian of the family of Barbus. Who for that he would be informed of the truth of this thing, sent one of his chamberlaines to Pirrhus Archbishop of Cosenza, that he should take due information, and certify him of the truth thereof. The Archbishop considering that none could performe it with more fidelity and diligence, then the chamberlaine himselfe, in accomplishment of the Popes commaundement, gaue him chardge to take the aforenamed information, and sent in his companie Don Carlo one of his family. They being come to the place where Saint Frauncis was, the said chamberlaine would haue kissed his hand (being induced there vnto with the countenance of the Saint.) But he would not consent thereto, but praied him to hold out his hand rather that he might kisse it, affirming that was more conuenient, since he had bene thirty and three yeeres a priest. The chamberlaine hearing that, and knowing it to be true, wondered thereat, and was much astonished, and iudged the blessed man

man to be the true ſeruaunt of God. And for that he would be the more fully informed of all his life, they retired themſelues into a litle celle, and there perceyuing the rigor of Auſterity of his rule, he told him that it was vnſupportable, and difficult to obſerue, but of them that were of a ſtrong and luſty complexion. Bleſſed Frauncis hearing it drewe neere, and came vnto the fire, and tooke the burning coales in his bare handes, and ſaid; vnto them that ſerue God with a perfect hart, all thinges created do obay. When the chamberlaine ſawe him, he fell at his feet to kiſſe them. But the holy man refuſing, it he kiſſed his habite, and then taking his leaue, retorned vnto the Pope, and told him what he had ſeene and heard.

The fame of his holines being ſpread through all chriſtendome, it came to the notice of Lewis the eleauenth of that name, the moſt Chriſtian king. Who being deſirous to ſee in his tyme ſuch a holy Saint, wrote vnto him to come to him into Fraunce: The ſeruant of God not eſteeming of worldly fauours made no accompt of going thither. Whereupon the king (incenſed with a great deſire to ſee him) wrote vnto the popes holines Sixtus the 4. who ſucceeded Paulus the 2. requeſting him to appoint bleſſed Frauncis, by the vertue of holy obedience, to paſſe into Fraunce for his conſolation, which was ſoe done, & this aſwell to receiue health of his infirmity, as alſo that hee might haue a ſucceſſor for his Realme, which at that time he had not. Surely he was not defrauded of his deſire, for he had his health reſtored, and alſo his kingdome had a ſucceſſor which was Frauncis the firſt, borne by the interceſſion of this holy man. The holy man hearing the Popes commandement, with all expedition, humility & reuerence, went to viſite the ſaid king, whoe receiued him alſo with great honor, and knowing his holy and Angelical life, had him in greater reuerēce then before he had: cauſing a pallace to be appointed for him, & his friers which came in his company, and cauſed alſo a Church to be aſſigned vnto him, which was neere thereunto, not farre from the citty of Towers.

There the bleſſed Frauncis ſtaid a while, and that Pallace was afterwardes a Monaſtery of his order, with the other which he founded in Fraunce, Spaine & Germany (which is a thing incredible, that a man vnlettered & of an vnknowen languadge ſhould make his religion to encreaſe ſoe ſoone amōſt ſtrāge nations) beſide thoſe whom he had before founded in Calabria, to wit, in Paula Paterno, Spezzamo, Coalianum & in Milazzo in Cecilia, & diuers other places. Aſſuredly noe man can expreſſe the fauors, graces, wonderous workes, and admirable miracles, which almightie God wrought by the merits of this his ſeruaunt, to the benefit of thoſe that were deuoted vnto him. He healed Iames of Tarſia Baron of Belmont of an incurable fiſtula. He helped Marcellus of Cordilla cittizen of Coſenza & Guy de Pantaza of Paterno of the leproſie, & other leapers alſo. He gaue ſight vnto Iulia Catalance of Paula who had bene blind from her birth, & other blind men alſo. He made alſo a dumb man from his birth to ſpeake, with ſaying vnto him Ieſus three times, and reſtored manie other dumb men vnto their ſpeache. Hee went into a burning ouen, readie to fall downe, and hauing holpen the daunger, came out and had not one haire of his garment burned. Hee raiſed to life one three daies dead in the ſnowy hilles, and reſtored many other vnto life. He comaunded ſtones, and walles to ſtaie as they tumbled downe,

that they might not hurt his Monaſtery, and they obeyed him. He and his companion paſſed vpon his clocke the ſtraite of Meſſina, when he went to viſire his friers. He took oftentymes the fire in his handes, aſwell in the preſence of the chamberlaine, as of a prieſt which was of the contry beyond the mountaines, & of a Franciſcan frier called Antonius Scozzetta who prayſed him. Oh! the marueillouſnes of God in his Saints. He made eyes and mouth vnto a monſter, borne in Coſentia, which they ſhewed vnto him as a monſtrous thing.

You maie ſaie moreouer, theſe & manie other miracles did our Lord, by the hand of his moſt faithfull ſeruaunt, who for that he was borne on the fridaye, & hauing alwaies highlie reuerēced that daie, for that the Sauiour of the world dyed theron, did alſo recommend it very much vnto his deuout followers, was alſo priuiledged to paſſe out of this life on good fridaie, at the ninth houre, when our Sauiour gaue vpp the Ghoſt, and therfore when the daie of his death approached, he was warned thereof. One daie before his paſſage, which was on holy Thurſday, he heard the Maſſe of the conuent in his Church at Towers, and did communicat by the hand of a prieſt of his order, ſhedding teares, and being before deuoutly confeſſed. Then went he alone, leaning on a ſtaffe which he vſually carryed in his hand. On the next daie which was good fridaye, he cauſed all his brethren to be aſſembled, and comforted them, and bad them cōtinue in vnity and loue one vnto another, and gaue vnto them many holy inſtructions. Then he willed the paſſion out of S. Iohn, which was the goſpell for that daie to be read, and when they came to that place that ſpeaketh of the crucifying of Chriſt, he repeated oftentimes theſe wordes (into thy hands ô Lord I commend my ſpiritt) and ſoe he yelded vpp his bleſſed ſoule into the hand of God. This was on the ſecond daie of Aprill in the yeare of our Lord 1507. at the ninth howre, being 91. yeares old on good fridaie.

His corpes remained eleauen daies aboue the ground, for it was not poſſible to haue it buried for the great nomber of people, who reſorted thether to doo him reuerence from ſundry partes, and to receiue many fauours of God by his merits, and many diſtreſſed people were cured of ſundry infirmities, and yet was there not any euill ſmell or any ſigne thereof. Yea rather they felt a moſt pleaſant odour, which recreated them all. He was afterward canonized by Pope Leo the thenth, on the firſt daie of Maie 1519. The rules of the ſaid holy man were confirmed by Pope Sixtus the fourth. In the yeere 1473. And then of new reconfirmed by Pope Iulius the ſecond, Leo 10. Adrianus and Clement 7. and by otherPopes, as plainly appeareth by the book of priuiledges of thoſe friers. Pope Pius 5. of bleſſed memory, there being only but foure orders of begging or mendicant friers, by *Motu proprio* would haue the religion of S. Francis to be the fifte. And Sixtus 5. commaunded all the Catholiques vnder precept, that the feaſt of this glorious Saint ſhould be a double feaſt, ſolemnely celebrated through all Chriſtendome. This great ſeruaunt of God being then ſoe honored in earth, who canne doubt but he is farre more glorious in heauen? And if (being clothed with fleſh) he did ſuch good to men deuout vnto him, who will not belieue but that he will graunt them help, being made bleſſed in heauen? Let vs then recommend our ſelues deuoutly vnto him, that he maie beſeech our Lord to grant vs in this world perpetuall grace, and in the other world eternal glory. So be it.

The

The life of S. Leo Pope. Aprill. 11.

SAlomon ſaith that three thinges pleaſed and delighted him, to ſee them goe. The Lyon ſtrong among the other beaſts, who hath feare of none, and is feared of all the reſt. The Cock girded in his loynes, and the Ramme. Theſe three haue a ſtately and goodly pace, therefore it is a pleaſant thing to behold them. By theſe three beaſtes we may vnderſtand (as it ſeemeth Saint Ierome vnderſtandeth it) the prelate, who ſhalbe delightfull to him that ſhall ſee him walke, when he ſhall imitate theſe three beaſts. Firſt, he ought to be a Lyon, who feareth no other beaſt. Euen ſo the Prelate muſt not feare them that liue like beaſts, but he ought to reprehend and chaſtice them, in ſuch ſort as he may, vntill he ſee that they amend themſelues. He ought to be a Cock girded in the loynes, for that he muſt preache, and doe the ſame which he preacheth vnto others. If he aduiſe others to be chaſt, and honeſt, ſo muſt he alſo be, and this ſignifieth the being girded in his loynes. He is to be a Ramme alſo, who goeth before all the other, & guideth the flocke, for that the prelate in all good thinges muſt goe before his ſubiects, to the end they may followe, and imitate him.

All theſe things agree very well to the glorious Pope Leo, and to him do very rightlie correſpond the property of theſe three beaſts. He was a Lyon by name, and in deed alſo, oppoſing himſelfe to all them that made warre againſt him, and entended to doe harme vnto the Church of God, as ſome hereticks did, who perſecuted him very sharply: and as did Attila king of the Huns whom he incountred like a braue Lyon, at ſuch time as that king came, intending to deſtroy Rome, and cauſed him to abandon his entrepriſe. He was a Cock girded, for he was a great preacher, and performed in worke, that which he taught. He was guid of the other flocks, for he being the vniuerſall paſtor of the Church, was an example of ſanctity, and of vertue vnto all the Chriſtian people. The life of this holy Pope collected out of Damaſus, and out of other Authors, who wrote the liues of Popes, was in this manner.

SAinct Leo was of Tuſcan, ſonne vnto Quintianus. He being a deacon Cardinal, was choſen Pope after the death of Sixtus 3. The firſt thought of Leo after he was Pope, was to clenſe wholly the Churche, from heretiks and hereſies, and hauing diſcouered certain Manychean heretiks in Rome, he cauſed thē to be impriſoned, and by them he had knowledg of many others, which were in ſundry countries. He chaſtiſed them that were impriſoned, and willed the Biſhops where the other were, to doe the ſame. And to the end he might wholy extirpate that hereſie, he cauſed all the bookes of that ſecte whereſoeuer they were found, to be burned. Shortly after, he heard that Attyla king of the Hunnes was entred into Pannonia, now called Hungary, with a huge number of the Northren nations, and howe he was impatronized of that prouince, and not content with that, he paſſed into Italy, although he was much hindered by Aetius, the moſt valorous captaine of the Emperor Valentinyan, who ioyned battaile with him nere vnto Toloſe in France, which was the moſt horrible conflict and encounter, that euer was fought in Europe: For it is ſaid for certaine, that from the mornyng vntill the euenyng (ſo longe the batteil endured) there

was ſlaine on both parts 180000. men. It is alſo ſaid, that a little water that rãne thereby, encreaſed ſo much by the bloud of the dead, that it ſeemed a great riuer, and carried the dead bodies, and other things with ſuch fury, as it ſeemed to be a royall floud. Aetius would not purſue the victory againſt Attila, as he might well haue done, being the ſuperior in the fight, which was the cauſe that the Emperor Valentinian cauſed him afterward to be ſlaine.

Attila here vpõ reenforced his army, and entred Italy, where he found no reſiſtãce till he came to Aquiliea; which he deſtroyed, and left not one ſtone vpon another, becauſe they defended themſelfs there yeeres with ſuch obſtinacy, and alſo, becauſe it was the moſt principall citie of that prouince. The people of the countries, to ſhunn and auoyde the fury of this barbarous king, fled into certain litle Iſlands not farre frõ the city of Padua, in the golf of Adria, wherinto many flouds alſo meete together, and frõ this hath the famous and rich city of Venice had her beginning. Attila proceded on, with an intention to deſtroy Rome. The holy Pope Leo vnderſtanding it, and moued with pity and zeale, departed from Rome to meet Attyla, who had not yet paſſed the riuer Mincius, that runneth by Mantua. The Pope which was moſt eloquẽt, being come to the preſence of this furious tyrant, clad in his põtificall ornaments, accõpanyed with manie Eccleſiaſticall perſons, & with all the ſenat of Rome, ſpoke vnto him in this manner.

The Senate and people of Rome, who in times paſt were conquerous of all the world, nowe confeſſeth to be oũercome by thee (O moſt mightie king Attila) and maketh ſupplication vnto thee, & I in their names beſeech thee moſt humbly to grant life vnto them. There could not happen vnto thee among ſo much glory which thou hoſt gotten with thy glorious acts, any thing ſo honorable at this preſent, and memorable for the time to come, as is that this people is come to fall at thy feet, before which all the natiõs and kings of the earth in former times did bowe their knees. It is moſt certain (ô kinge Attila) that thou mayeſt iuſtlie and without falſhode vaunt, that with thy valiãcy and proweſſe thou haſt ouercome and conquered all the world, ſince (ſuch is thy fortune) thou haſt made ſubiect the people of Rome, which had before vanquiſhed all other nations. There remaineth no other thing for thee to doe, to the end thou mayeſt be the moſt renouned and famous captaine of the world, but to grant vs that which we requeſt at thy hands, for therby thou ſhalt obteine the moſt notable victory that is, by ouer-coming thy ſelfe. And if thou haſt with thy great proweſſe ſurpaſſed the bounds of all wordly force, and being now arriued at this mark ew hether mã neuer thought to haue come, thou canſt not doe a thing that ſhall make thee more like vnto God as to will, that many more by thy pitty may haue life, then thoſe haue bene that by thy ſword haue had their deathes. Heretofore the proud haue proued thy ſcourge, and felt thy chaſticement, now let the humble knowe and find thy clemencie, which, thou art moued to doe aſwell by reaſon they yeld themſelues voluntarilie, and confeſſe themſelues to be vanquiſhed by thee, as alſo for that they are prepared, and ready to doe all things which thou ſhalt comaund them.

Whileſt the Pope ſaid theſe effectuall words, the Romaine Senatoures remained on their knees, and made lamentation, and the ſtarely king had alwaies his eyes fixed on the countenance of the holie prelate. Then he comãded them

to ariſe,

to ariſe, and ſtand on their feet, and turnyng toward the Pope ſaid vnto him. Father be of good comfort, for I am determined to fulfill all your requeſt. I will returne forthwith into myne owne countrey, and ſo he did indeed. This was very ſtraung, and wonderfull, and all the captaines of Attila admired at the ſame, to ſee a man of ſo fierce and cruell a nature, and one that loued to ſhed bloud, and who in all places where he paſſed, cauſed himſelfe to be called. *Attila, king of the Hunnes, the ſcourge of God*, ſhould be altered ſo ſodeinly, only, for that he ſee his enemies make lamentation in his ſighte. Some of his familiar frends asked him the cauſe of this vnvſuall and vnexpected myldnes: and he anſwered; that whileſt the Pope ſpoke, there ſtood by his ſide two men of venerable aſpect, more then humaine, with two ſwords in their hands, and menaced him with death, if he did not doe that which Leo requeſted him. It is holden for certain, that theſe two were the holy Apoſtles SS. Peter and Paul, who aided and ſuccoured their ſucceſſor in ſo iuſt an entrepriſe.

Thus Attila departed, and returned into his countrey, & ſhortly after hauing eſpouſed a moſt beautifull woman called Idilcone, in ſolemnizing this mariage in his kingdom of Hongaria with great feaſts, & triumphe, the barbaryan ſurfetted ſo much, that he fell to bleeding at the noſe in ſuch abundance, that it ſtiffled him as he ſlept. By his death Chriſtendome had a ſmall breathing ſpace, Italy eſpecially, and ſo had the holy Pope alſo, for euery one was in feare and dread ſtill of the proud Pagan, who for pride cauſed himſelfe to be called: Attila king of the Hunnes, the ſcourge of God. He ſeemed indeed to be ſuch a one aſwell by his countenance, and his litle and miſproportioned ſtature, as alſo by his barbarous and diſorderly behauiour. Not long after his death, a ſouldier belonging to Aetius called Traſilla, killed in Rome the Emperor Vallentinian, in reuenge of the vniuſt death of his captaine.

There ſucceeded in the Empire Maximus, who eſpouſed Eudoxia the widow of the Emperor that was ſlaine (though ſome ſay ſhee was ſiſter vnto Vallentinian) againſt her will, and therfore ſhee awayted a time to be reuenged on Maximus, as well for this violence, as alſo for that he had bene priuie and party, to the murder of her huſband (or brother which ſoeuer it was.) Eudoxia by this reuenge wrought much damage and hurt vnto all Italie. For ſhe wrote vnto Genſericus King of the Vandalles in Africa, and promiſed vnto him the Empire of Rome if he came thither in perſon, Genſericus hearing this, was not ſlacke in it, but gathering an armie of 300000. men, arriued on a ſodeine on the coaſte of Tyber, nere vnto Rome. The holy Pope Leo as a piteous Father went to meete him, and with great humility beſought, that he would haue pitty on that miſerable countrey and people. And becauſe they had found mercy at the hands of the moſt fierce barbaryan that euer was, that he would not ſurmount him in crueltie. But ſeeing he was determined to ſacke and ſpoile the cittie, yet that at the leaſt he would haue regard and reſpect vnto the Churches and holy places and alſo vnto the ſtately buildings, in conſideration that they were forſaken, and abandoned of the cittiſens. Genſericus though he was baptiſed, yet he was an Arryan hereticke, and by conſequence an enemy to the Catholicks, which was the cauſe that ſmall fruit was reaped by theſe prayers and entreatyes, and he ſhewed not the fauour that king Attila being a Paynime did.

Genſericus entred into Rome without any reſiſtance, and in 14. daies that he ſtaied there, he committed many abominable cruelties. Neuertheles the praiers of the Pope preuailed thus much with him, that the fierce king did not deface the city ſo much as he thought to haue done. The citiſes for the moſt part were fled, and of the that remained the moſt principall were put in priſon, and with them the vnfortunate Empreſſe Eudoxia. Maximus cauſer of all theſe troubles, who had taken vpon him the title of Emperor, would haue fled and could not, for whileſt he prepared to flie, one of the principall Romaine citiſens called Orſus ſlewe him. Genſericus retorned into Africa with the priſoners, and with the ſpoiles of miſerable Rome, which had bene nowe ſacked, & ranſacked the ſecond time, it hauing ben ſpoiled fourty yeares before, by Alaricus king of the Gothes.

Theſe barbarous nations being departed out of Italie, there aroſe another affliction to the Catholike Church, by the heretiks which were diſcouered in Grecia, againſt the which Pope Leo aſſembled a Councell in the city of Chalcedon. This was one of the foure Councells which S. Gregory reuerenced as the foure goſpells. In this Councell were aſſembled together 630. Biſhops. In ſome of theſe ſeſſions Martianus the Emperor of Conſtantinople was preſent. In this Councell many holy decrees were made, and the hereticks Neſtorius and Eutiches were condemned, and Dioſcorus, and other prelats alſo that fauored him, were depoſed. By this meanes the criſtian common wealth obteined peace, though not long: for after them ſprong vp other hereticks called Acephali, that is to ſay, without head: becauſe they had no particular auctor of whom to take their name, as other heretiks vſe to doe. Theſe fellowes receiued the errors condemned in the late Councell of Chalcedon, and the holy Pope Leo wrote many things againſt them in ſo highe and delicate a ſtyle, as neuer any Eccleſiaſticall writer had done before.

This holy Pope had great care to augment the ſeruice of God, and comaunded vnder great paine, that none ſhould be ſo bold as to handle the reliques of ſaints, but with great reuerence, and the ſame he did of ymages. He ordeyned in the maſſe, that the prieſt ſhould turne vnto the people, and ſay: *Orate Fratres*, and added to the Canon theſe deuout words: *Sanctum ſacrificium & immaculatam Hoſtiam.* It is ſaid alſo of him, that when he wrote againſt Neſtorius the hereticke, he laid the paper vpon the ſepulcher of Saint Peter the Apoſtle, and prayed the holy Apoſtle to amend his writing, if there were any thing therein to be amended, and that he found certaine words blotted out and amended. S. Leo made continuall prayers vnto Saint Peter, beſeeching him to obteine of God for him remiſſion, and pardon of his ſinnes, and S. Peter appered vnto him and ſaid: I haue praied for thee, and God hath pardoned thee, but take good heed to whom thou giueſt holy orders, or any eccleſiaſticall dignitie. In this he amended himſelfe, ſo that when he ſhould giue any benefice, he would firſt make great triall of the quality of the perſon that ſhould haue it, and if any was to receiue orders, he was to be of an approued life.

If any principall perſon required to haue from him any reliques of Saints, he ſaid maſſe and then he deuided the Corporall vpon which he had conſecrated the B. Sacrament, and gaue that vnto him for a Relike. And if he ſawe that they

they reſted not content, he tooke a knife, and pricked the Corporall, and bloud iſſued out of it. Among his other decrees, one is very notable, in which he commaundeth, that the conſecrated veyle ſhould be giuen vnto noe Nonne, if firſt ſhe had not liued a chaſt, and ſolitary life. 40. yeares, although that this was long before ordeined in the Councell of Agatha. He alſo reſtored and adorned the Churches and publik places, which the Vandalls had ruinated and defaced. He perſuaded Demetria a moſt riche & holy woman, to build the Church of S. Stephen *in via latina* three miles out of Rome, and he builded at his owne coſts and charges a Church in, *Via appia* in the honour of Saint Cornelius the Pope and martyr. He made a particular place for the reliques in the Church of Saint Peter and S. Paule, and of the Church of S. Iohn Lateran. He ordeined the colledg of them that are now called Chamberlaines, and apointed them to keepe the holie ſepulchers of the Apoſtles. He made another monaſtery nere vnto the Church of S. Peter. He gaue veſſels, challices, and ornaments, vnto ſundry Churches.

Laſtly, this holy Pope hauing ſpent his time in moſt holy works, in defending the Chriſtian religion with his holy doctrine, and being very old, and wearyed out with the trauells he had taken after he had benePope 20. yeares 10. mõthes, and 28. daies, he paſſed out of this troubleſome life vnto the eternall. He dyed in Rome on the 11. day of the moneth of Aprill, in the yeare of our Lord 463. Baronius ſaith 461. Leo being then Emperor of Conſtantinople. The Church holdeth this Pope in the number of the holy confeſſors, and celebrateth his feaſt on the ſame day that he died, and becauſe he was an excellent Pope he merited to be called Greate. He gaue holy orders many times and made 31. deacons. 81. Prieſts and 85. Biſhops. His body was buried in the Vatycan.

The life of SS. Tiburtius, Valerianus, &c. *April.* 14.

SAint Paule the Apoſtle, writing vnto the Corinthians, and ſpeaking of them that were married ſaid: If a faithfull woman ſhalbe marryed with an vnbeleeuer, let her liue with him, and not forſake him, for it may come to paſſe that the vnbelieuing man, may be ſanctified, and become a Chriſtian, by the meanes of the faithfull woman. This is verified in Valerianus, a Nobleman, and a Senator of Rome. Who being a Pagan had eſpouſed Saint Cecylie, by whoſe meanes he was made a Chriſtian, and afterwardes a Martyr. The life of this holy Saint, and of one of his brothers called Tiburtius, and of an other man called Maximus (who was martyred with them) was written by Simeon Metaphraſtes in this manner.

THe Father of Sainte Cecilie gaue her for wife vnto Valerianus. He and ſhe were of noble birth. He rich, and ſhe rich. He of a comely perſonage, and ſo was ſhe. He was a Pagan, but ſhe was a Chriſtian, the firſt night that they kept company together after the eſpouſalls, Cecilie ſpake vnto her husbãd in this manner. Moſt deere ſpouſe, I will diſcouer vnto you a ſecret thing, if you promiſe me not to publiſh it to any lyuing perſon. I ſweare vnto you (ſaid S. Valerianus) neuer to ſpeake word of it, but at your pleaſure. Then ſaid Cecilie,

the ſecret is this. I haue an Angell of God who is the guardaine of my body, and he is ſo Ielous, that if he ſee thee to come neere vnto me in carnall loue, he will ſhewe his furie and kill thee, and thou ſhalt not enioy thy pleaſant youth. Valerianus confounded, and ſomewhat chafing with anger at theis wordes, ſaid: Cecilie, if thou wouldſt haue me beleeue that which thou ſayeſt, let me ſee that Angell, and if I ſee it be true, I will not doe any preiudice vnto thy virginity. But if I doo not ſee him, I beleeue thou loueſt ſome other perſon, and I will kill thee, and him togeter. If thou wil haue power to ſee him (ſaid Cecilie) it is neceſſary for thee to be made a Chriſtian and beleeue in Ieſus Chriſt, Valerianus ſaid: what thing muſt I doo to performe this? Goe, ſaid Cecilie, to talke with Pope Vrban, whom thou ſhalt find in the Via Appia, not farre from Rome, hidden among the ſepulchres in certaine caues, and he ſhall inſtruct thee in the faith; and when thou ſaieſt that I ſent thee, hee will baptiſe thee, and forthwith thou ſhalt ſee the Angell.

Valerianus ſtaied not to doo all that was ſaid vnto him. Hee found out the Pope, and told him that Cecilie ſent him, and vnto what end. S. Vrban inſtructed him in the faith, and baptized him. Valerianus retorned vnto his Spouſe and found her at her praiers in her chamber, and ſawe an Angell in her companie, from whoſe face came ſhyning beames, and his garments and other ornaments ſhewed him to be heauenly. He had in his handes two beautifull garlandes of roſes and lillies, the one he gaue vnto Cecilie, the other vnto Valerianus, ſaying I haue brought you theſe out of paradice; Set them vppon your heades, in ſigne that you muſt from henceforth loue each other with chaſt, and pure loue; theſe flowres will neuer wither, they ſhall neuer looſe their ſweete ſauour, and ſhall not be ſeene but only of them, vnto whom chaſtity (which pleaſeth you) ſhall pleaſe; And becauſe thou Valerianus haſt geuen credit vnto thy Spouſe Cecilie, and haſt receiued her holy councell, God hath ſent me to ſaie vnto thee, that aske thou what it ſhall pleaſe thee, and hee will graunt it thee.

Great ioy conceiued the two Spouſes at the wordes of the Angel; Valerianus ſtoode aſhamed, and ſcarce could ſpeak for the ioy he felt at his hart; Aſſoone as he could vtter his wordes he ſaid; The thing I chiefly deſire is this; That ſince God hath deliuered me from the blindnes in the which I was when I adored the diuells, that God would likewiſe deliuer a brother which I haue, whom I loue as myne owne life. For as I thinke, it were crueltie and vncharity toward him, if I did not labour to drawe him out of error, frō the which I my ſelfe haue bene alſo deliuered; In ſumme, I requeſt that Tiburtius my brother may be made a Chriſtian. The Angell ſaid: his requeſt was iuſt, wiſe and pitifull, therfore God graunted him that fauour, that as he had bene deliuered from the diuell by the meanes of Cecilie, euenſoe his brother ſhould be deliuered by his meanes, and be ſaued; This being ſaid: the Angell vaniſhed awaie.

Tiburtius coming into the chamber, went to embrace his brother, and kiſſed Cecilie in the fore-head, in ſigne of kindnes and good will; Which being done he ſaid, I wonder that at this tyme (when for the coldnes and the winter there is not in the fieldes any greene leaues) there be heere lilies and roſes. And though I ſee them not, yet me thinkes they are hard at my face, and that I haue them in my handes, I feele ſuch a delicate ſmell. The two Spouſes opened vnto him

him the mysterie therof, and perswaded him to be a Christian, & that he would forsake the adoration of the Idolls, to the end he might merit such a crowne as they had. Tiburtius followed their good councell, and was baptised by Pope Vrban, being first instructed in the faith. Then he retorned to see his brother & his kinswoman; They all three together made most sweete conferences of spirituall matters, and God gaue such grace vnto Tiburtius, that not only he merited to see the Angell aswell as Valerianus and Cecilie, but also obteined of the heauenly Maiestie, whatsoeuer he requested, and with his prayers healed the sick; The two good brethren exercised much the workes of mercy, and deuided their goodes vnto the poore and other pious vses; And for that by the appointment of Marcus Aemilius Antoninus, who then was Romaine Emperour, some Christians were Martyred, they tooke their bodies by night and buried them.

There wanted not enuyous people whose exercise is to persecute the good, and to shew their malice against the holy Saints; They were accused publickly before the Pretor Almachius, who reproued them very sharply, aswell for that they had giuen a great part of their patrimony vnto the poore, as also for that they had buried many Christians, put to death by order of their lawe, geuing therby certaine notice that they also were Christians. The two brethren answered him boldly, and constantly, saying: that they made more accompt that they were Christians, then to be called noblemen of Rome; And that they desired more to obey and please the Emperour of heauen, then the Emperour of the earth; and therfore they had no dread to doe contrary vnto the law of Marcus Aemilius, for that they obserued the lawes of Iesus Christ. Then Almachius caused them to be beaten cruelly with staues. And because they were constant in their purpose, he gaue sentence against them that they should be beheaded; He gaue the charge of the execution of the iudgment vnto one Maximus, the chiefest man in the said gouernours house; commanding him, that if they adored not the Idolls, they should be put to death on the next daie.

This Maximus was of a milde nature, and it grieued him much; He had great compassion of the two brethren, soe Nobly borne, and of so rare qualities; He began to perswade them with milde wordes to moue them to doo the will of Almachius, to the end they might saue their liues; They answered him: that to follow his counsell was not the waie to saue their liues, but rather to loose their liues and soules for euer; It appeared that Maximus was some what moued at these wordes, considering, that if for the mortall life men vse such diligence to preserue and prolong it euery yeare with much trouble and griefes which in this life are endured, it is a thing more conuenient to vse greater diligence to enioy euerlasting life; And all troubles and toile that is taken for that end is well bestowed. Maximus lead them vnto his house (for so the holy Martyrs requested) there they beganne to preach the faith vnto him; Whereupon Maximus and all his familie were conuerted.

At midnight came Cecilie, accompanied with some priests to see her Spouse; By the ordinance of God: by her coming Maximus was not only confirmed in the faith and in his holy purpose, but also was baptized: when daie brake, Cecilie bad them to prepare themselues (as the good soldiers of Christ Iesus) for

the day was come wherein they ſhould fight for his ſeruice, euen vnto the loſſe of their liues, but yet to gaine the ſame againe. Then with many teares which both of them ſhedd, knowing they ſhould not ſee one another in this mortall life, ſhe tooke leaue of her Spouſe and departed. She being departed with the prieſtes which accompanied her, Almachius ſent to ſee if Tiburtius and Valerianus were in the ſame opinion of not adoring the Idolles, then that they ſhould be ledd forthwith vnto their execution. The holy Saints were ledd out of the cittie vnto the Temple of Iupiter, and when they would not adore the Idolls, both of them were behedded in the preſence of Maximus; Who ſaid with a lowd voice: that he had ſeene two Angells as reſplendent as the ſonne, which carryed the ſoules of the holy Saints into heauen. Some gentiles were made Chriſtians by his wordes. When Almachius heard that, he was in ſuch a rage, that he cauſed Maximus to be beaten with ſtaues that had plommets of lead tyed to them (in his owne houſe) that they made him yeelde vpp his ſpirit vnto God. Saint Cecilie had care to gett the body of her Spouſe Valerianus, and of his brother Tiburtius, and to bury them. Their death was on the 14. of Aprill, and on the ſame daie the Church celebrateth their feaſtes.

See Bar. tom. 2. an. Domini. 232.

Theſe three Saints Tiburtius, Valerianus and Maximus, liued in the yeare of our Lord 225. after the opinion of Onufrius and Caniſius. And it ſeemeth that Ado Vienenſis is of the ſame mynd, but according to Bar: 232. Alexander Seuerus being then Emperour of Rome.

The life of S. Anicetus Pope, and Martyr. Aprill. 16.

SAint Paul writinge vnto the Corinthians ſaith vnto them: It is a ſhame for a man to haue long haire on his head. Pope Anicetus was a moſt holy man (and gaue proofe thereof) in that he loſt his life for Ieſus Chriſt his ſake. Of him it not read in eleuen yeares and more that he was Pope, that he made anie other decree but one, in which he commanded, that no prieſt, or religious man ſhould haue long haire. S. Paul would haue all men goe without long haire ſaying: It is a ſhame to weare it. S. Anicetus was content that at the leaſt the Prieſts ſhould not weare long haire. The haires be a ſuperfluous thing in a man, who maie be in good eſtate without them. In ſuch ſort, that by the haires are vnderſtood the goods temporall, ſuperfluous, or ouerplus to euerie one in his eſtate. S. Paul ſaith the ſuperfluity and ouerplus of a mans goods, muſt be cut off, and giuen vnto the poore. S. Anicetus ſaith: I will that at the leaſt, the Prieſts, and other Churchmen, be content to take ſo much of their reuenewes, as is with honeſtie ſufficient for their life, and the reſt they ſhould giue vnto the poore. We muſt giue this morall ſenſe vpon the words of the Apoſtle, and vnto the decree of the Pope. His life collected out of Damaſus, and other Authors, that wrote the liues of Popes, was in this manner.

BY the death of Pope Pius the firſt of that name, there was placed in the ſeat of S. Peter, Anicetus, who was borne in Humiſia, a little citty of Syria, and was the ſonne of Iohn. There raigned at that time in Rome, the great Philoſopher, and learned Prince, Marcus, Aurelius, Antoninus. There are fewe things found written of Pope Anicetus, though it be verie certaine that he endured much

much trouble, in the gouernement of the Catholique Church, which was enlarged, and spred into sondrie partes of the world, and in euerie place, it was either persecuted by the Emperors, or molested by Heretiques. Eusebius Cæsarienſis saith: That Policarpus Bishop of Smirna in Asia, and disciple of S. Iohn, came to Anicetus being in Rome, and conferred with him vpon the manner, how the Christians should keepe the feast of Easter, to the end, they might not agree therin with the Iewes. This thing being ordered, Policarpus being alreadie verie old, and of great authoritie, and learning, conuerted manie heretikes of the Valentinians, and Marcionists (residing in Rome) to the true faith. Then retorning into Asia, he was martyred, for the persecutions of the Christiãs was grieuous in those parts, but shortlie after it ceased a litle by the Emperours comaundement. He being there vnto perswaded by some who affirmed, that the more the Christians were put to death, the more they increased. And it was apparantlie seene that God fauoured them, and sent calamities and destruction vpon the paynims, that persecuted them. By this meanes the persecution in Asia was some-what mitigated, and at Rome also, and in other prouinces of the West, yet was the good Pope Anicetus martyred. It is found in his decree aboue mentioned that Priests should not weare long haire. He gaue holie Orders fiue times in the moneth of December, and made 17. Priests, 4. Deacons, and 9. Bishops. He was martyred in the yeare of our Lord, 173. Baronius saith: 175. on the 17. of Aprill, on which daie the Church celebrateth his feast, Marcus, Aurelius, Antonius, being Emperour. The bodie of S. Anicetus was buried in *via appia*, in the place which afterward was called *Cemiterium Calisti*. He was Pope 11. yeres, and 4. monthes. Baronius saith. 8. yeres, 8. monthes, & 24. daies.

The life of SS. Sother and Caius, Popes and Mar. April. 22.

SAint Paule the Apostle writing vnto his beloued disciple Tymothie, & rehearsing the qualities and condicions that a Bishop ought to haue, recyteth also the parts which he ought not to haue, one of the which is, that he be not a Neophite, that is to saye: a yong plant. The Apostle in saying that the Bishop ought not to be a yong plant, would therby inferre, that he ought not to make any a Bishop ouer hastilie. The office of a Bishop is to preach, to heare confessions, to say masse, and such other things. What a thing were it to see a man say masse to daye, which yesterday we sawe iustle, and ryde with a launce on horsback? what were it to see one heare confessions to day, who yesterdaie was wholly occupied in worldly matters, and to see a man this day to preache, who yesterdaie was a souldier in the warre. The Apostle saith: you ought not to giue these dignities to them that be of so different estats. This being considered by the holy martyr and Pope, Caius, it moued him to ordeine that he which should be a Bishop should first be ordeined Ostiarie, Reader, Exorcist, Acolyte, Subdeacon, Deacon & Priest. And this was not for that he first instituted these orders which were before vsed in the Church, much lesse that it was a custome, that one should be first a Bishop, and then a Priest, but that which Caius intended in that decree was, that first they should be exercised for a space in the inferiour degrees, if they desired to atteine to the higher.

This is the same which the holy Councell of Trent did very wel commaund, that

there should be some time betweene the lower and the higher orders, to the end, euery one should be exercised in the degree and order receiued. This exercise and administration of holy orders, can euery one doe it? Shall it be lawfull to one that is not ordered a Deacon, to read the Gospell solemnely? To this answered the holy Pope Soter: that they which be not ordered, ought not to exercise those offices. Also that euery one was not to exercise other holy functions, apperteining vnto the seruice of God Though a woman be a consecrated a Nonne, & delicated vnto the seruice of God, neuertheles, it is not lawfull for her, to offer incense vpon the Altar, nor to touch the hallowed things, as the Corporalls, Sensers, and such like, and of this we haue a decree of this holy Pope. To the end none should greeue at this, he made another decree in which he commaundeth that all Christians should communicate on Cena thursday, except those that were in mortall sinne, and were therfore vnworthy to receiue the B. Sacrament. All the Christians hauing this leaue in a case that so much importeth them, we must not complaine, if some thinges of lesser importance be denied, and forbidden vs. Let vs nowe see the liues of these two holy Popes, though for that they liued in the time that the Church suffered very great persecution, and the faithful beleeuers expecting euery day from houre to houre to be slaine, they wanted time to write the liues of others. Neuertheles Damasus, and other Authors gathering them, wrote the life of Soter in this manner.

SOter was borne in Campania a Prouince of the kingdome of Naples in the cittie of Fundi, and his father was called Concordius; He was a man of a right vertuous life, & made the decree spoken of before, to witt; that the Nonne should not be so bold as to touch the Corporalls, or other hallowed things, nor put incense on the Altar. By this may be seene how auncient and old a thing it is in the Church of God, to vse incense in the Sacrifice of the Masse, and likewise to be Nonnes, and the vse of perpetuall vowe of Virginitie, and also of Altars and holy places, altar clothes, Corporalls, and other hallowed things, which were so highly reuerenced that the Nonnes might not touch them with their hands.

Some say Soter appointed the benediction of married people, which he did to giue remedy against witchcrafts, and diueliſh inchauntmẽts, by which lewd persons sometimes vse to be-witch married couples, to hinder generation in them. He commaunded also that matrimony should be publickly solemnised, but Gratian doth attribute it to Pope Euaristus, and not to Pope Soter, He commaunded the Christians to communicate on Maunday thursday, a I haue said before. In the time of this Pope, the Church of God had some repose and rest, for Cõmodus who was the Emperor, though he was a most wicked Prince, did not persecute the Church, and that wanted only to make him the worst of all other. This is the cause that some thincke that Soter was not martyred, but that he dyed a naturall death, but the contrary is true, for he was a Martyr, as all his other predecessors were. The pretors, lieftenants, Iudges, and other officers, were so fleshed in crueltie, by the former persecutions, that either instigated by the deuill, or els incited therto by hope of their priuate gaine, & to get the goods that should be confiscate, they still obserued the decrees of the former persecuting Emperors, though the Emperors raigning at that time, had not decreed any thing against the Christians.

Many

Many faithfull beleeuers were martyred, which lot fell alſo vpon S. Soter, after he had giuen orders three times, in the moneth of December, and made. 18. prieſts. 9. deacons and 11. Biſhops. He gouerned the Church of God. 9. yeares. and 3. monethes. Baronius ſaith. 3. yeares. 11. monethes. 18. daies. and was put to death in the yeare of our Lord. 182. Baronius ſaith. 179. in the raigne of the abouenamed Commodus. He was buried in via Appia in the Churchyard of Calliſtus. The Church celebrateth his feaſt on the 22. of Aprill which was the day of his death. In the veſterie of the holy Church of Toledo, there is the body of a Saint in a cheſt of ſiluer, and it is ſaid to be the bodie of S. Soter the Pope and Martyr. How or when it was tranſlated thither I ſay nothing, for that I knowe not the certeinty.

Baro.

Marcus Aurelius.

S. Caius.

TOgether with the feaſt of S. Sother the Church celebrateth alſo the feaſt of S. Caius, who was alſo Pope and Martyr, of whom Damaſus ſaith: that he was the ſonne of one Caius or Gaius, and borne in the Prouince of Dalmatia, which is now called Sclauonia, he was neere kinſman vnto the Emperor Diocleſianus, whoſe perſecution (which was the 10. that the Church of God had ſuffered) begā in the time of this Pope, of all the other this was the crueleſt, for it laſted many yeares, and in it the paynimes neuer creaſed to burne Churches, and with exquiſite torments to kill the Chriſtians, men and women, yong, and old, of euery ſort and condition, taking from them their goods with ſuch cruelty, that ſcarce any one had the boldnes to be called or knowne to be a Chriſtian. It ſeemed truly that the deuill deſired to ſhewe all his force in thoſe fewe daies that remained, for that he foreſawe the perſecutions againſt the Church were to ende, and chriſtendome was to enioy tranquillity, and peace, by the fauour of the moſt mild Prince Conſtantinus the great.

The moſt cruel perſecution of Diocleſian made many to wauer & to ſhrinck: One of theſe was Pope Caius who was in great feare, and being importuned by ſome of his allies and frends, who aduiſed him to take regard vnto his life, reſolued to withdraw himſelfe, and to ſteppe a ſide into a caue in the ground, accompanied with Gabinius his brother and Suſanna his niece, and there he was a Confeſſor certein yeares, as Damaſus ſaith; who vſeth the maner of ſpeaking of thoſe times, which called them Confeſſors that were perſecuted by any Tyrant for Chriſts ſake, or had bene in danger to looſe their life in any tormēt, and had eſcapet it. Theſe and ſuch like were called Confeſſors, for that they had confeſſed the name of Chriſt before his enemyes. Pope Caius remained hidden 8. yeares in this manner, at which time the perſecutors had notice of him and tooke him, together with his brother and nyece, all which three ſuffered martyrdome very couragiouſly.

Pope Caius made the decree which I haue recited, that is ſo ſay: that he which is to be a Biſhop muſt ariſe by degrees, & the orders of Oſtiarie, Reader, Exorciſt, Acolyte, Subdeacō, Deacon, and Prieſt. Damaſus ſaith that Caius at foure times in the monthes of December ordered. 25. Prieſt. 8. Deacons and 5. Biſhops. He was Pope 11. yeares. 4. monthes. and 12. dayes. Baronius ſaith. 12. yeares. 4.

monthes. 5. dayes. He wrote a very elegant epiſtle vnto Felix a Biſhop, in which he treateth of the veritie of the Incarnatiō of the world. He was martyred in the yeare of our Lord. 296. in the time of Diocleſian. His body was buryed in the Churchyard of Calliſtus. The Church celebrateth his feaſt on the 22. of Aprill, together with S. Soter, Pope & Martyr, as he was. Theſe two Saints were equal in dignity, equall in celebration of their feaſts by the Church: & we may likewiſe beleeue that they be equall in the celeſtiall glorye, of the which God make vs partakers for his heauenly mercyes ſake, Amen.

The life of S. George the Martyr. Aprill. 23.

IEſus Chriſt promiſe in S. Mathew, that he that ſhall confeſſe him, and ſhall not be aſhamed of him in earth, he in like maner will not be aſhamed of him in heauen, but will confeſſe him before the holie Angells, and will commend him before his eternall father for his ſeruices receaued, and will beſeech him to render his merits vnto him. This agreeth well vnto all the Martyrs. They all confeſſed Ieſus Chriſt in the earth, and were not aſhamed to confeſſe him dying on the Croſſe for true God. But in eſpeciall it agreeth fitly vnto S. George that moſt noble knight, who being in the preſence of Diocletianus, and of all the Romane ſenate, where they conſulted to perſecut the Chriſtians, and to blott out and take awaie that name from the face of the earth, they all conſenting that ſo it ſhould be done, he onlie vndertooke the defence of the honour of God againſt them all, and confeſſed that Ieſus Chriſt was the true God, and openly reprooued the conſultation and decree, which had bene there holden and made. For which cauſe he loſt his life, with ſore and cruell torments. The life and Martyrdome of this holie Saint, was written by Symeon Metaphaſtes and by Paſycrates a familiar friend of the ſame holie Saint, who was preſent at all theſe thinges. Of that which theſe two ſaie, we will weaue a garland, to the end that they which deſire to ſuffer for Ieſus Chriſt, maie haue it often in mind, by ſeing the manie paſsions, and moſt cruell torments, which S. George ſuffered.

DIocleſianus Emperour of Rome, being ſubtile and politique, deſirous to aduance his preſent eſtate, and to be famous to all poſteritie, thought the fauour of his gods to be the cheife and greateſt meanes, of whom he tooke counſell ordinarilie, and offred vnto them great and ſolemne ſacrifiſes. On a time vpon a matter of great importāce, he demanded counſell of an Idoll, who ſtaied a long while in giuing vnto him an anſwere, and at the end ſaid to him: That the cauſe why he anſwered not ſometimes, and that ſome of his anſwers were falſe, was the iuſt men that were in the Romaine Empire. This ſaid the Idoll by his prieſt, & then held his peace. The Emperour laboured to know who thoſe iuſt men were, and it was told him that they were the Chriſtians. For it was certaine, that whereſoeuer they liued, they did no wrong, nor agreeuance vnto any, but did good vnto all men, this was to be iuſt men, and ſuch were the Chriſtians of that time.

Hereof Diocleſianus tooke occaſion to raiſe the tenth perſecution of the Church, with ſuch crueltie. On a ſodaine all the priſons in the Empire, were filled with Chriſtians, and cleered of theeues, murtherers and adulterers. Lyfe

was

was taken from him that deſerued to liue, and they were pardoned, that had deſerued a thouſand deathes. Yet although an infinite ſort of Chriſtians were put to death in all countries, as manie more did ſtill remayne, yea, the more were put to death, the more were ſtill diſcouered. This cauſed Diocletianus, to gather together a generall aſſemblie, in the which were al the Senators, all the principall men of the cominaltie, and all the captaines which had office and commaund in the armie. There he propounded the cauſe why he had congregated them, namelie: to conſult what was beſt to doe with the Chriſtians, and whether he ſhould permitt, and ſuffer them to liue in freedome, or els ſhould perſecute them, and then he requeſted euerie one to ſpeake his opinion. So euerie one ſaid his mind. The Emperour at the laſt diſcouered the poiſon that laye hidde in his hart, ſaying: that the Romane Empire could not but be in danger, except the Chriſtians were expelled, or put to death, or by ſome other meanes ridde out of the ſame. I (ſaid he) am of this opinion for that the Oracle ſaid ſo, therefore let vs ioyne, and vnite our ſelues together, and either expell them all out of the Empire, or put them all to death.

There was none ſo hardie to gaine ſaie the Emperour, ſeing his ſterne and fierce looke, which was a ſigne of his inward indignatiõ againſt them, ſo euerie one allowed, and aſſented to his ſpeach. At this conſultation was preſent George the moſt noble knight, borne in Cappadocia. He had loſt his father in the warre, fighting in the behalfe of the Romaine Empire, and therefore George was departed from thence with his mother, to dwell in a cittie of Paleſtina, where he had manie poſſeſſions and reuenues. He was a Chriſtian euen from his infancie. When he came to yeeres that he was able to beare armes (his mother being dead) he reſolued to be a ſouldier, as his father had bene. He gaue the charge of his houſe and his goodes, vnto a faithfull friend, and he being well appointed and accompanied, went and preſented himſelfe vnto the Emperour Diocleſianus, vnto whom he declared who he was, and what his deſire was. The Emperour ſeeing him comely, and of a gooſt ſtature, diſcreet, and courteous, made him Coronell of a companie of horſe. George had before this time ſhewed his valour and great courage, for as he paſſed by the citty of Berytus, he had killed a terrible dragon, that did much harme in the countrey, and by this he obtained immortall fame.

In regard of the charge which he had, he was preſent at the conſultation againſt the Chriſtians (as I haue ſaid before.) Hauing then vnderſtoode what thing had bene debated, and that the third day after they muſt meet againe, for euery one to ſubſcribe their names to the conſultation had, and to determine in what order the perſecution ſhould be made. In the meane while George gaue freedome vnto all his ſlaues, and diſtributed all that he had, part vnto his ſeruants, & part vnto the poore. Of the goodes he had in Paleſtina he made a Bailiffe, and ouerſeer, that might ſell all, and employ the monie in pious and godly deedes. Theſe thinges being done with diligence, he on the third daie preſented himſelfe in the counſell chamber, and ſeing that the ſenate did confirme all that had bene ordeined in the conſultation paſſed, and that they now treated in what ſort the perſecution of the faithfull ſhould be performed, he ſtood vp on his feet, and with a cheerfull countenace, and an high voice, he ſpake in this ſort.

Moſt victorious Emperour, moſt honorable ſenators, right noble and generous knightes, for what reaſon do you change your vſage to obſerue & vphold iuſt lawes, that you now eſtabliſhe a lawe ſo vniuſt and pernicious againſt the Chriſtians, who be people iuſt, vertuous, holie, and worthie of all veneration, and regarde? perhaps you would haue them to adore your gods? And if they be not gods, wherefore would you haue them to adore them? They that adore them be blind, they know not that Ieſus Chriſt with his eternall Father and with the holie Ghoſt, is the true God that ought to be adored, by whom all thinges be made, and gouerned. It would be much better for you to forſake your blindnes, to open your eyes, and to adore Ieſus Chriſt, then to perſecute the Chriſtians, and to compell them by force to adore your falſe gods.

Euery one in the counſell chamber remained amaſed, and aſtonied, at the bold ſpeaches of George, they looked on the good knight, and beheld the Emperour, expecting the anſwere he would giue. He incenſed with choller and indignation, gaue a ſigne to Magnetius to make him anſwere, who was his fauoritie and Conſull. He called the holie Saint neerer vnto him, and ſaid: who art thou? And what is thy name? George anſwered: My firſt and principal name, is a Chriſtian, and they which knowe me call me George, borne in Cappadocia, a noble man, and by office a Coronell of horſe in the Emperours hoſt. Magnetius asked more of him, who hath deluded thee, that thou talkeſt ſo boldlie and audatiouſlie? The truth, anſwered George. What is the truth ſaid the Conſull? The holie ſainct anſwered: the truth is Chriſt whom you Idolaters do perſecute. Then thou art a Chriſtian ſaid Magnetius. George anſwered; I am a ſeruant of Ieſus Chriſt, and I truſtinge in him, would beare witnes of the truth, in the midſt of this famous aſſemblie. Forth with aroſe a great murmuring among all thoſe that were preſent, ſo that one ſaid one thing, & others ſaid another. The Emperour commaunded that euerie one ſhould keepe ſilence, then turing him vnto George, knowing well who, and what he was, he ſpoke to him in this manner.

I knowe not (O George) what thy madnes ſhould be to gainſay me, knowing what I haue done for thee: for I knowing thee to be of a noble blood, and ſeing thy good quallities and vallour, haue honored thee, and made thee Coronell and thought to haue beſtowed on thee greater offices: which thinges thou by thie doinges at this preſent haſt altered: I counſell thee as a father, and comand thee as thy Lord, to forſake this thy wicked opinion and adore our gods, if thou wilt not, thou ſhalt looſe that which to this time thou haſt gained, and thy life withall. George anſwered, would to God that thou (ô Emperor) wouldſt take the counſell which for thie good thy faithfull ſeruant giueth thee, which is: that thou forſake the adoration of thy falſe gods, and adore Ieſus Chriſt the true and liuing God, which ſhalbe the ſaftie of thy Empire, and ſaluation vnto thy ſoule.

The Emperour would not ſuffer him to ſpeake any more wordes, but commanded he ſhould be led into priſon, ſet in the ſtocks, and a great ſtone to be laid vpon him, which although it did not depriue him of his life, yet it tormented him exceedingly. The ſoldier of Chriſt continued in this torment vntill the next daie, and then was preſented before the Emperor: who ſeing the holie

Sainct

Saincte ſome what quailed by the former affliction, ſaid to him. Tell me George, art thou better aduiſed then thou waſt yeſterdaie? torments do bring fooles againe to their witts. Thincke not ſaid the holie Saincte, that this ſmale paine can make me change my mind, though you deuiſe other that be greater, you ſhall ſee I haue a deſire to ſupport them. It was not needfull to incite the Emperor thereunto, and ſo there was a terrible torment deuiſed, vpon which he cauſed George to be put, intending by his example, to terrifie others which purpoſed to be of his opinion. The engine was a great wheele, which round about was full of the points of ſharp needles. Vpon this wheele he cauſed George to be tyed with ſmale cordes, which were drawne verie ſtraite, ſo that they entred and perced to the bones, then he cauſed certaine bordes to be ſet in the earth which were full of knyues, and ſome turned vp with certaine hookes of iron, and pointes of needles. Then the wheele was turned, whereon the martyr was bound, and when he came where the aforenamed bordes were, the kniues did cut him, the hookes did teare him, and the pointes did pricke him in a thouſand places. There iſſued ſo much bloud out of the bodie of the martyr, that it ran and ſtained them that were preſent. This torment was ſo crewell, that in the fewtimes the wheele turned about, the holie Saint remained ſenceles, and in a traunce, and it ſeemed he had beene whollie dead. The Emperor alſo thought the ſame. Wherefore he cryed with a loud voice, George where is now thy God? which was aſmuch as to ſaie, that he hath not deliuered thee from this torment. Hauing ſaid thus he went awaie iocund, to do ſacrifiſe vnto the God Apollo, for he thought he had done a worthie act.

After the departure of the Empeeor, there was heard in the skie a great thunder, and there came a voice which ſaid: Shrinck not my ſeruant, remaine conſtant, becauſe manie by thie meanes ſhall receaue my faith. Then appeared an Angell, who in ſight of them all vnlooſed him from the wheele, and cured his woundes, ſo that he remained hole and ſound, and readie to endure more torments. Then the people raiſed a great tumult and vproare, euerie one crying with a loud voice: Great and potent is the God of the Chriſtians. George ſeing himſelfe free, and whole alſo, not ſo much guided by the officers as by his owne will, he went vnto the place where the Emperor was, and in the ſtreet ſong this verſe of Dauid; *Exaltabo te Deus meus rex, & benedicam nomini tuo, in ſeculum, & in ſeculum ſeculi.* Being come vnto the temple of Apollo, the Emperor ſeing him, was quite confounded & diſmayed, not beleeuing that it ſhould be George, but the glorious Saint ſaid vnto him: Doe not wonder, for I am George, whom Ieſus Chriſt hath defended from death, and deliuered from this my torment. Two other Coronells, the one called Anatolius, and the other Protoleus, who were Chriſtians once, and ſhronck baſelie for feare of the torments, hearing this, confeſſed Chriſt to be true God with a loud voice. The Emperor vnderſtanding and hearing theſe ſpeaches vnexpected, comaunded them to be ſent awaie forth with, and to be beheaded.

All theſe thinges aforeſaid, came to the eares of the Empreſſe Alexandra, wife vnto the Emperour, who in like manner confeſſed Chriſt to be the true God publikelie. This ſet the Emperour in ſuch a rage, that he commanded a Conſull to carry her vnto his pallace, that after he might determine what ſhould be done

with her. Then cauſed he George to be caſt into a lime kill burning cõtinually, where he remained three daies, and at the end thereof, he came out as the gold out of the fire, more cleane and purified, euen ſo George came out of the fire without hurt, and with a better countenance then he had before, not without the confuſion of the Idolaters, and the raging diſquiet of Diocletian, who not ſatiate with vexing the ſaincte with newe torments, cauſed certaine ſhoes of iron to be brought, which within were full of ſharp pointes of needles; he cauſed the ſhoes to be made red hoat, and put vppon the martyrs feet, who made a deuout prayer vnto God, that he would giue him ſtrength to ſupport that torment (which he imagined would be verie terrible.) When the officers had put on thoſe ſhoes, they vrged him to walke with them, and kicked and beat him on. The holy martyr ſaid vnto himſelfe. Be couragious George, goe on luſtilie, that thou maiſt get the crowne of bleſſednes. The holie ſaincte was miraculouſly deliuered from this torment, becauſe the ſhooes cooled his feet, he had no hurt by the fire, & the pointes pricked him not. The pagans attributed al this to art Magike, ſaying he was an inchanter. Then the Emperor cauſed him to be beaten with ſtaues in cruell ſort, but the holie Saincte ſong, and praiſed God cheerefullie, and ſhewed no token of grief at all.

After this the Emperor ſent a magitian called Athanaſius, to giue him a deadlie potion, which ſhould kill him forthwith (with moſt cruell paines) for ſo ſaid the magitian it would doe. The drinck was geuen vnto the holie ſaincte, & he drancke it all, without hurt or harme. And becauſe the glorious martyr affirmed, that Ieſus Chriſt deliuered him from theſe dangers of death, and that this was aſmale matter to that he could doe, ſince his ſeruants alſo did the ſame and raiſed the dead by his power, the Emperor (counſailed by the magitian) bad him to raiſe one to life, and they would beleeue that he ſaid the truth. The holie ſaincte though he ſomewhat ſtayed thereat ſaying; that they were not worthie to ſee ſuch miracles for their vnbelief, yet he thought that by this ſome might be conuerted vnto God: therefore he came vnto a caue which was neere vnto them, in the which were many dead bodies. He made a prayer vnto God, beſeeching him that for his glorie and honour, he would raiſe againe one of thoſe dead men, and ſo it was done, for in the ſight of them there came out of the caue one man aliue, crying with a loud voyce: Ieſus Chriſt is the true God. Then fell he at the feet of Sainct George, and gaue him thancks that his life was reſtored by his meanes.

This miracle preuailed litle with the Emperour, who became more obſtinat taking euerie thinge in the worſt ſence, and ſaying; that George did all by negromancy. But ſo did not the magitian Athanaſius, for he confeſſed himſelfe to be a Chriſtian, and went to the man that the holie Sainte had raiſed from death, and beſought him to praie vnto God for him. Then he cauſed S. George to be led againe into priſon, vnto which place manie perſons of diuers conditions reſorted, euerie one deſiring a remedie for his ſoule, confeſſing themſelues to be Chriſtians, & requeſting him to praie vnto God for them. Thither came in like maner manie ſick folk, & he healed thẽ by making the ſigne of the Croſſe vpon them. Thither came alſo a countrie farmer called Glicerius that had an oxe dead. The holie ſaincte abounding in charitie, deſired to help the poore in ſmale thinges

ges aſwell as in great. He bad the country farmer to retorne home vnto his houſe for his oxe was aliue. The good man beleeued his wordes, and being come home and ſeing the miracle (which was agreable vnto his low vnderſtanding) retorned vnto the priſon, crying aloud and ſaying: that he was, and would be a Chriſtian: which being vnderſtood of the Emperor, he forthwith comanded he ſhould be put to death, and he ended his life willinglie for Ieſus Chriſt his ſake.

On the next daie the Emperor cauſed George to be brought before him: and faining to be his friend, ſhewed vnto him great curteſie, requeſting him to be content to ſacrifiſe vnto the God Apollo, and he promiſed to make him the moſt principall man of his armie. He ſaid, he did not this for that he had need of him, but becauſe he loued him, and it grieued him much that he ſhould loſe his life in the floure of his age. To this the martyr anſwered: wherefore haſt thou (ô Emperour) put me vnto ſo manie torments? and now doeſt thou vſe me ſo kindlie and courteouſlie? wherefore dideſt thou not ſhewe me this kindenes vntil now? Oh pardon me ſaid Diocletianus, that indignation hath made me to be ſo cruell, I ſhall reſtore thee to all thy former dignities, if thou wilt come with me vnto the Temple of Apollo, and make ſacrifiſe vnto him. Let vs go vnto the temple ſaid George. The Emperour thought he would haue ſacrifiſed, wherefore he deſcended from his royall ſeate, embracing him with great ſhewe of kindnes. Then he cauſed it to be publiſhed thorough all the citty, that George was conuerted vnto his ſecte, and had forſaken his Chriſtian religion, to the end all men might haue notice, and make ioye for gaining ſo valiant a captaine for defence of the Empire. The Idolaters comended the Emperour, who had caryed matters ſo with George, and had brought him to ſo good a paſſe, crying out with a loud voyce. Thankes be to Apollo conquerour of Chriſt, Apollo victorious, againſt the Crucifyed.

The ſenate was aſſembled with the Emperour, and they altogether went vnto the temple of Apollo, and forthwith was prepared and layd the Cuſhion to kneele vpon, and a fire where the incenſe ſhould be put. Euerie one expected that George ſhould do ſacrifice & adore alſo, but he ſtading on his feet without anie ſhowe of reuerence, ſpoke vnto the Idoll of Apollo in this māner: Apollo, tell me, art thou God? wouldeſt thou be adored by man? The fiend who was neere vnto the ſtatue, ſpoke that all might heare, and ſaid; I am not God, and much leſſe they that be with me. There is one true God that created all thinges whoſe Son is Ieſus Chriſt, we were before time his Angells, and becauſe we offended him, he caſt vs out of heauen, and we became deuilles. Then George ſaid: If you be not gods, why do you deceaue men, in that you deſire to be adored by them? why art thou ſo bold to tarry in my preſence, knowing that I am the ſeruāt of him, whom as thou ſaiſt is God. This being ſaid, the holie ſainct made the ſigne of the Croſſe againſt the Idoll, and withall was heard a great roaring and tumult of deuilles, who houled and made great lamentation, and the Idoll of Apollo fell vnto the ground and became poulder, and ſo did manie other that were in that tēple. The prieſtes who before were iocund and merry, aſſembled to ſee this ſacrifiſe, ſeing the contrarie ſucceſſe, ran toward George with great furie, and laid handes vpon him, willing the Emperour to put him to death

forthwith, vnleſſe he would haue Rome deſtroyed before his face.

The Emperor who was inflamed like fire, ſaid vnto the holie martyr. O curſed deceauer, is this the ſacrifiſe that thou wouldeſt make vnto the god Apollo? George anſwered: why? wouldeſt thou haue me to do ſacrifiſe vnto him, he himſelfe cõfeſſing that he is not God but a deuill? Thou art a magitian and enchanter (ſaid the Emperour) and for ſuch a one I will put thee to death forthwith. At this inſtant the Empreſſe Alexandra took with her the guard that Diocletianus had ſet ouer her, who ſuffred her to depart out of the Pallace, vnto the temple of Apollo, & being come vnto the place where George was, ſhe fell downe at his feet, humbly beſeeching him, to praie vnto Ieſus Chriſt for her; for him ſhe confeſſed to be true God. This cauſed Diocletianus to be more furious, whereupon he ſaid that George had deceiued the Empreſſe, and cõmaunded that both of them ſhould be beheaded. Then were they led forthwith vnto the place of martyrdome, and George fell to prayer on the one ſide, and the Empreſſe on the other. The holie Saint deſired God to pardon all them which had taken paine to torment him, and vnto him that ſhould kill him.

The Empreſſe (as might appeare by that which followed after) deſired God to aſſiſt her, that ſhe might not be diſmayed in the time of her martyrdome, and ſo God ſhewed her the fauour, that ſhe paſſed out of this life in the time of her prayer, which was a matter of great content vnto S. George, ſeing that Ladie alreadie in ſecuritie, and that God would giue her to be compagnion vnto him in death, becauſe he was aſſured, that when ſhe ſawe the ſword drawen againſt her, ſhe was not daunted in mind, nor changed in opinion. In like manner the prayer of the Saint was heard; for ſome of them that entended and deuiſed his death, were conuerted, and dyed Catholicke Chriſtians. S. George was beheaded on the 29. daie of Aprill, a litle after middaie, which at that time was goodfridaie, on the which the Church doth ſolemnize the paſſion of Ieſus Chriſt. Vnto whom let vs praie, to giue vs his holie glorie: by the interceſſion of this glorious Saint.

You muſt vnderſtand, that among the liues of holy Saincts that Pope Pelagius appointed for Apocripha, the life of S. George was one: but it is not this which is here written (as the moſt learned Lipomãnus ſaith:) becauſe in all the Orient (where for that it was the natiue cõtrie of the holie Saint) exact reconing is had of his martyrdome, and in all the Churche his life is read, in the maner that is here written, of the which they had certaine information aſwell by Paſicrates, who wrote the life of this holie Saint, as by other ſeruants which were preſent at that time; who afterwardes returning into Cappadocia and Paleſtina their countrie, recounted all theſe thinges. The death of S. George was about the yeare of our Lord 290. in the time of the aforenamed Diocletianus: The cittie where S. George ſuffred is not named by authors, but Vſuardus ſaith it is called Dioſpolis, which is in Perſia.

The life of S. Marke Euangeliſt. Aprill. 25.

FOr that the loue which God beareth to his people is very great, he ſayeth by the Prophet Oſeas: that ſometimes he cheriſheth and talketh with them mildely. He would doe alwaies in this manner, if that men would ſerue him alwayes, but for that the people were ſometimes vnthankfull, and rebelled againſt him, he liſted vp his hand and chaſticed them, permitting, the barbarous nations to come and make warre againſt them, and to ouercome, and leade them away as ſlaues, into diuers parts of the world. This is the cauſe (ſaid the Prophet) that the Aſſyrians led them captiues into Babylon, but God is ſo mercifull, that forthwith his hart tendereth and hath pittie, eſpecially when he beholdeth any perſon of that ſame people, who is a good and vertuous man, for whoſe ſake he doth pardon all the reſt, and doth them good. This happened at this time to this people. Then the prophet ſaith, There ſhall be in them a man that ſhall warre like a Lyon, and the ſonnes of the ſea ſhall tremble. Some doctors ſay the prophet ſpoke theſe words by Ieſus Chriſt. And although it be ſo, yet ſeemeth it to agree very aptly vnto Saint Marke. The prophet ſaith he ſhall be a man much beloued of God, and that for his ſake he ſhall doe good to many, and he ſhall warre as a Lyon. Cap. 11. Cap. 11. 10.

All this agreeth well to Saint Marke. He was beloued of God, in ſuch ſort that he gaue him in his Church a right worthy office, which was: to make him a chronicler & writer of his doinges. He was a Lyon, for that of the foure beaſts the Prophet Ezechiel ſawe, which ſignified the foure Euangeliſts, by one of them which was a Lyon, is vnderſtood Sainct Marke. He roared and made the ſonnes of the ſea to tremble. Among other thinges which the waters ſignifieth in the holy ſcripture, they ſignifie riches. The water returneth and ſtayeth not in any place, if it can find a place to get out. So riches make no long ſtay with any man, but be ſometimes with this man, and then with another: you cannot take the water with your hand, ſo alſo you cannot keep riches, they will ſlippe from the hands when we leaſt think it. The water which in the ryuer is sweet, in the ſea becommeth bitter, for if we leaue them in our life it is very diſpleaſant, and to leaue them at our death it is very bitter. So that if we meane by the ſea, riches, richemen ſhalbe the ſonnes of the ſea, theſe be they whom the Lyon, to wit, Saint Marke, cauſed to tremble with his roaring which he made, being the moſt dreadfull that is found in the ghoſpell, and it is this: That it is more eaſy for a Camell to paſſe thorough the eye of an needle, then a riche man to enter into heauen. This is the roaring that ſhould by great reaſon make the riche to tremble, ſince it is ſo hard for them to be ſaued. The life of this holy Euangeliſt, was written by Saint Ierome, and that which we ſhall now ſay of him, is collected out of him, and other graue Authors. Ezech. 1. Marc. cap. 10. 25.

SAint Marke was an Hebrewe, and was Coſin to Saint Barnabye the Apoſtle. OEcumenius, Theophilactus, Metaphraſtes, Alexander Monacus, Nicephorus, Calliſtus, Placentius, and other Authors ſay, that Saint Marke was the ſame whom Saint Luke calleth Iohn. Whoſe ſurname he ſaith was Marke, and by conſequence we muſt ſay, that he was maſter of the houſe where Chriſt and his Apoſtles ſupped, and where the holy Ghoſt diſcended, and whither Act. 13. v. 7. Marc. 14. Luc 22.

Act. 26. Act. 11. Act. 12. v. 12, Act. 15. v. 37.

Saint Peter went when he was deliuered out of prison, and comonly it is called Cenaculum. Saint Marke went in the company of Saint Barnabye and of Saint Paule; and they left him in Pamphilia to the end he might strengthen the Christians newely conuerted to the faith; or as the glosse saith, theach and instruct them sufficiently in the faith: And for feare of a persecution which arose, he went away and retorned to Ierusalem. Then S. Barnaby would haue taken him with them, and S. Paul Paul would not for that he was faint harted.

Vpon this the two Apostles fell at varyance, and separated themselues a sunder (this being the permission of God, to the end these Apostles diuided the one from the other should doe more good, which they could not doe being in one companie.) S. Barnaby tooke S. Marke with him, into the Isle of Cypres, where he was martyred: and S. Marke departed and went to Saint Paule, to beare him the newes of his martyrdome. Then he went to seeke Saint Peter, with whom he had strict frēdshippe, & of whose kindred he was, by the meanes of S. Peters wife, and moreouer, S. Peter had baptised him. At last he found him, and went with him vnto Rome, and whilest the Apostle preached there the faith and gospell of Iesus Christ, many not satisffied to heare so highe and celestiall doctrine at his mouth only, assembling together requested him instantly, to set downe that which he preached in wryting. The Apostle seing their demaund to be iust and good, gaue vnto Marke the charge therof, who wrote the gospell, agreable to that which he had heard the Apostle to say, and preach oftentimes. S. Peter as the head of the Churh hauing seene and read it, approued it, to the end the faithfull people might reade and hold it for holy scripture.

Sainct Marke departed out of Rome with the booke of his gospell, and went to preache to the people of Cyrene and Pentapolis, in Africa. Where doing some myracles, he conuerted many vnto the faith, and builded some Churches in those places. He also ordered priests, cōsecrated Bishops, and leauing euery thing in good order, went vnto Alexandria in Egipt, where in like manner he conuerted some, appointing them rules, that is to say. That their goods should be in common, that they should helpe one another, that they should maintaine brotherly loue, and to conclude, they should be a patterne of that which the Apostles had constituted in Ierusalem. Eusebius saith: that Saint Marke founded the first Christian schoole of the holie Scripture in Alexandria. It is said also that in this citie Saint Marke counselled some whom he thought to be of hability for it, to go vnto the deserts and to liue in caues, and in them to lead a solitarie life: and that they which did so were so manie, that Philo the Iewe a writer of that time, recounteth for a wonder, the number of them that liued so, and also their austere kind of life: moreouer, he commendeth and praiseth them as a people deuout, charitable, and exercised in all kind of vertue.

S. Mark vsed to go euery day out of the citie to a place called Bucelos, where ordinarily were assembled many, to heare masse and sermons, and sometimes also for other helps for their soules. The holy Euangelist saying masse in that place, many Pagans came thither on a sodeine, and euen as he was reuested at the Altar, they cast a cord about his neck, and without making any reconing of the other, for they thought him only to be their professed enemy, drewe him toward the citie. They dragged him thorough all the waies, with great noise

and

and ſhouting, ſpeaking blaſphemous wordes againſt Ieſus Chriſt, and reprochfull wordes againſt the holy Euangeliſt. They were ſo eager that they would not ſtay with him in any place, ſo that the glorious Saint & now a Martyr of Ieſus Chriſt, left behind him the holy veſtments rent and torne in pieces, in the ſtreet, yea, & his very fleſhe alſo, his body being greuouſly wounded againſt the ſtones. In euery place where they drew and haled him, remayned bloud, which powred out abundantly from euery part of his body; But his ſacred head being not able to abide any longer the knocks which the ſtones gaue, was ſo bruiſed and broken, that the braines lay ſcattered on the ground: and in this ſort the holy Euangeliſt yeelded vp his ſoule into the hands of God.

When the paynimes ſawe him to be dead, they let him lie and departed. and ſome Chriſtians which were his diſciples, tooke his body and buried it. Afterward in proceſſe of time (the Saraſen Mehometans being Lords of the citty) certeine citiſens of Venice who were fled from their countrey vnto Alexandria, got ſecretly the body of S. Marke out of the Church where it laie, without any knowledge of the Saracens. Ther laid it in a great cheſt, and couered it with ſwines fleſh, which the Saracens abhorre as death. By this ſleight they got it on ſhip-bord, and ſetting vp their ſailes, brought it in ſafty vnto Venice, where it was alwayes ſince, and euen to this preſent, is kept in eſpecial reuerence & veneratiõ, in ſuch ſort, that the cittie of Venice is by another name called the cittie of S. Marke. God make vs all citiſens of heauen by the merits of this holy Euangeliſt. Amen. The Catholike Church celebrateth his feaſt, the day of his martyrdome, which was on the 25. of Aprill, in the yeare of our Lord. 63. in the time of Nero. (as Onuphrius ſaith:) Vpon the ſame daie are kept the great Litanies, in which the proceſſions be vſed, to the end that God would giue vs health of bodie; and ſend and conſerue the fruits and encreaſe of the earth. Of S. Marke the Euangeliſt, many Authors make mention: as S. Dorotheus Biſhop of Tyrus in the booke of the liues of the Apoſtles and Prophets. Clemens of Alexandria in the ſixt booke. Euſebius Ceſarienſis in his eccleſiaſticall hiſtory. l. 2. c. 16. and lib. 4. cap. 11. S. Ireneus. lib. 5. cap. 8. Nicephorus. lib. 2. cap. 43. Iſidorus in the life of the fathers. cap. 83. Beda, and Vſuardus. in their Martyrologue. Baronius following S. Hierome, ſaith he dyed in the yeare 64.

The liues of S. Cletus and Marcellinus Popes, and Martyrs. Aprill. 26.

THe difference that is betweene one predeſtinate to be ſaued, and a reprobate, when both of them ſinne mortallie, may be in parte vnderſtood by the example of a fauconer who hath two hauks on his fiſte, the one without Ieſſes or belles, and the other with them. Theſe foules both of them take their flight, and it cometh to paſſe, that the faucon that hath not the Ieſſes flyes farre, without hope to retorne vnto the hand of the fauconer, the faucon that hath the Ieſſes taketh but a short flight, wherupon being taken by the Ieſſes, he returneth eaſily vnto the hand.

So happeneth it vnto the reprobate which is excluded out of heauen by God, for when he ſinneth mortally, he paſſeth farre from God, and euery day addeth ſome ſinne to his ſinne,

and committeth them without regard, euen as it were by cuſtome. But the man predeſtinate, though ſome times he taketh his flight, and departeth from God by committing ſome mortall ſinne or other, it ſeemeth he is forthwith caught by the Ieſſes, in that he ſorroweth for his ſinnes committed, and hath not any delight therein, that which he hath done lotheth him, he is angry with it, he ſoroweth and lamenteth that he hath offended, there happeneth vnto him a thouſand afflictions. He hath forthwith chaſtiſment, his ſuperiors and kinſfolk ſtand againſt him, and ſo doe his other frends, heauen, earth, and euery thing ſeemeth to ariſe againſt him, to the end he proceed no further in his ſinnes. All theſe things be a taking by the Ieſſes, in ſuch ſort, that being holpen by God, he cometh to depart ſoone from ſinne, and retorne vnto penance.

A true example hereof may be ſeene in Pope Marcellinus, who for feare of death, offered incenſe vnto an Idoll, and ſinned heynouſlie, but becauſe he was predeſtinate, he was in a certaine ſort taken by the Ieſſes, when he returned to conſideration of himſelfe, and offered himſelfe to death for the loue of Ieſus Chriſt. The life of this Pope and of another called Cletus, whoſe feaſt is celebrated by the Church on the ſame day, was written by Damaſus and other Authors in this manner: Let vs begin with Cletus, becauſe he was Pope before Marcellinus.

CLetus was borne in Rome of noble parents, and of an auncient ſtock. His father was called Emilianus. He was diſciple vnto Saint Peter & receaued his doctrine, and by him was made a Chriſtian. He gaue ſuch towardly ſignes of himſelfe that the Apoſtle being buſied in preaching & inſtructing the people, reſolued to take two coadiutors and companions, to helpe him in the affaires belonging to the Papacie, and theſe were Linus and Cletus. Theſe were by him made prieſts, and conſecrated Biſhops, and vnto Linus he gaue the charge of the affaires within Rome, and vnto Cletus the care of buſines abroad.

Herof it cometh that ſome Authors ſay that they were not Popes, and other ſay they were: but whileſt S. Peter liued they were not, nor could not be Popes, becauſe that in the Church there can be but one only head, one higheſt Biſhop, one Pope and vniuerſall father. They were Popes indeed after the death of S. Peter, the one after the other: When the Apoſtle was dead, though Clement ſhould haue ſucceeded in that dignity, yet he for humilitie (it being ſo ordeined by the holy Ghoſt, to the ende that this dignity ſhould not paſſe by ſucceſſion and heritage) willed that Linus ſhould be Pope firſt, & then Cletus after his death, who holily gouerned the Church vntill that the cruell and deteſtable Domitian, ſonne vnto Veſpaſian and brother vnto Titus, ſucceded in the Empire. This Domitian was doubly ſo lewd and wicked, as his father and brother were good for morall life, ſo far forth as we may call Idolaters good men. Domitian moued the ſecond perſecution againſt the Chriſtiãs, ſemblable vnto that which Nero raiſed, and that he did by the perſwaſion of ſome of his officers. Among the other that were martyred, Cletus was one, and with him many holy virgins.

S. Cletus diuided the citye of Rome into 25. pariſhes, by order receiued from S. Peter, and in euery one of them he ſett a prieſt to gouerne it, & theſe be they which afterwards were called Cardinalles. Cletus held the ſeat of S. Peter 12. years. 7. months & 2. dayes. He is one of the ſaints of whom mencion is made in

the Canon of the maſſe. Some writers ſay: that this Pope in Canon approueth the pilgrimages and viſitation of Churches, and reliks of ſaints, in ſaying it is a worke meritorious. The body of S. Cletus was buryed beſide the bodye of S. Peter, and his death was on the 26. day of Aprill, in the yeare of our Lord. 93. in the raigne of Domitian the Emperour.

The life of S. Marcellinus Pope and Martyr. Aprill. 26.

OF S. Marcellinus the ſame Damaſus ſaith, that he was borne in Rome, and was the ſonne of Proiectus. He had the Papacy by the death of Caius the Pope in the time of the Emperour Diocleſian, who moued the tenth perſecution againſt the Church, which was ſo cruell, that who ſo readeth the troubles, afflictions and torments which in ten yeres ſpace & more the Chriſtians endured, cannot but be mooued to great compaſſion. It is very true that ſome writers of that time ſay that it is thought, this perſecution was a ſcourge & chaſtiſmēt of God, for the diſſolute life and maners that encreaſed among the Chriſtians, & that our Lord to terrifie his ſeruants, permitted them to be perſecuted by their enemies, in that terrible ſort. There being not any maner of cruelty, but with all deſpight it was put in execution. Some were caſt downe headlong, others burned, others flayed aliue, afterward thy caſt ſalt vpon them, and laſtly, they waſhed them ouer with vineger, to torment them the more.

The nomber of them that were put to death was very great, for Damaſus writing the life of Pope Marcellinus ſaith; in one moneth there were ſlaine more then 17000. Chriſtians in ſoundry prouinces, beſide many other that they would not put to death, becauſe they would not doe them that honour; being content to depriue them of the publik offices they bore, ſending them into exile out of their country, and confiſcating their goods. If any Chriſtian was a ſouldier, they put him out of pay, with reproach and ignominie, and oftentimes beheaded them. Becauſe there ſhould be no cruelty wanting, ſo great was the hate the Paynimes had conceiued, and harbored againſt the Chriſtians, that with helliſhe fury and rage, they ſearched out all the books of the holy ſcripture in all parts, and as many as they could find, they burned publikly. Matters were brought to ſuch paſſe, that in Phrigia fire was ſet to a whole city, and there was burned within it an infinite nomber of men women and children, neuertheles, ſo many were baptiſed, or more then thoſe that were ſlaine.

The Church being in this grieuous tribulation, Pope Marcellinus was apprehended alſo, & by the Paynimes, led to a temple, to the end he ſhould there offer incenſe vnto an Idoll. So great was the feare & dread, that the Pope Marcellinus (being weak mynded) had, and they threatned him with ſuch terrible torments that for feare of them, he offered a little Incenſe, and did ſacrifice, wherfore he was ſett at liberty. The Paynimes and Diocleſian himſelfe, reioyced exceedingly hereat, for it ſeemed to them that this his fact, would be a great inducement to very many Chriſtians to doe the ſame, by the example of their higheſt Biſhoppe, beinge amongſt them a perſon of ſuch dignity and account, and therfore they thought they had gained much by his fall.

This fact of Marcellinus was diuulged forthwith among the Biſhops of Italie, and ſo great was the ſcandall that euery one tooke thereat, that to aduiſe, and ſee what was to doe in this caſe, there was aſſembled in Councell.300. Biſhops and 30. prieſts, in the cittie of Sinueſſa (which is a citie now within the kingdome of Naples.) To that place went Marcellinus alſo, and came into the Councell, couered in ſackcloth, but girt with haircloth and aſhes on his head, with teares he accuſed himſelfe publikely, and craued pardon of God and of them, for the great fault he had comitted, and ſaid theſe words: I deſerue to be depriued and depoſed of the Papacy, for the ſinne I haue cõmitted, and vnto this puniſhment I adde another vnto my ſelfe, that after my death none be ſo bold as to bury my body.

The fathers of the Councell ſeeing the penance and great humility of Marcellinus, and conſidering that the Pope of Rome is the examplar of all humaine Iuriſdiction, ſaid all with one voyce (as affirmeth Pope Nicholas in a decree) theſe words: iudge thou thine owne cauſe with thine owne mouth, and not with our iudgment. Of thy ſelfe ſhalt thou be freed or condemned, none may or can iudge the ſupreme and higheſt biſhoply throne. If thou haſt denied, Peter alſo denied his maſter, he went forth and wept bitterly, and was not iudged by any of the Apoſtles, which being ſo, iudge thou alſo thine owne cauſe thy ſelfe. Diocleſianus though he were in Perſia, where he made warre at that time, had notice giuen him of the Councell held in Sinueſſa, and forthwith he ſent officers to apprehẽd all thoſe that were in that Councell, wherof many were taken and martyred. When the Emperour was retorned vnto Rome, Marcellinus being there, (repleate with zeale and feruour) went vnto him, with double the conſtancy that he had feare before, and very boldly reproued him of his horrible cruelties, vſed againſt the Chriſtians. And then recanted and reuoked, and boldlie to his face told him, that for him he had denied Chriſt the true God in offering incenſe vnto the deuill, for ſuch be the Idolls the Panymes adored. At this the Emperor ſtormed, and took ſuch indignation, that he forthwith commaunded his head to be cut off.

As Marcellinus was led vnto martyrdome, he ſawe Marcellus his Prieſt, and turning to him aduiſed him not to obey the Emperor in matters of religion (as he had done) and moreouer ſaid: Since I was ſo baſe mynded, that for feare I was obedient vnto them whom I ſhould not haue obeyed, and was not aſhamed to adore the falſe gods; ſee Marcellus that thou burye not my body, for that it hath committed an abhominable baſe fact, and deſerueth not to be enterred. The holy Pope was beheaded, and with him dyed Claudius, Cyrinus, and Antonius. All theſe foure dead bodyes, lay.36. daies in the high ſtreet of Rome, before they were buryed. But at the euen of that day S. Peter appeared in ſleepe to Marcellus (vnto whom Pope Marcellinus had committed and charged not to bury his body) and commaunded him to bury the Saint. Then Marcellus accompanied with other prieſts and deacons, tooke vp the dead bodies, and carried them to buriall in the Churchyard of Priſcilla in *via ſalaria*, and ſong pſalmes and hymnes.

Marcellinus gaue orders twiſe, and made.4. Prieſts and 5. Biſhops. He was Pope. 7. yeares. 11. monthes and 23. daies. There are extant two epiſtles of his,

his, in the one he treateth of the myſterie, and equallitie of the holy Trinity. In the other which he wrote vnto the Orientall Biſhops, he exhorteth them to liue Chriſtianly, and to exerciſe themſelues in the works of mercy. This was a holy counſell and bleſſed aduiſe. Let vs take it, to the end we may be deliuered from eternall damnation, and that we may merite the eternall glorie. The Catholick Church celebrateth the feaſt of this holy Saint, on the day of his Martyrdome, which was on the 26. of Aprill, in the yeare of our Lord. 304. in the raigne of the aboue mentioned Diocleſian.

The life of S. Vitalis Martyr. Aprill. 28.

God threatned his people by the Prophet Iſayas ſaying; that they were giuen vnto Idolatrie, and had abandoned and forſaken him, to ſerue and adore Idolls. This was his threat; that he would take awaie from Ieruſalem the ſtrong, and the valliant, the Prophettes, and the ancient diſcreet counſellors: and that he would giue them thoſe that knew not to giue counſell, by whom should aryſe the deſtruction of the people. If Roboam had taken the counſell of the old men, which aduiſed him not to aggrieue the people with exceſsiue loades and tributes, he had not loſt the greater part of his ſtate which was ten tribes, there being but twelue in all. But he would needes follow the counſell of the yong men, which turned to his loſſe and damage, and ſo did it alſo, that he gaue not eare vnto the counſell of the old men. Good counſell is much worth, and he to whom it is geuen, ought to make great eſtimation of the giuer. An example hereof may be ſeene, in the glorious Martyr S. Vitalis, husband vnto S. Valeria, who was likewiſe a Martyr. They were father and mother vnto the holie SS. Geruaſius and Protaſius, Martyrs alſo. This is ſeene more cleerlie in his life, written by S. Ambroſe in this manner.

VItalis was a citiſen of Rauenna, a knight, and perſon of great authoritie. In the perſecution that Nero made againſt the Chriſtiãs, his miniſters which were in the cittie of Rauenna, would haue beheaded a Chriſtian phiſition called Vrſinus, who vntill that time had bene conſtant in the faith. But ſeing himſelfe led vnto the deah, his neck naked, his eyes hidden with a napkin, the ſword vnſheathed, and the executioner readie to ſtrike, he began to feare, and make a ſigne of a will, to ſacrifiſe vnto the Idolls.

S. Vitalis was preſent at this, who was ſecretlie a Chriſtian, and this ſeemed vnto him a good occaſion to diſcouer himſelfe, for the ſaluation of this ſoule which was in danger to be loſt. He got before the people, and aduiſed Vrſicinus ſaying; what entendeſt thou to doe? thou haſt giuen health vnto manie by reaſon of thy skill in Phiſicke, and wilt thou now giue death vnto thy ſelfe? Thou haſt cured others, cure thy ſelfe alſo of this baſe and abiect fearefull mind. Thou haſt ſupported many torments to come vnto this ſtate in which thou art, be carefull that for a litle thou doſt not looſe the crowne, which thou art readie to gaine, conſider that thou doeſt exchange one houre of torment, for an eternitie of content. Vrſicinus followed this good counſell, and taking courage died ioyfullie for Chriſt his ſake. S. Vitalis reioyſed much to ſee the good fruit that came by his wordes, and meaning to ioyne thereto ſome good deed, he tooke vp the bodie of Vrſicinus and enterred it honorablie.

It came vnto the eares of the iudge, that Vitalis had perſwaded Vrſicinus not to do ſacrifiſe, and after, that he had buried his bodie: whereupon he iudging him to be a Chriſtian, cauſed him to be apprehended, and perſwaded him to abandon the adoration of Chriſt, and to adore the Idolls. S. Vitalis laughed, and made a ſcoffe of theſe wordes, ſaying vnto the iudge, who was called Paulinus: Thou ſhouldeſt do better to forſake theſe thy godds which are good for nothing, but neſtes for ſcorpions, for ſpiders to make their webbs in, and ratts to daunce about continuallie: thou ſhouldeſt do better to adore Ieſus Chriſt, Creator of heauen and earth. Then Paulinus comaunded that Vitalis ſhould be tormented vpon the rack. The miniſters forthwith ſtripped him, bound his hands, and drwe him aloft with ſuch cruelltie, that they broke in ſunder all his iointes: but all they could doe, would not preuaile to make him change his faith. Then the iudge cauſed a great pitt to be digged, & S. Vitalis to be put therein, and ſtones to be caſt vpon him till he was couered, and in this manner the martyr paſſed out of this, vnto the bleſſed and heauenlie life.

There was a prieſte of the Idolls, who had giuen this counſell vnto Paulinus: aſſoone as the holie ſaint was dead, there entred a deuill into him which tormēted him, and he cryed out aloud ſaying; Vitalis thou burneſt me. Vitalis, thou conſumeſt me with fier. He continued in this torment ſeauen daies, and at the end, not able to endure the heat which he felt in his bodie, he threw himſelfe into a ryuer, and was drowned. In ſuch ſort had he the reward of his euill counſell, whereas S. Vitalis had the contrarie. For he gaue good counſell vnto Vrſicinus, and God gaue him the grace to be his martyr, to the end, that looſing his temporall life for his loue, he might obtaine the euerlaſting life in heauen. The Church celebrateth the feaſt of S. Vitalis on the daie of his martyrdome, which was on the 28. of Aprill, in the yere of our Lord 60. or thereabout. Of S. Vitalis wrote Petrus Damianus, Beda, Vſuardus, and others.

The life of S. Peter the Martyr. Aprill. 29.

WE read in the book of Geneſis, that God ſet a Cherubin with a fiery ſword in his hand, at the gate of the terreſtriall Paradiſe, to the end he ſhould not ſuffer anie one to enter therein, nor anie man ſhould be able to go thither, to gather of the fruites of the tree of life, of which if they eate, they ſhould liue for euer. This Cherubin repreſenteth the holie office of the Inquiſition, placed in the Church by God, to let and hinder anie heretiques to enter, leaſt they ſhould ſowe therein their curſed and venimous ſeed, and ſhould be the occaſion of the perdition of many ſoules of Catholiques. S. Peter the martyr, a religious man of the order of S. Dominick had this office: and exerciſed the ſame with ſuch diligence, that by ſeeking the help and remedie of manie mens ſouls, and deliuering them from hereſies, he loſt his life, and found death, for he was martyred by the heretiques. The life and martyrdome of this holie Sainct, was written by Thomas Lentinus, patriarch of Ieruſalem in the manner following.

THe bleſſed S. Peter (honour of the order of the preachers, mirour of Italy, and defender of the faith) was borne in Gallia Ciſalpina which nowe is called

called Lombardie, in the cittie of Verona (though ſome ſaie he was of Como.) His father and mother were heretiques, ſo that in him you maie ſee the light to ariſe out of the darkeneſſe, and the roſe to ſpring out of the thornes. Peter being yet a litle child, his parēts endeuoured to draw him vnto their ſect, and to teach him their falſe doctrine, and that they wrought one while with threates, another while with deceites: but they could neuer induce him to come neere anie heretikes, much leſſe to be preſent at anie of their aſſemblies: Verilie, it ſeemed that in that tender age, he vnderſtood the prouerbe (though he had not yet red it) which ſaith: He that toucheth pitch, ſhalbe defyled therewith; and that alſo which S. Paul ſaith: euill wordes corrupt good manners.

When Peter was ſeuen yeres old, being asked by one of his vncles (who was a notable heretike) what he had learned at ſchoole, he anſwered: that he had learned the Creed of the Chriſtian faith, and ſaid it all without booke, which beginneth thus. *I beleeue in God the father almightie, maker of heauen and earth, &c.* and ſo he went to the end thereof. This curſed man would haue perſwaded him, and made him beleeue an errour, not onlie contrarie vnto the lawe of God, but alſo vnto naturall reaſon, to witt: that the deuill was the maker of viſible thinges. The bleſſed child anſwered him, that he had not heard of anie ſuch thing at ſchoole, much leſſe that he had ſeene it written in his little booke in which he learned, and therefore he would not beleeue it by anie meanes. The wretched heretike went with ſpeed vnto his father (who was his brother) and ſaid vnto him in this manner (as Cayphas ſaid before time, when he prophecyed that Chriſt ſhould die of neceſſitie to ſaue the world) I feare that when this thy ſonne ſhall come to yeares, he wilbe our mortall foe. Then he told him what the child had anſwered vnto him, and further he perſwaded him to take him from ſchoole & to ſet him to ſome mechanicall art, or handicraft. But there is no counſaile againſt our Lord, and mans induſtrie cannot hinder or diſturbe the prouidence of God.

The father of Peter did not remooue him from the ſchoole, hoping that when he had ſtudyed Grammer, and Retorike, he might drawe him then into his opinion. And to the end he might haue more fitnes and meanes, to learne the aboue named faculties, he was ſent into Bolognia, where although he was not moleſted with heretikes (for in that cittie there was none of them, as there was in their owne) yet there wanted not vnto him other conflicts and tentatiōs of ſenſualitie and carnallitie, which are wont to do much hurt vnto youth. This good Peter yelded not to theſe conflictes of tentations, for that he tooke heed of them: yet ſuch happened, by the meanes of the other ſtudients being yong men, with whom of neceſſitie he was to liue and conuerſe. The yong man conſidering the danger wherin he ſtood, he reſolued like another Ioſephe, to leaue his garments in the handes of the adultereſſe, and to be deliuered out of this trouble, by flying the occaſions. This determination being made, he abandoned the world and all the pleaſures thereof, his father, mother, and kinſefolk with all their errours, and tooke the habite of the order of S. Dominick.

In the beginning of his conuerſion, he ſhewed verie great ſignes of humilitie, and becauſe he had a deſire whollie to quench and ouercome, the aſſaults and thoughtes of carnallitie, by which he had bene troubled in the world, he cha-

ſticed his fleſh with faſting,& with double auſteritie,ſo that he fell into an infirmitie, which brought him in a maner to deathes dore: for his mouth was ſo ſhut,that they had much adoe to open it with Irons made a purpoſe, when they gaue him meat. Although he was deliuered from that infirmitie more by gods prouidence then by anie humaine induſtrie,and though he altered and changed his former rigorous abſtinencie, yet did he not therefore alter his former entent. Yea rather,he was holden for much more abſtinent,which was the cauſe, that he had victorie againſt his particuler aduerſaries,and all other which moleſted him,all the time of his life. And of this his confeſſor was a good witnes, who ſaid:that he neuer ſawe nor found anie mortall ſinne in this bleſſed Saint, The ſame thing affirmed ſome religious men,with whom he had verie priuate friendſhipp,ſaying: that they neuer ſawe in him anie thing worthie of reprehenſion,and that his life was very marueilous.

S. Peter was affable,courteous, and of good behauiour, and was moſt milde in cõuerſation,and not offenſiue to anie, he alwaies ſhewed himſelfe to be the ſame man,withall maner of men,and at all times. Vnto all he ſhewed ſimplicitie and ſinceritie of heart, in which was apparãt his ardent charitie,and perfect loue he bore to God, and to his neighbour. Being made Prieſt, afterward he ſaid Maſſe euerie daie with great deuotion,and alwaies with the grauitie which is fitt to be vſed, in handling ſo ſoueraigne and ſo worthie a myſterie as that is; he was not verie long therein, for he knewe well, that in this,and in euerie other thing whatſoeuer, that extreemes be perillous. For to ſaie Maſſe in great haſt,ſheweth ſmale deuotion, and to ſaie it alſo with long delay, the deuotion of him that ſaith it,and of him that heareth it, is ſometimes finiſhed before Maſſe be done. Wherefore this holie man held the meane, as a thing laudable, in not being ouerlong,nor ouerſhort,and alwaies he continued that cuſtome.

When he was a yongman he ſpent his time in workes of humilitie, as in attending the ſick,lodging pilgrimes, and trauellers, and had a care to ſhut and open the dores of the conuent:and though his yeares and age increaſed, he did not deſiſt from thoſe exerciſes. Though he was occupied in theſe externall workes, yet did he not forget the internall, for he had his houres appointed for praier and meditation. He carried with him continuallie ſome ſpirituall booke,and hauing redde it,he went examining euerie thinge in his vnderſtanding,that he might the better conſerue it in his memorie. The B. Saint had an eſpeciall care to ſtudie againſt the errours of the heretikes of his time,to withſtand and gainſaie them, and to confound them with preaching or diſputing, vpon anie good occaſion. And he profited ſo much(by the fauour of God)that in a ſhort time he became a rare and ſingular preacher, and his fame was ſpred, not onlie thorough Lombardie, but alſo in Toſcane, Romagnia, and Marca d'Ancona. He preached in all theſe Prouinces, and did much good among the people,and aſwell in this as in hearing confeſſions,and confuting the errors of the hereticks,he ſpente thirtie yeeres. When S.Peter entred into ſome of the cities, the people went to meet him with trompetts and banners, in token of triumph and ioye. And when he departed awaie, the multitude of people was ſuch,that he could hardlie conuay himſelfe from among them.

The cittie of Millaine aboue all the reſt, was moſt affectionate vnto this good

good father;the people ſhewed it in this:When the holie ſainte went to preach, the cõcourſe of people which ſtroue to touch and kiſſe his habite was ſo great, that he was troubled and moleſted therewith exceedinglie; whereupon they made him a chaire like a horſ-litter;and ſo to ſaue and keep the holie Saint from this trouble, they carried him on their ſhoulders; and manie ſtroue to be firſt to beare it. Exceeding great was the fruite of his preaching,for that euerie day ſome heretick or other was conuerted. Some that bore malice came to atonemẽt, and manie publike ſinners made publike confeſſion, and amended their liues. Our Lord thought good to graunt the grace vnto his holie Saint to do miracles, in reſpect that there were manie hereticks amongſt the Catholikes. S. Peter preached one daie within the cittie of Millan,in the Church of S.Euſtorgius,and hauing ended the ſermon, ſome deuout people brought vnto him a dumb man to haue his benedict. The holie Saint bleſſed him, put his finger in his mouth, touched his tong, and the man ſpoke preſentlie,that had bene domb ten yeares; and all that were preſent wondred, giuing praiſes vnto God.

In the ſame cittie of Millan, this bleſſed Father diſpute once in the middeſt of the high ſtreet, with an hereticall Biſhop, where manie Catholiques and heretikes were preſent together, and for that it was ſommer, the heat of the ſonne anoyed them, where vpon the Biſhop ſaid to the holie Saint thus: Peter, if thou be an holie man as all this people auoucheth: deſire God to ſend a cloud betweene the ſonne and vs that the heat do not moleſt vs. The holie Saint anſwered: I am content to do it, if thou wilt promiſe me to forſake thy errours, and confeſſe and receaue the veritie of our faith.This ouerliberall bargaine and match which S. Peter propoſed, was diſpleaſant vnto the Catholikes preſent, for they thought, if the holie Saint performed not that he had vndertaken, the heretikes ſhould haue had iuſt occaſion to ſcoffe at them,and they doubted it the rather, for that the skie was cleere on all ſides, and not a cloud to be ſeene. On the other ſide the heretikes bad their Biſhop with a loud voice, to confirme all that the fryer deſired, being aſſured as they thought, that he whom they held for their deadlie enemy would be a prooued as a lyer, and ſo they might pretend occaſiõ to perſecute him. Yet the Biſhop (with the obſtinacie vſuall to heretikes)would not bind himſelfe to that match,which the holie Saint perceiuing, and aſwell to deliuer the Catholikes from all doubt, as to confound the heretikes, and in eſpeciall to make the blindnes and ſtubbornes of the falſe Biſhop who was their head to be knowen,made his praier vnto God,& forthwith appeared a cloud, which ſhadowed betweene the ſonne and the people like a Canapie, vntill the diſputation was ended, defending them from the heat that had anoyed them.

Another time diſputing with an heretike, that was full of babling wordes, he prayed vnto God, and made him domb, in ſuch ſort, that for a long time he could not ſpeak a word. In Verona S.Peter healed a child that was at the point of death with giuing vnto her his benediction, and putting his Scapular vpon her. The father of the child requeſted S. Peter to beſtow on him that Scapular, and in ſtead of it, he gaue vnto him a newe one, and once himſelfe being grieuouſlie ſick, and the Phiſitions not knowing the ſicknes,he cauſed the Scapular to be put about him, and forthwith he vomited vp a hearie worme with two

heades, and was presentlie whole. In Millan he cured a man of the palsey, that had fiue yeares together kept his bed, not being able to vse anie of his limmes, whose name was Acerbus. Of the same infirmitie he healed another woman in a castle neere vnto Millan called Caratre, the woman herselfe was called Carasia, and had bene sick of the palsey seuen yeares. In Mantua he healed another woman who was at the point to loose her soule by her obstinacie, in that she would not make her confession: and the prayers of the holie Saint caused her at once to obtaine health both of bodie and soule. For she made a generall confession of all her life, and declared her faultes and misdeedes with such affection & so stronglie, that her speach was heard a good waie out of the house.

In the time of this holie Saint, there were manie heretikes in Lombardie, and Pope Innocent the 4. being desirous to extirpate the cockle which was growne vp among the good corne, and to driue the wolf from among the sheep, created certaine inquisitors out of the order of S. Dominick, and sent them into sundrie partes of that Prouince: and because he vnderstood that in Millan were men of high esteeme (as great lordes and other) who were infected with this venimous doctrine, he thought it necessarie to send thither some person of courage, and one that should be learned aswell as deuout. Hauing had notice of the constancie of S. Peter, and also of his great wisedome and learning, he made him Inquisitor of Millan, and gaue him verie large authoritie and power in the exersise of that office. The holie Father began to put in practise the office committed vnto him, and he vsed great care therein, and sought out the heretikes with all diligence, whom when he had found he punished seuerelie, and would not suffer them to take any rest or repose. When he disputed with anie of them, that were obstinate in thei errour, and they alleadged the holie Scripture (which they vnderstood in a wrong sence) in their defence, he said vnto them: Take you to help you all the whole Bible, and I onlie with the Epistles of S. Paule, will make you vnderstand that your oppinion is false, and confute you vtterlie. Also he told them often, that in proof and confirmation of the veritie of the Catholike faith, if they would repent them of their errours, he was readie to enter into a burning fornace.

This holie and blessed Saint said also: I am assured, that I shall loose my life, for defending the veritie of the Catholike faith, but I am prepared, let death come when God shall please, for greater shall the fauour bee which I shall receaue of our Lord in letting me to die, then the seruice which I am to do vnto his maiestie, in loosing my life for his sake. He said manie times vnto his brethren, that he should die by the handes of the heretikes, and that he should be buried in Millan: and it is euident that he knew it by the spirit of prophecie. When the time of his Martyrdome drewe neere, he exersised his office with more diligence, for he sought out the heretickes, & molested them by all meanes possible. They seing them selues to haue such a seuere aduersarie, began to treat and deuise how to murther him. The holie Saint knewe the accordes made against him, as he declared publiklie in a sermon at Millan on Palme-sondaie, fourtene daies before his glorious Martyrdome, in these wordes. I know very well that the heretickes haue determined to murther me, and haue laid downe the monie to them, whom they haue hyred to that effect, but let them doe it when they

please,

pleaſe, for I think I ſhalbe vnto them a greater enemie after I am dead, then I am now being aliue.

The good Father was Prior of the Monaſterie of Como, and departed from Millan, meaning to returne the ſatterdaie before the octaues of Eaſter, on the ſeauenth daie of Aprill, in the yeare of our Lord, 1252. and being on the midway, an heretike (a cruell and ſacrilegious fellowe vnto whom the heretikes had promiſed a ſomme of monie) aſſaulted him on a ſodaine with a naked ſword, and gaue him manie woundes vpon his head, and yet the holie Saint ſhewed not anie ſigne of feare, nor offer to runne awaie. The bleſſed Martyr had a frier with him, who began to cry aloud, and to call vnto heauen and earth for ayde. The curſed murtherer drew neere vnto him, and gaue him ſome mortal woundes. In this while S. Peter the Martyr was falne vnto the earth, but he was not yet dead, he had begon to ſaie the Credo and proceeded therein (other authors ſaie that dipping his finger in his owne blood he wrote vpon a ſtone, or as other ſaie vpon his Scapular, *Credo in Deum*, which is the beginning of the articles of our beliefe, which he confeſſed, and forthwith dyed) wherefore the cruell heretike turned toward him, and ſeing him yet aliue, fell on him and wounded him againe vntill he ended his life. The glorious Martyr ſaying the wordes, which Chriſt ſpoke when he yealded vp his breath on the Croſſe. *Lord into thy handes I commend my ſpirit.* All theſe thinges were confeſſed by him that murthered him, for he repenting, took the habite of S. Dominick, and did great penance.

Aſſoone as in Millan they vnderſtood the death of this glorious and newe made Martyr, which was on the ſame daie, his bodie was carried into the cittie with pomp, and the multitude of people which accompanied it, was ſo great, that on that daie they could not bring it vnto his Monaſterie, ſo that his brethren laid him in the Church of S. Simplicianus, where a woman was healed of an incurable fiſtula (as the phiſitions eſteemed it) onlie by touching the bodie of the glorious Martyr.

Notice being giuen vnto Pope Innocent hereof, and he hauing had ſufficient information of the life and Martyrdome of S. Peter, thought it iuſt to do him the honour which he deſerued, to wit; to put him in the Catologue of holy Martyrs, which he did on the daie of the Annunciation of the bleſſed Virgin, there being not yet one whole yeare paſſed after his death. This canonization of S. Peter was ſolemnized in Perugia, where at that time the Pope and Cardinalls were, and it was ordeined, that thourough all the orders of the friers preachers in the Archbiſhoprick of Millan, and in euerie other place of Chriſtendome, where euerie man pleaſed, his feaſt ſhould be ſolemniſed as of a holie Saint, but not on the daie that he dyed, which was the 7. of Aprill (for that ordinarilie that daie fell within the holie week, or within the Octaues of Eaſter) but on the 29. daie of the ſame moneth of Aprill. The bodie of the holie Saint was taken vp from where it had bene enterred, and was laid decentlie in an high and eminent place, and when it was taken vp and opened, it was found entire and whole, without anie euell ſauour or ſmell, as if it had bene buryed but the ſame daie.

MAIE.

The life of S. Philippe Apoſtle. May. 1.

THere was a great diſputation amongſt the auncient Philoſophers, in what conſiſted a mans Beatitude, or chief happines. Some conſidering the maieſtie of a King in that he commaundeth, and is obayed, ſaid: that a king may be called happie. But conſidering withall, that ſome times an enemy riſeth, and maketh warre againſt him, and depriueth him of his eſtate, yea, and of his life alſo, they alter their ſpeach and ſay: he is not happie, but ſome other is. Fixing their eyes on the rich, which poſſeſſe the world, doe what they pleaſe, and are eſteemed, and much regarded, they ſay the rich be happie. But then viewing the aduerſities, and loſſes which happen, the trauailes and feares in the attayning, augmenting, and conſeruation of riches, & how by a miſchaunce they are eaſely loſt, they chaunge their mind and ſay: rich men are not happie. Who ſhall then be happie ſaie they to them ſelues? The valiant, and ſtrong man may perhappes be called happie? No ſurely, for euery little infirmity or fitte of ſickenes, daunteth his valour, and maketh his body feeble and weake.

Perchaunce then a beautifull man, of a comely countenance, and feature, and of a good collour ſhall be happie; or a woman faire and gratious, may be happie? no truly; for one fitte of a feauer will depriue them of all thoſe thinges, who then ſhall be happie? perchaunce the Philoſopher, that wandreth aboue on the mountaines, and looketh on the worke-manſhippe and motions of the heauens, to knowe the ſecrets of nature? noe, none of theſe thinges make a man happie, for the appetite, and the deſire of man cannot be ſatiated therwith, but it maketh him ſtill deſirous to know more, whom then ſhall we find to diſcouer this ſecret, and to geue vs certaine relation, in what thing conſiſteth the true beatitude.

Let vs ſee if S. Philippe can geue vs certaine demonſtration therof. He talking with Ieſus Chriſt, and hauing heard him ſay much of this beatitude, ſaid to him: Lord, ſhew vs the Father for that ſufficeth vs, graunt vs that we may ſee God face to face, for that in ſeeing him we ſhall be happie: for if we ſee him we can not but loue him, and the loue and ſight of God is beatitude it ſelfe, ſeeing that no other but this filleth & ſatiateth the appetite and deſire of man. Iob. 4. v. 8.

We are much bound to this holy Apoſtle, hauing diſcouered vnto vs this ſecret, which men deſired ſo much, and longed to know. And although we ſay he did not intend to declare ſo much, and that he vnderſtood not well what he ſaid, yet we muſt needes ſay, that, his opinion is very true, to wit, that the ſight of God only is ſufficient to make a

man liue contented, to ſatisfie all his deſires, and to make him truly happie: as Ieſus Chriſt him ſelfe talking with his eternall Father, ſaid: This is eternal life, to know thee my Father for true God, and mee Ieſus Chriſt thy Sonne, whome thou ſendeſt into the world. So that eternall life and beatitude, conſiſteth in knowing God, and to know and authors, ſee him. The life of this holy Apoſtle gathered out of the Euangeliſts, and of other graue in this manner.

Iohn. 1. v. 44. SAinct Philippe was borne in Bethſayda, a towne in the Prouince of Galilee, and S. Peter, and S. Andrew were of the ſame place. He was called by Ieſus Chriſt to the Apoſtles hippe, after the calling of S. Peter and S. Andrew. He followed Chriſt by that he heard him ſay to the maiſters of the Law, and had redde in the Prophets of the comming of the Meſſias, he was therefore reſolued and beleeued fully that he was the verie Chriſt. He would not keepe this ſecret to him ſelfe, but hauing a freind called Nathaniel a man of account and iuſt (without any doublenes or deceit) he thought he ſhould do him great wrõg, if he did not impart to him, part of that good himſelfe had found; he looked for him, and finding him ſaid: Brother, good newes, we haue found the Meſſias ſo much expected of this people. I haue ſeene him with theſe eyes, I haue ſpoken vnto him with this tongue: and with theſe my handes I haue touched him.

Oh brother, that you had ſeene what a heauenly man he is, and what grace he hath to ſteale the harts of mẽ; The Prophets haue ſaid many thinges of him, but all too little, in reſpect of that I haue ſeene in him. He remayned in the deſerte a while, and liued there a ſtrange life: but now he is come forth, and as he trauelleth, he calleth and conuerteth the people, and I am one of his diſciples.

Iohn. 1. v. 46. Of what place is he, ſaith Nathanaell; remained he all waies in the deſert, or els is it knowen of what countrie or houſe he is? S. Philippe ſaid: he is of Nazareth & what good can come from Nazareth? ſaid Nathaniel: come with me ſaid S. Philippe, & ſee him. S. Philippe tooke Nathaniel, & went to ſhew him Ieſus Chriſt, whom when Ieſus ſaw a good diſtãce of, he ſaid to them that were with him; behould a true Iſraelite in whõ is no guyle. Nathaniel hearing theſe wordes, ſaid to our Sauiour: Sir, I geue you hartie thankes, but where did you know me? Ieſus anſwered: I know thee very wel, & in ſigne I ſay truth, I ſaw thee vnder the figge tree before thou ſpokeſt with Philippe. This was ſufficient for Nathaniel to make him beleeue that Chriſt was the true Meſſias, ſeeing that he ſaid the truth, and that this thing was more then of a man. By this meanes Nathaniel was aſſured, that the Meſſias was come, and S. Philippe was confirmed more in his good intention, and followed Chriſt all the time of his preaching.

Iohn. 12. v. 20. He was preſent at many of his miracles, and the reporte of Ieſus being diuulged through all the countries adiacẽt, eſpecially by the raiſing againe of Lazarus; certaine Gentiles had a deſire to ſee him alſo. Being come where he was, they mette with S. Philippe, and asked him where Ieſus was, ſaying: they had a deſire to ſee and ſpeake with him. S. Philippe tould it to S. Andrew, and both of them tould it to our Sauiour: who much reioycing thereat, gaue tankes to his eternall Father, for that the Gentiles alſo deſired to heare his doctrine. He requeſted him to glorie his name, that the Gentiles might geue him due honour and glorie. Then came a voice from heauen, which ſaid: I haue glorified it, and

it, and will glorifie it againe. All they who were preſent, heard the voice, and were of ſundry opinions, ſome ſaid: an Angell ſpoke vnto him, other ſaid, that it thundered.

In the banquet that was made in the deſert is alſo mention made of S. Philippe, for our Lord knowing that he was that country man, where they were, asked him, where he ſhould prouide bread ſufficient to feede fiue thouſand men that followed him. S. Philippe anſwered: that a great ſomme of mony would not ſuffice to buy bread for ſo many people. Ieſus did this, that whē he had filled them with fiue barly loaues, and two fiſhes, the miracle might be more apparēt. *Ioh. 6. v. 5.*

S. Philippe alſo was preſent at the laſt ſupper with the other Apoſtles, and was made Prieſt and Biſhoppe, and communicated at the handes of our Sauiour him ſelfe: In the ſermon Chriſt made after his laſt ſupper, S. Philippe made vnto him the demaund aboue ſaid, where he declared that Beatitude conſiſted in the ſight of God. When Chriſt was taken, S. Philippe fledde as the other Apoſtles did. And to ſpeake in one word, alwaies when in the Goſpell mention is made of all the Apoſtles, mention is made of S. Philippe alſo, as being one of them. *Ioh. 14. v. 8.*

He ſaw Ieſus Chriſt raiſed againe when as all the Apoſtles beinge together (except Saint Thomas) he came into the place where they were, the dores being ſhutte. When our Lord aſcended into heauen, when Mathias was elected, when the holy Ghoſt came, S. Philippe was alwaies preſent, S. Phillipe had aſwell as the Apoſtles, the gift to vnderſtand and ſpeake all languages, the gift of wiſdome, and of fortitude, and was cōfirmed in grace, that he might not ſinne mortally afterwards. All this is collected out of the Euangeliſts. The reſt which is ſpoken of him, is confirmed by diuers graue authors, the truth of whoſe relation in reaſon we can not doubt of. *Ioh. 20. v. 14.* *Act 1. v. 13*

They ſay, that when the Apoſtles made the diuiſion of prouinces amongſt them where they ſhould preach, vnto S. Phillipe fell by lotte the countrie of Scithia, where he preached twenty yeares, conuerting ſoules to God, throwing the Idolls to the ground, building Churches, and Altars, ordering Prieſts, and geuing Rules to the people, how they might liue like Chriſtians and be ſaued. Nou the time of his death drawing night, he withdrew him ſelfe to Hyerapolis a cittie of Phrigia, in the prouince of Aſia the leſſe. The Apoſtle doing in this as he did in other citties, conuerted ſoules to God.

Symeon Metaphraſtes ſaith: that in a Temple of that cittie there was a terrible ſerpent, who although it was a naturall liuing creature, yet the diuell entred into him, and held him as bound, and perſwaded the people to adore, and doe ſacrifice to him as if he had bene a God. That was the occaſiō of the death of many, for it was appointed that the ſacrifice done to that beaſt, ſhould be of men, ſuch as were malefactors, or men ſentenced to death, or els that all they of the countrie ſhould caſt lottes, and they on whome the lotte fel, were to be deuoured of the beaſt: and by this meanes the diuel gayned much. S. Philippe ſeeing this thing, came nigh to the beaſt, and began his prayer vnto God, and about him were infinite people to ſee the ſucceſſe of that deede, the end was: the beaſt was killed, and the people were freed.

The Apoſtle after this made an admirable ſermon, in which he gaue them notice of

tice of Ieſus Chriſt, of his life and miracles, and declared vnto them the cauſe why he came into this world, what he did therein, of his death & reſurrection, and to conclude, he exhorted them to the true faith. The people conſidering the great benefitte receaued by the Apoſtle, and ſeeing that he confirmed his wordes with ſo great a miracle (as the killing of that beaſt was, which did ſuch hurt) were for the moſt parte conuerted, and baptiſed. The holy Apoſtle ſtayed there a while, and ſette thinges in order, and ordayned ſome prieſtes. Euerie day the number of the beleeuers increaſed, which the diuel malycing, incited ſome of his miniſters to diſpatch the Apoſtle. So they tooke and impriſoned, beate, and wounded him, and not reſting ſo, they ſett vpp a croſſe, whereupon they crucified him.

They which had committed this crueltie were round about him, and ſcoffed at him, reioycing to ſee him ſuffer, and awayting his death; when behould on a ſodaine, the earth began to trẽble, & opening wide in many places, ſwalloued vp houſes, buildinges, and the inhabitantes altogether, which had put S. Philippe on the croſſe. The vulgar people, and they which were Chriſtians retired themſelues to the place where the Apoſtle was, iudging it to be the chaſtiſment of God, for the iniquitie againſt the Saint. They all deſired him to pray vnto God for them, and withall prepared to take him from the croſſe. The Apoſtle prayed vnto God for himſelfe, and for thẽ, for the earth-quake ceaſed, and he was heard for himſelfe, for before they tooke him from the croſſe he rendred his ſoule to his Creator, and his bleſſed body was taken downe, and buried with great honour. In proceſſe of time it was tranſlated to Rome.

The Church celebrateth the feaſt of S. Philippe, on the day of his martyrdome, which was on the firſt of May, in the time of Claudius the Emperour, in the yeare of our Lord (after Onuphrius) 53. Euſebius ſaith, 54. or there aboutes. Of S. Philippe, writeth Iſidorus in his booke of the Fathers of the old and new Teſtament cap. 75. S. Ierome in his booke *de viris illuſtribus.* cap. 6. Euſebius in the 3. booke of his Eccleſiaſtical hiſtorie cap. 30. & 31. Dorotheus Biſhoppe of Tirus, Simeon Metaphraſtes, Vſuardus, Venerable Bede, and others.

The life of S. Iames the iuſt, and Apoſtle. *May.* 1.

SAlomon ſaith in the booke of wiſdome, that our Lord guideth the iuſt man by the right way, and sheweth him his glorie. The holy man in this place ſpeaketh of the Patriarch Iacob, who flying from the fury of Eſau his brother, went into Meſopotamia. God guiding him by the right way, and shewing him his glorie,

Gen. 28. v. 12. *as he did when he ſaw the ladder which reached to heauen, and at the toppe thereof God leaned, and the Angells went vppe and downe by the ſame. This ſame ſentence ſerueth well to the purpoſe of Saint Iames the leſſe, called the Iuſt, the Apoſtle of Ieſus Chriſt. The wiſe man ſaith: God leadeth the iuſt man by the right way. The name of Iuſt fitteth S. Iames, for as when we heare the prince of the Apoſtles named, we vnderſtand S. Peter, when we heare them name the Apoſtle whome Ieſus loued, we vnderſtand S. Iohn, ſo if we ſay the Iuſt, we meane S. Iames the leſſe, which is his ſurname. God guided him by the right way, for that he neuer committed any hainous ſinne in all his life,*

life, but only when he fledde out of the garden with the other Apoſtles, and abandonned our Lord.

Some authors ſay: that he was ſanctified in his mothers wombe, as S. Iohn Baptiſt and Ieremias were. The truth is, he was a very holy man all his life, and although that ſome times it may be ſaid, that he declined from the way of heauen, yet was it ſo little, that it may be ſaid the right way. The shewing of God his glorie vnto the iuſt, likewiſe agreeth to S. Iames, for as shall be ſaid in his life, being brought to the toppe of this pynacle of the Temple, that he might giue his opinion of Ieſus Chriſt whether he should be taken for the Meſsias, or no: it came to paſſe by his answere, that they threw him headlong from that place vnto the ground. So that as Iacob ſaw the ladder, at the toppe whereof was God, and the Angells went vppe and downe by it, ſo S. Iames ſaw the Angels diſcend to beare him in their handes, that he should not dye by that falle, albeit his aduerſaries ſlew him him preſently after. The Angels alſo returned vppe to preſent his ſoule to God, who, was aboue, and ſtayed to ſee his champion fight. The life of this holy Apoſtle, is collected out of the writinges of the Euangeliſtes, & other authors.

Luc. 7. v. 16. Ieremi. 1. v. 5.

Gen. 18. v. 12.

SAint Iames the Apoſtle was ſonne of Alpheus and Marie Cleophas, ſiſter vnto the mother of our Lord, as S. Iohn and S. Marke ſay, and brother of Symon and Iudas Thaddeus. Some greeke authors ſay, that he was the ſonne of Ioſeph ſpouſe of the Virgin Marie (which they doe) for that the goſpell calleth him the brother of our Lord: this opinion is vntrew, and yee may ſee that the goſpell denyeth it plainly, in which is a manner of ſpeeche, as calling S. Peter Simon of Iohn, we muſt vnderſtand the ſonne of Iohn, and calling S. Iames the greater, Zebedee, you muſt vnderſtand the ſonne of Zebedee: ſo calling this S. Iames the leſſe Alphei, you are geuen to vnderſtand the ſonne of Alpheus, and not of Ioſeph.

Iob. 19. v. 29. Marc. 15. v. 40.

For it agreeth not, that Ioſeph ſhould haue to wife Marie Cleophas mother of Iames (of whom we ſpeake) for that ſhe being the ſiſter of the Virgin Marie ſpouſe of Ioſeph (as I haue ſaid, and as S. Marke and S. Iohn ſay) and being yet aliue, and when ſhe liued hauing had this Iames her ſonne, all which is apparant, by the wordes of the goſpell, it muſt be that if ſhe had beene wife to Ioſeph, that then he had diſmiſſed her before he eſpouſed the bleſſed Virgin, which he ought not to ſay, for that the holy Ghoſt calleth him a iuſt man, but to put his wife away among the Hebrewes was by permiſſion onely to auoide a greater euill, and not as a thing lawfull; or els we muſt ſay that he eſpouſed both the ſiſters at one time. Which we may not affirme, it being a thing forbidden by the Lawe, as it is written in Leuiticus 3. onely vnto the Patriarch Iacob it was permitted to marrie two ſiſters, and both aliue at one time. So that Iames was not ſonne of Ioſeph who was a virgin as was fitt he ſhould be, that ſhould be the ſpouſe of the moſt pure Virgin Marie, if the goſpell call Iames the brother of Ieſus, vnderſtand that after the manner of the Hebrew phraſe, who called their next kinſfolke brethren, as Abraham called Lot brother, who was in deed his Nephewe.

Euſebius Cefarienſis recounteth, that Egeſippus an author nere vnto the time of the Apoſtles, ſaith of S. Iames, that he was ſanctified in his mothers wombe, that in all his life he neuer drunke wine nor ſtrong drinke, nor eate any fleſh,

nor euer cutte his haire, nor was washed nor anointed with oyntmentes, as they vsed to doe at that time, to cheere or recreate their bodies, he was clothed with lynnen and not with wollen, he vsed to goe often to the Themple to pray, and that alwaies on his knees, in so much that they were as hard as the knees of Camells, his life was so holy & exemplar, that it was lawful for him to enter into the Sancta Sanctorum, and he was called the iust of euery one that knew him. This is not read in the bookes of Egesippus that we now haue, but it may be Eusebius read it in some of his workes that are lost, and not now extant.

The Euangelists make no particular mention of any thing S. Iames said or did, but it is certaine that our Sauiour called him, and made him an Apostle, one of the twelue, and for one he is named by the Euangelists. He was present at those thinges, wherat the twelue Apostles were, as at the Sermon that Iesus made on the mount, at the feast in the desert, when Lazarus was raised from death, at the going into Ierusalem on Palme sundaie, when the feete of the disciples were washed, the euening of the Supper he communicated with the other Apostles, and was made Priest among the other, and lastly, he abandonned his maister in the garden, and fledde away.

S. Paule maketh mention of him writing to the Corinthians, talking of the resurrection of our Sauiour Iesus Christ, where he saith: he appeared to certeine particular persons, among whom he nameth. S. Iames. This is the cause that a thinge is reported, which seemeth to be a fable, and they assigne S. Ierome to be author threof. In deed S. Ierome saith it, but in such sorte as he recounteth other thinges, reporting other mens wordes, but him selfe nether affirming nor denying it. Their saying is: that S. Iames hauing seene Iesus dead on the crosse, made a vowe not to eate any thinge vntill he sawe him raysed to life againe, which vowe he obserued, vntill that on the day of the Resurrection, Christ appeared vnto him particularly, and bad him eate for his vowe was fulfilled: I doe not deny nor affirme it, but recount it only in like manner as S. Ierome recounteth it.

S. Paule also writing to the Gallathians maketh mention of S. Iames, saying: that he went vppe to Ierusalem the third yeare after his conuersion, and that he sawe S. Peter S. Iohn, and S. Iames. In the same Epistle he sayeth, that in the fourteenth yeare he retorned thither, and there found the same men with whome he talked of the affaires of his preaching, and agreed with them that Barnabas and he should preach to the Gentiles, and the other to the Hebrewes.

S. Luke in the Actes of the Apostles maketh mention of S. Iames writing of a Councell the Apostles celebrated, for deciding of a certaine difficultie which none of them would determine in particular, which was this: whether they which newly receaued the faith, and were baptized, ought to be circumcised or not. The matter was proposed in the Councell, and S. Peter as head said first his opinion, to witte: That he thought they should not impose that loade on them that were newly conuerted, for then the law of Iesus Christ would be as heauy and burdenous as the law of Moyses.

Then S. Iames stood vppe and spoke his opinion, which was: to commaund the Gentills which were conuerted, that they should not eate those meates which scandalized the Iewes, which were conuerted from Iudaisme, as the flesh of beasts

Act. 15. 7. 3.

of beasts offered in sacrifice to the Idolls, that they should be honest auoiding all carnalitie, as fornication, and adultery, and that they should not eate the flesh with the bloud, which some interpreted and expounded, that they should not be Manquellours. Concerning Circumcision they should not obserue it; since it was to no vse, Baptisme being come in place thereof. This was the opinion of S. Iames (who was a man of great authoritie) and all confirmed it, so that by the decree of the councell it was declared, that Circumcision was not necessary, and the beleeuers were exhorted to flie from the forenamed sinnes, vnto which the Gentiles seemed to be inclined.

Egesippus, Clemens Alexandrinus, Eusebius Cesarienſis, S. Ierome, Pope Anacletus and other authors say: that after the comming of the holy Ghost, the other Apostles elected S. Iames bishoppe of Ierusalem, and it is a great signe it was so, for that euery time that S. Paule went to Ierusalem he found Saint Iames there. S. Iames hauing enioyed the Sea of Ierusalem thirtie one yeares, and all that time gouerning it to the great profite of soules, and conuerting many by his preaching, and good aduises, the Pasche of the Iewes being at hand (at which time many people came to visite the Temple from al partes) the principal Priestes deuised a way how the faith of Christ should not be augmented, for that they vnderstood (to their great griefe) it was now diuulged in euerie countrie. They went to S. Iames, and said to him: we account and esteeme thee for the most iust man in the world, we know that thou art the most zealous of the Law of Moyses, since thou doest frequent the Themple so often, and hast authoritie to enter into the Sancta Sanctorũ: therfore we requeſt thee to haue care of a law so auncient geuen by God, and confirmed by so manie miracles, doe not consent that it be abrogated by an other new law, geuen by a man that was crucified. To conclude, they laid the honour of God, and of his Temple in his handes. They thought to haue had him publish it on the day of Pasche among the strangers, he being esteemed the most iust man then liuing. Of such a man they had a desire to know what he thought of Iesus Christ, and whether he were the true Messias or no, for that euery one would beleeue what he determined, this they said hoping that he would speake against Iesus, and in the fauour of the lawe of Moyses: so the S. receaued the charge enioyned him, & promised to doe as was fitting.

The day of their Pasche being come, the Apostle came vnto the Temple, and forthwith, infinite people were assembled. The Scribes and Priestes began to cõmend and praise him, and to say much good of him, therewith to drawe him to their wil, then ledde they him vpon the pynacle of the Temple, that euery one might see and heare him, and propounded him the question which he should determine; S. Iames answered them with a loud voice: why doe you aske me of the Sonne of man Iesus Christ? know that he sitteth on the right hand of God the Father, and shall come to iudge the quicke and the dead. The Apostle could proceed no further with his speech, because of the murmuring of the people. The beleeuers praised God, and were confirmed in the faith, and the Priestes raged like Lyons and said: they had not done well to chose one for Iudge and vmpire for their part, which did condemne them.

As it happeneth to a man that goeth to lawe in a false quarell, that will ouercome with wordes, when he can not otherwise, so they began with a loud voice

to say, the iust man hath erred. And not content herewith, they in troupes got vp to the pinacle of the Temple, and for that they would punishe the Apostle to terrifie others, threw him downe head-long from that high place vnto the ground, yet he died not of that fall, although he was sore hurt and bruised. Then they that had throwne him downe, descended with speede to the ground, and seeing he was not yet dead, tooke vppe stones and threw them at the holy Saint, who by the best meanes he could got on his knees, and prayed vnto God, to pardon them that killed him.

One Recabine a Priest, heard the prayer of the holy Saint, who said aloude: brethren, the iust man praieth for them that kil him, it were well done not to persecute him; It is not wel that a man so worthy of life should die. These hellish people would not harken to the Priest, but one of them gaue him such a blowe on his head with a clubbe, that he strooke out his braines: and in this maner the holy Saint rendred his soule to his Creator. His body was buried neare vnto the place where he was killed, and remayned there a short time, but afterwards it was translated to Rome, and buried with the body of S. Philippe. This holy Apostle wrote an Epistle replenished with godly doctrine, in which he showeth howmuch he was adorned with virtues, since he reasoneth of thē so well, and requesteth euery one to loue them. The like did his brother Thaddeus, otherwise called Iude, in an Epistle which he also wrote, in which is seene the great desire he had of the saluation of soules.

Simeon Metaphrastes also noteth, that in the title of the said Epistle he saith: Iude seruant of Iesus Christ, brother of Iames, to the beloued of the Father eternall. &c. Metaphrastes saith; proud men and vaine-glorious of the world, are not so esteemed to be entitled Monarches, Emperours, and Kinges, as Iude is esteemed for being brother to Iames. How great then shall the glorie of the same Iames be, since the Euangelist calleth him the brother of Iesus Christ; And although others were as nere of kinne vnto Christ, yet had they not this title: for that he was so holy and iust, and was so like in fauour to Iesus Ch. he made him to haue that honorable title of his brother. He then that had such a brother take vs into his protection, and not chastise vs as a rigorous Iudge, but as a pittifull father, and make vs worthy of his grace. Amen. The Church celebrateth the feast of this Apostle ioyntly with S. Philippe, whose Martyrdome was on the first of May, in the yeare of our Lord God (after the opinion of Onuphrius) sixtie three, in the time of Nero the Emperour.

Diuers authors haue said sundrie thinges of S. Iames the lesse, some say he was not Bishoppe of Ierusalem, and that he dyed not in that manner as is before written. Others auouch that he was crucified in Ostracina, and of this opinion is Nicephorus Callistus. Others say that he was not the same whom the Euangelistes call iuste, so that they make three Iameses, one the greater, sonne of Zebedee, the other the lesse, sonne of Alphee, and the other the Iust, which was disciple of Iesus Christ, and Bishoppe of Ierusalem. But at the end, they all say of him that which we haue said of S. Iames the lesse, and notwithstanding the reason, authoritie, and coniecture, of this or that author, whom euery one alledgeth for their opinion, I continew and doe hould for certaine that which I haue said before.

Although

Although many authors alledged as Egiſippus, Clemens Alexandrinus, Euſebius Ceſarienſis, and Saint Ierome, had not bene of this opinion, the authoritie of Pope Anacletus were ynough to prooue it, for that he was Pope. And although his ſpeech herein is not decreed as a matter of faith, but ſaith it writting as a perticular perſon; yet his wordes be of great authoritie. Moreouer, he was neere to the Apoſtles time, whereby he might better know the truth of this matter, ſo that there remayneth no doubt hereof, as alſo for that the Romaine Breuiarie is of the opinion as I haue written.

The head of this holie Apoſtle is at S. Iames in Galitia in Spaine, the which is cartied in proceſſion on the feſtiual daies of the yeare. There is alſo ſome likelihood, that the tranſlation of S. Iames, which is celebrated in Spaine on the 30. day of December, is the day the head was brough thither, for that the proprietie of the office of this ſolemnitie in the Breuiarie of S. Idſidorus, ſpeaketh alwaies of S. Iames the leſſe, and the tranſlation of S. Iames the great, was on the 25. day of Iuly, to wit, the ſame day that his feoſt is celebrated.

The life of S. Athanaſius Biſhoppe and Confeſſor. May. 2.

KIng Saul enuying Dauid ſeeing him to be ſo valiant, fauored of God, and beloued of men, began to perſecute him in ſuch ſorte, that he neuer ceaſed but was his deadly enemy al the dayes of his life. The ſame we may ſay of an other, as vnthankefull againſt God as Saul was, and this was Arius the curſed Apoſtata, who opened his ſacrilegious mouth againſt Chriſt, denying that he was begotten from all eternitie, and by conſequence he denyed that he was God. And ſeeing that S. Athanaſius like an other Dauid combated for the defence of the honor of God, and therfore being of him much fauored, and beloued of all the faithfull, the curſed caytiue enuyed him, and began to perſecute him, and ſo he began, that he neuer had end, but was vnto him a deadly enemie as long as he liued. The life of this good and holy Doctor, I haue gathered out of Gregorius Nazianzenus, and out of Theodoretus, Ruffinus, Caſſiodorus, Sozomenus, Metaphraſtes, and out of Nicephorus Calliſtus, in this manner.

SAint Athanaſius was of Alexandria in Egipt, and was borne of a noble and vertuous father. His ſonne only ſurpaſſed him in vertue, and increaſed his renoune and creditte, for euery one that knew the father and mother of S. Athanaſius ſaid; that from ſuch a tree could not ſpring, but a fruite like vnto S. Athanaſius. It happened when he was yet a child, the feaſt of S. Peter (who had bene Biſhoppe of that cittie, and martyred in the time of the Emperour Diocletianus) was celebrated in Alexandria, and great triumphes were made. The Biſhoppe of the cittie at that time was called Alexander, who made a feaſt for his Prieſtes in a dyning chamber of his houſe, that looked toward the Sea. When they were at the table, they ſaw out of a windowe many children playing on the Sea ſhore, and their ſport was ſuch, that the Biſhoppe and all the reſt forbore their meate, to looke vpon them.

Theſe children had ſeene Biſhoppes conſecrate in the Cathedrall Church of that cittie, and after the conſecration, to baptiſe the Cathecumens. And becauſe childrē ordinarily ſeeke to counterfaite all that they ſee, they made a Biſhop-

pe in sporte amõg them, which was S. Athanasius: they all stood about him and laid their handes on his head, and did vnto him the other ceremonies, which they had seene done before by Bishoppes. This being done, S. Athanasius and the other children went vnto the Sea shore, and he tooke of the water, with the which he baptised them all, comming vnder his hand, saying the same wordes which are said when any are baptised.

The Bishoppe Alexander did wonder to see it, wherefore he commaunded his seruants to bring to him all these children, when they came to him he bade them tel him, what sport was that they vsed. They as boies vse to doe began to denie, but when the Bishoppe threatened to whipp them, they confessed, and told the sport they had made. Then he asked S. Athanasius what was his intẽtion when he Baptised them, and he answered: that he was desirous to doe that which the Bishopps doe, when they Baptise. The Bishoppe hearing this, iudged that it was true Baptisme, & ordained the other ceremonies to be supplied, which are vsed and accustomed in that Sacramẽt, and tooke them all for Christians. He caused the father of S. Athanasius to be called and exhorted him to send his sonne to schoole, and when he came to riper yeares to bring him vnto him, for he would haue him about and neere to himselfe. The Bishoppe vpon that which he sawe, diuined what a man he was likely to be.

S. Athanasius was sent by his father to schoole, and when he was of good yeares, he brought him to the Bishoppe Alexander, who was now very old. He examined the young man, and seing that he was not deceiued in his Iudgemẽt, he affected him much, for that he had profited in humanity, and also in diuinity, so that none in Alexandria of his age attayned to the like, and none of his auntients surpassed him in any science. Though he was thus addicted vnto the study of learning, yet forgot he not to exercise him selfe in vertuous and holy exercises, yea you could not perceaue, whether his learning surpassed his vertue, or his vertue exceeded his learning. Bishoppe Alexander made him Priest, and Archedeacon, being assured that he should be his successor in his Bishoprike, as he was indeede.

At that time there was a wicked Preist, in Alexandria called Arius, who being ambitious, and desiring to be renouned and famous in the world, (as heretiques vse to doe) fell into a peruerse and wicked error, and denyed the equallitie of the persons of the most B. Trinitie, and said: the Father had bene before the Sonne. In confirmation of this his blasphemy, he brought certaine wordes of scripture falsely vnderstood. The deuil holpe him so much (by the permission of God) that like an other Lucifer, he drew downe the third part of the starres, to wit: innumerable people of all estates and conditions, who confirmed that which he had said.

The Catholique Church at that time was at some rest from persecution of Tyrants, by meanes of the good Emperour Constantinus magnus, but the heresie of Arius afflicted it so, and raised such tumults in the same, that Pope Siluester, and the Emperour iointly, trauelled to extinguish it. They caused a Councel to be assembled in the cittie of Nice in the prouince of Bythinia, of 318. Bishops, and amongst them the Bishop of Alexãdria was one. He brought with him S. Athanasius, who by his eloquent speeche, and profound learning, stood in good

in good stead. Against Arius and his followers, arguing and disputing with thē, and continually conuincing them; In such sort, that S. Athanasius was knowen and beloued of all good men, and feared of the euill, and was called the stout defēder of the faith. At the end of the Councell it was determined and decreed, the Sonne to be consubstantiall with the Father, and the opinion of Arius was declared, and condemned for Heresie. He was also denounced an heretique, and was banished with others, that would not be reduced to the truth, and to confirme that which the Councel had determined. Fiue moneths after, Alexander B. of Alexandria seing himselfe neare vnto death, procured that S. Athanasius should be elected in his place, which he refused, considering the heauie weight which he tooke vppon his shoulders, and the difficulties and perilles into which he should enter, yet at the end he accepted the election. Alexander being dead, he was consecrated, and gouerned his Church maruelously, both for life and for example.

As the wicked be fauored by many when any disgrace happeneth vnto thē, so Arius had many that fauoured him; for they caused the Emperour Constantinus to be certified thereof (who had approoued that which had bene defined, and determined in the Counsell) yet he who by nature was pittifull, did reuoke him from banishment. So Arius returned vnto Alexandria, not amended, but rather more obstinate then before, though he proceeded in his heresies by deceipt, and warie dealing and said the same he said before, but vsing other wordes. Also some Bishops who were of the part of Arius, obteyned letters of Constantinus, directed vnto S. Athanasius, in which he comaunded him to vse Arius louingly, and not to prohibite him to enter the Church, and to cōmunicate with the faithfull, and threatned him if he did otherwise. It was apparant that Constantinus did this, to the end the Catholique Church might continew in peace, but he was much deceaued, for by this meanes the fyer was more kindled, and greater discord was raised then before. Arius contended alwayes with S. Athanasius, who knowing wel his deceipts, wrote vnto the Emperour, and told him plainly, that Arius was not conuerted, but more peruerted, and that now he spake the same wordes in obscure termes, but signifying the same thing which he had already plainly, and clearely vttered before. When the Emperour heard that, he adressed other letters which said: that if it were so, Arius should be driuen from Alexandria.

The followers of Arius which were certified of euery thing, sawe expresly, that as lōg as S. Athanasius remayned in Alexandria, Arius and they could preuaile but litle, wherefore they tooke counsel together, and resolued to bring him into some euil conceite with the Emperour, accusing him of many thinges which were impossible to proue. Among others which they charged him withall, this was one: They showed vnto the Emperour a box, in the which was a mans arme, and they said; it was the arme of Arsenius, whom Athanasius had murdered, to make vse thereof in art magique, for said they: he is a coniurer and a Negromancer. Constantinus thought they would not haue slaundered S. Athanasius with such a horrible thing as that was, without some foundation, wherfore for the better laying of the matter open, he caused a Councell to be congregated in the cittie of Tyre, and gaue in charge to Archelaus his

Counsellour to goe for Athanasius, and to bring him vnto the Councell that he might make his defence against those slanders. He gaue him also in charge to defend him from his enemies, if perhaps the accusations were false and vntrue.

The Councell was assembled, and S. Athanasius appearing, his aduersaries appeared also. First, they accused him (as of a thing newly done) that he being lodged in that cittie in a womans house, had forced her to sinne with him, and had scandalized all that were there at that time, to heare the lamentations the woman made. This wicked woman they hired also, to make this false cõplaint before the Councell. The fathers of the Councell hauing heard the accusers and the womã hir selfe, staied to heare what S. Athanasius would saie in his defence. He did no more bur spoke in a Priestes eare that stood by him, who being instructed what to doe, turned his face to the woman as if he had bene S. Athanasius, and said vnto her. Tell me woman did I force thee to sinne; when was I in thy house? Shee that knew not S. Athanasius, but thought it had bene he which spoke, said with a loud voice: Thou hast bene in my house, where I haue attended and made much of thee, but thou wicked man in requitall, hast dishonored and forced me to wickednes, therfore I request iustice at the hand of God, if men doe it not vnto me. Then all the fathers of the Councell perceiued hir malignitie, and vnderstanding the deceipt, they thrust the whman out of dores, and asked if there were any more accusations against S. Athanasius, for that which had bene said, was found to be false and deuised.

Then the boxe with the arme which they said was the arme of Arsenius was taken out, accusing S. Athanasius that he had murdered him, with intention to vse it in Negromancie, and art Magique. This Arsenius was one of the readers in the Church vnto S. Athanasius, who was fled from Alexandria, and gone vnto Constantinople, because he feared that S. Athanasius would chastise him for a certaine offence he had committed (where he heard all that was reported concerning his arme) whether by inspiration of God, or whether because he thought he might recouer againe the fauour of S. Athanasius; being embarked he came vnto Tyre, and in the euening before S. Athanasius should be accused, he wẽt to him secretly, and discouered vnto him the compact which was made against him, according as he had heard in Constantinople. S. Athanasius gaue him many thankes, and willed him to keepe close in his house, til the time came he was to be discouered. When the complaint was rehearsed S. Athanasius was bidden to answere, and he said: I would first demand if there be any here that knoweth Arsenius whom I murdered (as these men accuse mee:) many said they knew him, and so said his accusers also (for they had heard that Arsenius was dead, and thereupon they tooke this occasion to slander him.) Saint Athanasius sẽt one to call Arsenius who came into the middest of the Councel, and S. Athanasius said: Behold Arsenius aliue, this is his right hand, and this is his left arme, this arme which you now show, whose is it, for it is not the arme of Arsenius? His accusers were ashamed and foyled, and all the enemies of S. Athanasius reproched, but this inraged them more then before against him, and they said: he was a Magitian, and that by the meanes of inchauntment, he made that appeare which indeede was not. They would then haue offered him violence, if Archelaus with his souldiers had not defended him.

S. Athanasius

S. Athanasius seeing how thinges went, and marking the countenance and behauiour of the greater part of the Councell (to be inclined rather to doe him iniury, then to respect the iustnes of his cause) he resolued to goe vnto Constantinople, where he made relation vnto the Emperour of all thinges how they passed, and besought him, that if any would accuse him, they should doe it in his presence, and that he would be iudge him selfe, and not to suffer him to be subiected to the censures of such as were his deadly enemies. The Emperour thinking this a iust request, wrote forthwith vnto Tyre, and ordayned that the Councell should be translated vnto Constantinople. When the messengers of the Emperour arriued at Tyre, they found the most part of the fathers of the Councell departed, and none was left but the mortall enemies of S. Athanasius, who fulfilled the commandement of the Emperour, and being come to his presence, they told many thinges of Athanasius, and amongest others they accused him of Treason, in that he had hindred the execution of some of the Emperours ordinances, and commandementes. So that the Emperour beleeuing them more then was fitting, was wroth with S. Athanasius, and banished him into Fraunce. There the holy Saint remayned a good space, being much made of, and furnished of all thinges necessarie for him selfe, and for his family, by Constantinus some vnto the Emperour, who was gouernour of that Prouince. Within few dayes after it happened that the Emperour fel grieuously sicke, and commanded S. Athanasius to returne into his Bishoprike of Alexandria. Though his aduersaries laboured all they could to the contrarie, yet could they not hinder his returne. It is true that it was deferred vnto the death of the Emperour, and Constantinus afterward ledde him in his companie to Alexandria, where he was receaued with great triumph and ioy.

After the death of the Emperour, the landes of the Empire were deuided betwene his three sonnes, the East fel to the lot of Constantinus, who being an Arian, caused a Councel to be assembled in Antioch, notwithstanding, that the Pope withstood, and gaine-said it; by which it is euident, that this was not a Councel but a Conuenticle. Herein S. Athanasius was condemned, and in his place, Eusebius Emissenus was elected Bishopp of Alexandria, but he would not take it vpon him. Then was another chosen called Gregory, who took it, and went to Alexandria to take possession with armed men, which Constantinus assigned vnto him. S. Athanasius was with his Priests and Cleargimen in the Church, whom he perswaded to depart and to leaue him alone in that danger; but they which hitherto had bene obedient vnto him, in this would not obay him, but wil he, nil he, and in a manner by force, they ledde him through certaine secret wayes, and brought him into a safe place, deliuering him frō the fouldriers handes, which were about 5000. and from the rage of the Arian Citesens, which came in their companie. God shewed fauour vnto the good Prelate, and deliuered him out of all their handes, notwithstanding the Emperours commandement, which was: to bring him aliue or dead, and had promised a great reward to him that did it. S. Athanasius went vnto Rome, and by the meanes of Pope Iulius, he returned vnto his Bishoprike againe. When he made his entry into Alexandria, such was the concourse end presse of people, that in a throng by euill fortune, certaine seruantes of Gregorie, who had bene chosen Bishoppe in

ſteed of S. Athanaſius, were thruſt vnto death. His enemies reported that he had murdered them, whereupon they came with new complaintes and accuſations vnto the Emperour, and among other thinges they tould him, that he forbad corne to be carried from Alexandria to Conſtantinople, to the notable damage of all the countrie. They ſaid alſo, that he ſold a great quantitie of graine that Conſtantinus his father had left in Alexandria, for the reliefe of the poore, and that he deteyned the price thereof, and imployed it to his owne vſe. The Emperour tooke ſuch indignation thereat, that he commaunded he ſhould be killed; whereupon, ſome of his officers went to put it in execution. S. Athanaſius was certified hereof, and by means of ſome of his faithfull friends, was hid in an ould dry ciſterne, where he remained ſeauen yeares, and a woman had the charge to prouide him neceſſarie ſuſtenance.

Then departed he from that place, and not holding himſelfe ſecure in the Eaſt (where Conſtantinus ruled, who was an Arrian heretique) he determined to go into the Weaſt where Conſtans raigned, who was the third ſonne of Conſtantinus, (the other brother Conſtantinus being dead alreadie.) The good Conſtans receaued S. Athanaſius verie kindly, and hauing vnderſtood by him all that had beene done, wrote as a good Catholique to Conſtantius his brother, requeſting him, to reſtore Athanaſius vnto his ſeat; and if he would not, he vowed to come and enſtall him by force of armes: for that the honour and ſeruice of God did more oblige and bind him, then the kinred that was betweene them two; and he would rather break the bond of brotherhood, then leaue ſo good a worke vndone, tending to the ſeruice and honour of God. Conſtantius (who knew his brother Conſtans would doe as he ſaid) was afraid, wherefore he wrote vnto S. Athanaſius a courteous letter, and perſwaded him with faire wordes, to returne againe vnto his Biſhoprike. It happened that S. Athanaſius was at that time in Rome, when the letters of Conſtantius were deliuered vnto him: wherupon he ſhowed them to the Pope, and all the Court, and euery one reioyced, aſwell for the good of S. Athanaſius, as alſo for that it was hoped, Conſtantius would not fauour the Arian heretikes any more. The Pope wrote vnto the prieſts of Alexandria, and he comaunded them to receiue and giue reuerence vnto their prelate and lawfull Biſhop.

S. Athanaſius returning into the Eaſt, went to viſit the Emperour Conſtantius, who requeſted him very earneſtly, to permit the Arians (with his good lyking) to haue one Church in Alexandria, and he ſaid he requeſted this of him, to maintaine his eſtate in peace. S. Athanaſius anſwered: he ſhould with a good wil, ſo long, as he would be content to ſuffer the Catholiques to haue a Church in Antioch, for the ſame reſpect, to conſerue peace, for that they were not all Arians in that Cittie; And as great reaſon it was, the Catholiques ſhould haue a Church there, as the Arians to haue one in Alexandria. This ſeemed vnto the Emperour to be verie iuſt, and he was contented ſo to do; wherfore he wrote a letter vnto the heretikes of Antioche, and told them thereof; but the Arrians anſwered: that they had rather not to haue a Church in Alexandria, then that the Catholiques ſhould haue one in Antioch. The Emperour perceiued hereby, the prudence of S. Athanaſius, and he made of him the more account, and ſent him back in peace vnto Alexandria. The firſt thing he did, was; he with an earneſt

neſt zeale, depriued all them that were of the opinion of Arius from their places and dignities, beſtowing them on the Catholiques, and thus he did through out all the Churches of Egipt, which were his Suffraganes, and vnder his iuriſdiction.

In the meane ſeaſon the Emperour Conſtans who was his Protector dyed, and the Emperour Conſtantius was eſtabliſhed Lord of all the Empire. He being in Italy began a freſh to perſecute S. Athanaſius, and all the Catholiques, for he cauſed a Councell to be aſſembled in Millan, that S. Athanaſius might be depoſed and depriued, and all other alſo that conſented not vnto the opinion of Arius. The Councell was aſſembled, but it proceeded not in ſuch ſorte as the Emperour intended, for that ſome Catholique Biſhoppes withſtood the Arians couragiouſly, ſaying: that it was not iuſt that Athanaſius ſhould be depoſed, for that he was the defender of the true faith. The Emperour ſent a meſſenger to call S. Athanaſius, but he fearing the worſt, deferreth his comming. Then Conſtantius ſent to apprehend him, but S. Athanaſius being aſſiſted by God, eſcaped the hands of his aduerſaries. His eſcapes were ſo wonderfull, that many reputed him to be a Negromancer, and thought he fled away by inchantmentes, The Pagans alſo that were in Alexandria, beleeued, the ſame, and reputed him a ſouthſaier, for a certaine chaunce which befell in the Cittie, and was in this manner following.

Aſtorke flew one daie through the Cittie, and cryed out with aloud voice: *Cras, cras*, that is: *to morow, to morow*. Some of the Pagans asked S. Athanaſius, what the meaning thereof was; He anſwered them; *Cras*, is as much to ſay as, *To morow*, and this Stork ſayeth: that to morrow all you Pagans ſhall haue a great misfortune, which came to paſſe as he ſaid, for on the next day the Emperour ſent a precept by which he commaunded, that the Pagans ſhould not haue anie Temples, and that their Idolatry ſhould ceaſe, which was an euill day for them. It is apparant that S. Athanaſius knew this by diuine reuelation, though they iudged it to proceede from vnlawfull meanes. It is an ordinary thing for the malitious, alwaies to take in euill part the actions of thoſe men whom they hate. So the ſame was reported when S. Athanaſius eſcaped from ſo many dangers, from the which God deliuered him for the benefit of his Church, and not becauſe he was either ſouthſayer, or inchaunter. For when he was forced to flie from his aduerſaries that would haue taken him, all the paſſages being beſet to the end he ſhould not eſcape, he retiring him ſelfe into the ſame cittie, made choiſe of the houſe of a very beautifull, but no leſſe vertuous woman, thinking indeed that there his enemies would hardly find him out, as little ſuſpecting his being in ſuch a place. The good woman kept him in her houſe, and attended him, and very charitably prouided him all thinges neceſſary. Moreouer, ſhe prouided him of bookes according to his deſire, ſo in that place he ſpent all his time in writing. They which reade his workes, know the fruit that is gotten by them, al which he for the moſt part compoſed in the houſe of that woman. With truth it may be ſaid, that all that which the greeke Doctours haue written, they take and collect out of the labours and ſtudie of S. Athanaſius, for that is to be ſeene in his bookes as in a pure fountaine, which in other mens writtinges is diuers times confuſedly handled.

Then happened the death of the Emperour Constantius the heretike, and Iulianus had the Empire, who being before a Christian, became after an Apostata, and a renegate Idolater. That night that the death of Constantius was knowen in Alexandria, S. Athanasius, appeared in his Church at Mattins, to the great wonder and ioy of euery one, for that of a long time they had not heard any thing of him. He remayned a few daies quietly in the gouernment of his Church: but Iulianus passing into the Orient, and having in his companie many Magitians, Inchanters and Southsayers, was tould by them, that if he would obtaine his desire (which was to renew and set vp Paganisme, and bring all them againe vnto Idolatrie) he must of necessitie put Athanasius to death; whereupon the peruerse and wicked Emperour sent fort-with to apprehend him, or els to kil him, if they could not easely take him. This being knowen in Alexandria, the Clergie and people went vnto the Church, euery one lamenting and wayling for compassiō, in the sight of their good Pastor and Sheapheard, being very sorrowfull for the great persecutions that were raised against him; but he comforted them, saying: that Iulian was like a cloud in sommer, which seemeth to thearen haile and showers, with thunder and lightening, and the fury thereof passeth away in a short time. The wordes of the good Bishoppe were very true, for within a few dayes after, the death of Iulianus happened. They which came to take or kil S. Athanasius, were alreadie nere vnto him, whereupon he was inforced to take a boate, & to flie to the riuer of Nilus; yet he was not secure, for his enemies pursued him so, that he was not able to get away from them, wherefore he vsed this conceited pollicy; he caused the boate to fetch about, and to returne backward, and eare long he met them that sought him, who asked of him if he had not met Athanasius, he answered them: it was not long since I saw him, and he is not farre from you. With this they hasted forward, and S. Athanasius returned vnto the cittie, and put him selfe in securitie.

After a few dayes Iulianus dyed, and after him succeeded in the Empire Iouinianus, a good and Catholique Prince, who ordayned, that all the Catholique Bishops which obayed the Nicene Councell, should returne vnto their Churches, and that the Arians should be deposed. Iouinianus wrote particularly vnto S. Athanasius, and besought him to geue him instruction in the faith which he ought to follow (for he held him for a wery good Catholique) S. Athanasius answering: bad him obserue al thinges decreed in the Nicene Councel. Then he went to visit him in Antioch, where was euill tongues which informed the Emperour that Athanasius was the cause of all the changes and alterations in the faith, thorough out christen-dome; and that for the same, he had beene deposed from his Sea, by diuers Councells; therefore hi might doe well to send some other Prelate vnto Alexandria, to appease and quiet all dissentions. The Emperour defended S. Athanasius, and in great choller answered: that he took Athanasius for a good Catholique, and that he suspected them that persecuted him; and in deede he punished some of them that spoke against him, which punishment was for an admonition, that none should after speake any euill of S. Athanasius.

Iouinianus raigned but a while (that is to say seuen monethes) and after him succeeded Valentinianus who was a Catholique, but afterwardes he tooke as compa-

companion in the Empire his brother called Valens, who was an Arian. This man began to perſecute S. Athanaſius againe, and ſent ſouldiers vnto Alexandria to take him. The people ſtoode in the defence of their Biſhoppe, whereupon the officers of Valens fained to be quiet, but one night after they ſuddenly entred the Biſhopps houſe but yet found him not (ſuch was the pleaſure of God) for he fearing that which indeede followed after, was gone ſecretly the day before, into the houſe of a Cittizen that was his freind. At this time S. Athanaſius lay ſecretly hidden in a tombe (which was the Sepulchre of his Auncestors) fower monethes, in which time the deputies and attorneis of the cittie went to the Emperour Valentinianus in defence of their Paſtour, and to complaine on Valens, that perſecuted him without cauſe. Valentinianus who was a Catholique, vndertooke the defence of Saint Athanaſius, and wrote vnto Valens that he ſhould not perſecute or diſquiet him any more, nor to geue eare to the ſlaunders of his aduerſaries. This was cauſe, that he was neuer perſecuted more in all the reſt of his life. He being now very old, and hauing beene Biſhopp of Alexandria 46. yeares, and ſuffered theſe perſecutions and afflictions that I haue recounted, and others alſo, which the aboue mentioned authours rehearſe (though I haue pretermited them for that I would not to be to long) it pleaſed God for his notable ſeruice, to take him vnto him by an ordinary death, and ſo he beſtowed on him the reward of his labours. Among his other bookes, he left behind him the creed, commonly called the creed of Athanaſius which beginneth. *Quicunque vult ſaluus eſſe &c.* In which is written very largely (although in few wordes) the miſteries of our faith. There he alſo taught vs what we ought to beleeue, and telleth vs that we muſt doe good workes, to the end that by beleeuing, and doing well, we may obtaine that bleſſednes, where of God of his mercy make vs partakers. Amen. The Catholique Church doth celebrate the feaſt of S. Athanaſius, the day of his death, which was on the ſecond of May, in the yeare of our Lord 371. Valentinianus being Emperour: the Venetians ſay, that they haue the body of S. Athanaſius in the Church of the holy Croſſe in Venice.

The Inuention of the holy Croſſe. *May.* 3.

AMong other thinges the whorthy King Dauid ſpake vnto God, when in ſpirit he found him ſelfe in ſweete and pleaſant conference with him, at one time he ſaid thus I will meditate and conſider all thy workes, and will exerciſe my ſelfe in thy inuentions. *The conſideration of the workes of God, eleuated much the ſpirit of this holy Prophet; While he conſidered the frame of the heauens, of the planets, the ſtarres, their motions, with the other mixt bodies; the plants, the liuing creatures, and Man, which is the end and ſumme, of all Gods workes. Theſe were the meditations of Dauid who exulting in ſpirite ſaid wihtin him ſelfe; What and how many are the thinges that are to be conſidered in God; ſince there be ſo many in his creatures, and ſuch a diſtance and difference betweene him and them? When the prophet ſaid, that his workes and Inuentions were his exerciſes, he would inferre, that he conſidered the workes and Inuentions of God more attentiuely, and with more care, for that it was a matter veri worthy, and expedient to be exerciſed.*

Amongst so many his hidden workes and inuentions all great, and full of admiration; yet two of so many hid appeere, The one, farre more singuler and more eminent then the rest, was: When God came into this world, inuesting or rather veyling, as it were with the base sack cloth of our humanity, the super excelling puritie of his diuine nature, In this one, many may be considered and admired; for in that one worke and inuention is discouered: how the Infinitie, is become Finite, and the Immortall is become Mortall. How he that is adored of the Seraphins in heauen, should lie vpon a little haie in a manger. To see the bread hungrie, the water thirstie, the fier to tremble with cold, and to see him that is the Iewel and Ioie of heauen, to weepe and lament on earth. There was seene also, the most admirable worke and Inuention, how the most blessed Virgin Mary, remaining a virgin, was a mother, and being mother, was both virgin and mother of God. Now this is sufficient for this first Inuention, les vs passe vnto the other, which is: of this present sollemnitie.

THe Inuention was: that on the most solemne daie of Easter, in the which an infinit companie of people, came from diuers parts of the world vnto Ierusalem. About mid-day, was heard a bruit through all the cittie, of a wonderfull and neuer the like heard of Inuention, which should that daie come out of the house of Pilate the President of Iudea: euerie one ranne to see it, the waies were ful of people, and the windowes repleate with beholders, attentiue to see this wonder. Then began the Inuention to appeare, and behould there cometh out of the court many officers, then commeth out the royal standerd, the Crosse I meane; and after that commeth forth Iesus Christ, true God and man, he that created heauen and earth, he whom the Angels adore, and serue in heauen, he at whose name, the deuils doe tremble; he who in the world (although he was disgraced in the habite of a man) had got much credit by the miracles he had done. This same man came on foote, without shooes, all bloudy, his face bruised with the blowes and buffets receaued thereon, the haire of his head all out of order, where vpon he had a crowne of pricking thornes, his beard pulled and halfe torne off, his eyes full of blood, and filthie spittle, on his shoulders he caried a heauie Crosse, whereon him selfe was to dye; the cryers published with a loud voice, that Iesus Christ was led vnto death as a malefactor, and mouer of sedition among the people, a blasphemer, and one that would make him selfe the sonne of God. This is the Inuention for the which Iesus Christ the true God came into the world, a thing so straunge and wonderfull, that Dauid considering it, with great reason cryed out, that he spēt his time in meditating it, and studying thereon, as on a thing neuer more to be seene in the world againe.

This so maruelous decree of God, the Church celebrateth this daie, in which the materiall Crosse was found, after it had bene lost. For the diuell seeing, the great estimation God made of this sanctified wood, whereon his Sonne redeemed mankind, and how all true beleeuers esteemed and honored the same, endeuored to take it quite away from the knowledge of men. And so put in the mindes of some of his ministers to hide it, who made a very deepe pit, & threw therein the Crosse of Christ, and the crosses of the theeues, the nayles, and the title of the Crosse, and then filled the pit vp with earth, (the place where Christs body was buried being nere thereunto) they couered it also with stones and made it like a little hil. And more to couer the deed, the diuell mooued certaine Pagans

gans to ſet vp the Idol of Venus in that place. And S. Iſodore ſaith, that this was done to the end, that if any Chriſtian had notice of the Croſſe, that it was there buryed, or in reſpect of the Sepulcher ſhould goe thither to pray, that he could not do it except he would alſo ſeeme to adore the goddeſſe Venus; and ſo being a Chriſtian to auoide that ſcandall, they thought he would rather refuſe to goe thither, then by his deuotion ſeeme to doe that, which him ſelfe ſo much deteſted.

Many yeares paſſed, and the golden age ſucceded, in which the Catholique Church was at vniuerſall quiet and peace. For in the time of Conſtantine the Emperour, the perſecutions ceaſing which had afflicted the Church heretofore, and becauſe the good Emperour had obtained a great victorie by meanes of the Croſſe (for he had ſeene a Croſſe in the aire with this tittle: *In this ſigne thou ſhalt ouercome*, which afterwards proued true, for he ouer-threwe his enemy Maxentius) by which victorie he became Lord (as it were) of all the world. The good Emperour, not onely remained deuout to the Croſſe, but commanded from thence forth that none ſhould be crucified. Then cauſed he certaine Churches to be built to the honour therof, and placed it in his ſtandard, and wore it vpon his head. The mother of Conſtantinus called Helena being conuerted to the faith, tooke great deuotion to the holy Croſſe. Some ſeeme to ſay that this holy woman was of meane eſtate, founding themſelues vpon the wordes of S. Ambroſe, who ſaith: that ſhe lodged ſtrangers in her houſe. It is moſt ſure, that if this holy Doctour ſaith ſhe kept an Inne, he doth not auert it for certaine, but he ſaith: that report was of her, and that ſome ſaid ſo, yea, he propoundeth to vs many worthie things in her commendations. It is no great wonder if ſome ſay ſo, to diminiſh the authority of Conſtantinus, for that he was a deadly enemy vnto the Iewes and Pagans, who could not wrong him otherwiſe but in this manner, it being an ordinary courſe with ſuch people, when they can not wreake their wills with their handes, they ſeeke to doe it with their tongues.

This which many ſufficient authours doe relate vnto vs ought to be holden for certaine, to wit; that S. Helena was daughter to a noble man of Britanie, & becauſe ſhe was very faire, Conſtantinus father vnto the Emperour tooke her to wife. This holy woman being much deuoted vnto the Croſſe of Chriſt, had a wil to ſeeke it out, and if ſhee found it to honour it in all ſhee could. To effecte which, ſhe thought it was neceſſary for her to goe to Ieruſalem in perſon, and ſo ſhe did; Nicephorus Calliſtus & the authours of the Tripertite hiſtory, ſay: that S. Helena had a reuelation from God whereby ſhe knew the place where the Croſſe was. In the Romaine Breuiary we read; that ſhee knew it by the meanes of a Iew called Iudas, to which opinion I rather aſſent, for that God vſeth not to do miracles in thoſe thinges which may be atteyned by humane meanes, and ſo for that ſhe might find the Croſſe by the meanes of that man who knew where it was, it might be knowe without reuelation. We may alſo ſay (as ſaith Ruffinus) that the Reuelation S. Helena had was, that ſhee ſhould ſeeke the Croſſe, and the finding thereof ſhould be by the meanes of the aforenamed Iew. This Queene commaunded to aſſemble many Iewes in Ieruſalem and to enquire of them where the Croſſe was, for ſhe was informed that they had hidden the ſame, the Iewes did not ſatisfy the Queenes wil in their anſwer, but excuſed it

ſaying:

saying: that they knew not the place where it was: shee being a woman resolute, commanded, that they should either discouer and declare where the Crosse was or ells they should he burned. They being all afraid told her, that Iudas that was one of their companie could certify her & that none ells could, forthwith Iudas was stayed, and the other let go. Then shee endeuored with milde wordes and faire promises to make him tel where the Crosse was, but this not seruing her turne the Queene threatned to put him to death, and put him indeed into a Cisterne, which was dryand without water, geuing him to vnderstand, that he must tel where the Crosse was, or els to dye in that place by famine.

It seemeth that the lesson assigned vs by our holy Mother the Catholique Church vpon this feast would shew, that Iudas knew nothing of it, for that it saith: that he prayed vnto God, beseeching him to shew the place where the Crosse was. It may be that he knew it only by the relation of his forefathers, among whō it had passed frō time to time one to another, in such sort; that he was not sure whether it was so or no: for that it was an 150. yeeres since the Crosse had beene hiddē. Iudas remained certaine daies in the dry Cisterne without meate, & then he determined to tel al that he knew, & requested he might be taken out & so he was. The Queene reioyced exceedingly at this newes, & comanded meate, should be geuen him. He led them to the place where the Crosse was, and bad them dig there. As soone as they began, and after they had digged somewhat deep, the diuell vsed these persuasions to Iudas, and sayd: that he was farre contrarie to the other Iudas, who had by his instigation sold, and betrayed Christ, and this Iudas against his mind discouered the Crosse, by meanes whereof he doubted he should loose many soules which he had gayned. The diuell was not of power to hinder this worke, for digging still at the last they came to find three Crosses. Great was the ioy the Queene, and all the rest receaued when the Crosses were found, but their ioy was a little allayed, for they knew not on which of them Iesus Christ dyed, although the superscription which Pilate put vpon the Crosse was there, yet it was not sufficient to geue them certaintie. So there was present Macarius Bishoppe of Ierusalem, who after that he had prayed a while, caused a sicke woman to be brought being in that state, that by the iudgement of the Phisitions, it was not possible she could escape (if God shewed not a miracle) vpon this woman, they layed first one Crosse, then an other, and she stirred not, then laid they on her the third, and forth-with shee recouered, and, stood on her feete, as healthfull and well as if shee hat not beene sicke. This miracle shewed which was the true Crosse of Iesus Christ.

The Queene laid the most of it in a chest of siluer, and left it in the same place (with great reuerence) yet shee caused them to digge further, and then the Sepulchet of Christ appeared, and nere the same was the statue of Adonis. The deuote Queene tooke the statue from thence, and builded a Church in that place, and left in the same that blessed relique: the other part of the Crosse, shee sent to Rome to Constantinus her sonne, with the superscription and nailes, who placed them in a Church which afterwards was called *Sancta Crux in Ierusalem*: as the title wil testifie yet at this preset, remaining in the Church. Of the nailes it is said: that Constātinus caused one to be put in the helmet which he wore on his head when he fought in any battell, and the other he put in the head-stall of his horse,

ſe, which the Prophet Zachary foretold (though S. Ierome be of opinon, that the ſaying of the Prophet is not to be vnderſtood thereof;) the other nayle in proceſſe of time, came into the handes of the King of Fraunce. It is ſaid alſo, & Gregory Biſhoppe of Towres affirmeth it in expreſſe wordes, that the nailes wherewith Chriſt was crucified were fower, to wit; one for each hand, and one for each foote. If this be ſo, it is likely to be true that generally is reported, that one was throwne into the gulfe of Venice in a pace where many ſhips periſhed and were caſtaway, and that then this perill ceaſed.

The Inuention of the holy Croſſe, is celebrated in the Catholique Church, and a feaſt is made to the ſame Croſſe which was the meanes of our redemption. The feaſt of the ſame holy Queene is likewiſe celebrated, who was carefull to ſeeke it out, and after dyed in bleſſed manner. The afore-named Inuention was the ſame day that the Church celebrateth it, to wit: on the third of May in the yeare of our Lord 326. as Caniſius ſaith. Of this Inuention writeth S. Iſidore in his Miſſall: S. Ambroſe in the funerall oration of Theodoſius. Ruffinus in the 10. booke of his Eccleſiaſticall hiſtory.cap.20. S. Paulinus in the eleuenth Epiſtle vnto Seuerus. Caſſiodorus in the 1. booke of the Tripertite hiſtory cap. 4. Gregory of Towers, Nicephorus Calliſtus in his eight booke cap. 26. and diuers others.

The liues of S. Alexander Pope, Euentius and Theodulus Prieſtes, and Martyres. May 3.

THe ſacred Scripturæ commẽding the good Tobias ſaith of him, that he being the yongeſt of the trible of Nephtalim, did not the worke of a young man, but his workes were the deedes of a man, mature, diſcreet, and prudent, the ſame yee may ſay of Alexander, that holy and good Pope; who was the firſt Pope of that name. And among the Popes which haue beene in the Catholique Church, he was the yongeſt that euer was ſince, as we ſee in his life. For the Tyrant that put him to death, iudged him not paſt thirty yeares old. And though he roſe vnto that dignity ſo young, yet did he not any thing but it was diſcreete, wiſe, and ſuch as became a ſage and prudent man. The life of this Pope (as is thought) was written by the Notaries of Rome in this manner.

SAinct Alexander was borne in Rome, and was ſonne of another Alexander, of the pariſh or Region which is called Caput Tauri, or the Bulls head; and he was elected to be Pope, after the deathe of S. Euariſtus. There was in Rome an Earle called Aurelianus, who being ſent by Trajane to be gouuernor, exerciſed that office in the time of Adrian. This Aurelianus cauſed Pope Alexander to be apprehended, becauſe he vnderſtood he conuerted manie vnto the faith of Ieſus Chriſt, and had baptiſed a great part of the Senate, and among others a Gouernour called Hermes, and all his familie, which were in nomber 1500. who alſo was apprehended with him. As for the Pope he put him in the common priſon, but he had ſome reſpect of Hermes, for that he had borne publike offices in the common welth, and cauſed him to be kept in the houſe of a Tribune called Quirinus.

This

This Quirinus laboured to perſwade Hermes to deny the Chriſtian faith, admiſing him to haue regard to the damages that thereby had happened vnto him, and alwaies to expect greater afflictions ſo longe as he did thus continue. What needeſt thou to ſeeke further (ſaid he) but to ſee that thy ſelfe being lately chief of Rome, art now depriued of thy office, and art impriſoned like a contemptible perſon; to this anſwered Hermes. The gouernment hath not bene taken from me, but I haue exchanged this earthly gouernment for an other. Quirinus replyed: I maruaile much that thou, a man prudent ad diſcreet, wilt thinke there is an other life, ſeeing men doe die and fall to duſt, doeſt not thou conſider, that the very bones which be ſo hard, do rot in time and conſume away? Hermes anſwered: but few yeares ſince I was of the ſame opinion that thou art of, I thought that of a man that is borne, nothing had remained after his death, but a holy man called Alexander hath drawen me out of this error, and deliuered me from that blindnes wherwith I was deceaued. Perhaps (ſaid Quirinus) thou ſpeakeſt of one Alexander, whom I haue in the comon priſon? Of him ſpeake I indeed ſaid Hermes. Then ſaid Quirinus: I iudge thee now more faulty then I did before, ſince thou wilt beleeue and giue credit to a man, that for his peuiſh opinion, ſhalbe conſumed with fire ſhortly. Geue credit to me Hermes, and leaue this vaine ſuperſtition, adore the Idols which thy auncestors and thou thy ſelfe haſt adored, if thou doeſt ſo, all thy goodes, and thy offices ſhalbe reſtored to thee againe, and Aurelianus ſhall make thee more honoured then euer thou waſt before, for ſo he bad me tell thee on his behalfe.

Conſider that it is not beſeeming a man of thy wiſdome, to geue credit vnto this Alexander, who can not deliuer neither thee nor himſelfe out of priſon. Say not ſo (ſaid Hermes) for I and Alexander ſerue ſuch a Lord, that if we deſire him to deliuer vs, it wilbe vnto him very eaſy to do it. I wil ſee (ſaid Quirinus) how true theſe wordes be. Now you be ſperated one from an other, make me to ſee you together this ſame night, and I will beleeue that the God whom you worſhippe is very potent and worthy to be adored. Then ſaid Hermes; when Ieſus Chriſt was on the Croſſe, they that crucified him, bad him to deſcend and come downe and they would beleeue in him, but he would not doe it, becauſe he ſaw their hartes repleate with falſehood and deceipt, ſo that I now ſay vnto thee: if I thought that which thou now ſayeſt, were ſaid out of a true and good mind, I and Alexander would demaund this fauour of Ieſus Chriſt our Sauiour, for the remedie of thy ſoule. Quirinus ſaid: I make this requeſt in all ſincerity of hart, let me ſee this wonder, and you ſhall ſee what I will do. This thing in my conceipt doth ſeeme impoſſible, and therefore I thinke if you can do this, you can doe thinges of more importance. After theſe wordes Quirinus departed, and firſt he doubled the guardes vpon Hermes in his houſe, and alſo vpon Alexander in the priſon where he was. Hermes certified Pope Alexander by one of his men of the match made with Quirinus, who aſſoone as he vnderſtood it, fell to his prayers, and was not riſen from the ſame, when he ſaw by him a child which ſeemed ſome fiue yeares old, with a lighted torch in his hand, who ſaid vnto him, follow me Alexander, and he anſwered him: as God liueth I will not come with thee, except thou do firſt let me heare thee pray in my preſence. The little child kneeled downe, and deuoutly ſaid thee Pater Noſter. Then ſtanding

ding one his feete ho tooke Alexander by the hand, who hauing heard him ſay that holy prayer, perceaued it was an Angell of God, and not an illuſion of the diuell: then he followed him without any let of gates or walles, and the child guided him to the lodging where Hermes was. When the two holy Saincts ſaw each other, they imbraced and wept for ioy, animating one another to ſuffer for Ieſus Chriſt his ſake. Quirinus ſtaied not long to come, and ſeeing the two holy Saincts on their knees, and together at their prayers, and that a brightnes came from their faces, was aſtonied and much amazed. The holy Saincts ſaid, if he would haue any other proofe or tryall for the verity of the Catholique faith, let him ſpeake for they were ready to doe it.

Then ſaid Quirinus: this which you haue done at this time may be done by art-Magique, Hermes anſwered: you haue no reaſon to ſay ſo? becauſe you requeſted this ſame miracle, and beſides you haue your priſons ſhut faſt with new, watches, and yet you ſee vs together, be aſſured, this can not be done but by the will of God, vnto whome it is an eaſie thing, for when he was in te world, and conuerſed with men, he did many of theſe wonders, as healing of the ſicke, giuing ſight to the blind, raiſing the dead to life, and giuing remedy to all kindes of infirmities. And his ſeruantes at this preſent do the ſame by the power of his holy name. When did you euer ſee a dead man raiſed to life by art-Magique? If it will pleaſe you to geue me hearing, I will tell you what happened betweene me and S. Alexander, whom you ſee here preſent; to the end you ſhall not blame me to be to eaſely drawne from the adoration of the Idols, which our forefathers worſhipped, to adore Ieſus Chriſt, which was crucified.

I haue a ſonne (as thou knoweſt) who heretofore was very ſicke, I carried him to the temple of Iupiter, and offered ſacrifice, and for all that he dyed. I had in my houſe a maid ſeruant, who had brought vp this my ſonne; afterward ſhe fell blind, & ſo continued fiue years, ſhe ſaid to me: if as thou carriedſt thy ſonne into the Capitol to Iupiter, thou haddeſt carryed him to S. Peter, that Alexander Chriſts Vicar might haue prayed for him, he ſhould haue liued. But I reproued her, ſaying: if he do not helpe thee that art blind, how ſhall he helpe my ſonne? the maid did not reply, but forthwith departed: It was three a clocke when ſhe went, and at ſix ſhe returned whole and ſound, her eyes being both cleare and beautifull.

Then tooke ſhe the body of my ſonne, which yet was not buried, and ran with it away, I, and many of my ſeruants following her. She came at the laſt to the place where Alexander was, and falling at his feete, ſaid: Lord let my blindnes returne to me againe, ſo that this yong man may be reſtored to life. Alexander anſwered. God doth not take away the graces he hath once giuen, he is ſo mercifull the yong man ſhalbe raiſed to life, and thou ſhalt continew with thy ſight. This being ſaid: he fell to his praier, and before he had ended it, my ſonne was aliue, and whole on his feete without any ſigne in him that he had bene ſicke. I hauing now ſeene this miracle fell at his feete, and deſired him to make me a Chriſtian, which he did. After this I aſſured all my goods vnto my ſonne, I gaue him Tutors and ouerſeers, and appointed with whom he ſhould marry when he came to age, then gaue I liberty to my bondmen, and to euery one of them I gaue one thing or other, and I diſtributed much of my goodes vnto the poore;

poore; ſo that I feare not the confiſcation of my goodes, much leſſe do I feare the loſſe of my life, yea rather I ſhall repute it a ſpeciall fauour, to be accounted in the number of the holy Martyrs of Ieſus Chriſt.

Quirinus hauing heard all this, left his hardnes of hart, and ſaid: Bleſſed be ye of God, ſince you haue gayned my ſoule; I craue one only thing of you; I haue one daughter, which hath an incurable euill in her throat, heale her, and I will beſtow on you all my goodes, and will remaine in your company euen til death if neede be, and I wil confeſſe the faith of Chriſt which you confeſſe. S. Alexander bad him to bring her thither to him, and to beleeue in Chriſt and his daughter ſhould be healed. Where will you haue me to lead her (ſaid Quirinus) to the priſon where thou wert, or hither? bring hir thither ſaid Alexander, for there you ſhall find me. Quirinus would haue left the dore of the roome open, but Alexander badde him locke it. Then appeared againe the child with the torch lighted, and leading him back to the priſon from whence he tooke him before, vaniſhed away. A litle while after came thither Quirinus and his daughter, and ſaw the dores faſt ſhut, and the watch keeping ſentinel; he opened the dore, and found Alexander as he left him, wherefore he fel at his feete, and beſought him to pray vnto God for his ſoule, and that he would not chaſtiſe him as his ſinnes deſerued. My God ſaid Alexander, would not haue any to periſh, yea rather he would haue euery one ſaued, hauing geuen his life for all men on the Croſſe, and prayed for them that crucified him. Then ſaid Quirinus: This is my daughter thy handmaid, pray vnto God to heale her from this noyſome, and greuous infirmity.

The good Pope tooke a peece of the chaine wherewith he was tyed, and bad Quirinus to put it about the necke of his daughter, then he bad him to bring thither all them that were in that priſon for profeſſing the Chriſtian faith: Quirinus went, and fetcht thither two Prieſtes, the one called Euentius, and the other Theodulus: at his returne, his daughter was already cured, and the child with the torche appeared againe, and ſpoke to the Damoſell, and ſaid: Balbinia (for ſo ſhe was called) our Lord Ieſus Chriſt that hath healed thee, deſireth thee to be his ſpouſe. Endeuour to be faithfull to him and conſerue thy virginitie, and thou ſhalt be well rewarded by him. The child hauing ſpoken theſe wordes vaniſhed away. Quirinus ſeeing his daughter healed, was almoſt beſide himſelfe for ioy, and ſaid vnto Alexander; My Lord, departe out of this priſon, leſt God ſend fier from heauen to conſume mee, for hauing holden thee in trouble and miſery ſo long. Alexander bad him bring thither all the priſonners: Quirinus anſwered: fatheri I would fulfill your pleaſure, but what wil you doe with them in your company? you are holy, and they malefactors, theeues, adulterers, manquellers, and repleate with a thouſand other offences, I know not to what end I ſhould call them. Alexander replied: Chriſt deſcended from heauen into the earth for ſinners, and not for the Iuſt, therfore bring them all hither without delay. So Quirinus did as the Pope appointed. When all the priſonners were come before him, he made a Sermon, declaring vnto them, who Ieſus Chriſt was, to what end he came into the world, what he did therein, his goſpell, death, and reſurrection. When Alexander had made an end, all of them ſaid; that they would be Chriſtians. Wherefore he commaunded Euentius,

Euentius, and Theodulus to lay their handes vpon them, and to make them Catechecumens. Then Quirinus and his daughter with al the other priſoners were baptiſed. Thus the priſon became a Church; and Quirinus gaue vnto them all white garments, as the cuſtome of Chriſtians was to be apparelled, when they were baptiſed.

This thing was not kept very ſecret, for Aurelius was informed thereof, and raged againſt Quirinus, commanding him to be brought before him. Aurelius asked him? Quirinus, what is this matter that I heare ſpoken? I loue thee as a ſonne, and thou haſt behaued they ſelfe like an enemy. Tel me art thou alſo deceaued by Alexander? Quirinus anſwered: I can not deny and know thou, that I am a Chriſtian. If thou wilt put me to death, burne me, quarter me, thou mayſt doe it, but for all that I will not ceaſe to confeſſe, that Ieſus Chriſt is the true God. Moreouer I certifie thee, that all they which were in the priſon be made Chriſtians. I gaue them leaue to take their liberty, and ſo I did to Aleander and Hermes, and they would not doe it. The other anſwered: that if they looked to die for their ſinnes, it was better to looke for it and ſuffer it, for the loue of Ieſus Chriſt. Doe now what it pleaſeth thee, for they and I be ready and prepared to die. The indignation Aurelianus tooke hereat, was very greate, and forthwith he cõmanded the thong of Quirinus to be pulled out, ſaying. This ſhalbe the beginning of thy puniſhment, that thou maieſt looſe that member, with the which thou glorieſt to haue offended me, and haſt not regarded to vtter thine owne fault. Then made he him to be drawne vpon the torture, and tyed vnto his feete a great weight. Then cut they off his handes and his feete, and laſtly his head, and threw his body vnto the dogges, but the Chriſtians gathered together all his lymmes, and buryed them in the Via Appia, in the Churchyard of Pretextatus. Then he cauſed Hermes to be beheaded, whom Theodora his ſiſter buried in the Via Salaria, not far from Rome. Aurelianus commanded that they which were baptiſed in the priſon, ſhould be conducted vnto the Sea, and there throwne into it, with great weightes tyed to their neckes. Among theſe was Balbinia daughter to Quirinus, who went cheerefully, as if they had led her vnto a mariage, and ſo all theſe gaue their liues for the loue of Ieſus-Chriſt.

Then Aurelianus commanded, that Alexander, Euentius, and Theodulus ſhould be brought before him, and he ſaid vnto them: I would know of thee Alexãder, what thing doth your God promiſe you that ſo eaſely you ſuffer your ſelues to be killed for his ſake, when you may as eaſely auoide death, and liue in the world merry, and content. Alexander anſwered: That which thou doeſt aske is a holy thing, and holy thinges are not to be giuen vnto dogges. Aurelianus ſaid: am I then a dogge? Alexander anſwered: thou art in ſome ſort in worſe eſtate then a dogge, for if he commyt a fault, he payes for it with his life, and after death there is no other thing for him: but if a man cõmit a fault, he payes for the ſame not only with his life, but alſo with eternal fyer. Anſwere me (ſaid Aurelianus) to that I demaund, or els I muſt cauſe thee to be tormented. Alexander ſaid: thou takeſt not the right way to know that which thou enquireſt after, to vſe threates; By beleeuing, and not by threatning thou muſt be inſtructed to to be a Chriſtian. Leaue theſe cunning and artificial ſpeaches ſaid Aurelianus, &

anſwere me directly to my queſtion; Conſider thou art before the Iudge, whoſe power hath bene approued by a great part of the world. Alexander anſwered: I dread the power of God, I feare not thy power, neither doe I make any reconing thereof. Aurelianus ſaid: leaue theſe wordes, and let vs come vnto deedes, and perhapps thou wilt giue a direct anſwer to my demaundes. Hauing ſaid this, he cauſed him to be ſtripped, and drawne vpō the torture, to be torne with crooked hookes of Iron, and to put burning torches to his naked ſides. The holy Saint was very ſtil and quiet in this torment, and Aurelianus ſaid vnto him: why doeſt not thou lament, and wayle? what cauſeth thee to hold thy peace? Alexander anſwered: when a Chriſtian prayeth he ſpeaketh vnto God; Aurelianus ſaid; take pitty on thy ſelf, which art not yet come to the age of thirty yeres. Haſt thou no feare to looſe thy life, in this thy beſt, and luſtieſt age? Alexander anſwered? ô wretch! haue thou compaſſion on thy ſoule which is loſt.

At that inſtant Seuerina wife vnto Aurelianus, ſent one to bid him haue reſpect and regard of her life, for ſhee was in danger to looſe it, if he let not Alexander goe free. How is this ſaid Aurelianus (in a horrible rage with a loud voyce) that my wife hath acquaintance and freindſhippe with this deceiuer? Goe to, let it be done as ſhe would haue it for this time, and an other time we wil try further with him. Then he cauſed Alexander to be taken from the torment, and he put on Euentius, and Theodulus, and holding them thereon, he asked Euentius what was his name: The bleſſed martyr ſaid: my name as concerning the body is Euentius, and as concerning the ſpirit, I am a Chriſtian; How long haue you bene a Chriſtian ſaid the Preſident? Euentius anſwered: it is. 70. yeares. for at 11. yeres I was baptiſed. at 20. yeres old I tooke holy orders, and now I am 80. yeares old, wherof two yeares I haue paſſed with comfort and conſolation in priſon. Aurelianus ſaid; good old man take my councell, leaue this thy God, and thou ſhalt not dye, but ſhalt be preferred to liue honorablie in good and highe proſperitie. Euentius ſaid; it is better for thee to take my councel, and to turne to the Chriſtian faith, ſo thou ſhalt flie the eternal puniſhment, which is prepared for thee, and for all others that be in the ſame blindnes thou art in. Aurelianus talked in the ſame manner as before with Theodulus, and not being able to perſuade him in any thing, he cauſed a great fornace to be heat, and binding Alexander, and Euētius together he threw them into it, and would haue Theodulus ſtand and ſee them burne, that being feared by that puniſhment, he might ſacrifice vnto the Gods. But it happened otherwiſe, for ſeing them in the middeſt of the flame (ſo aſſiſted by the Holy Ghoſt that they felt no torment, but great content) he fel of him ſelfe into the fyer, and it happened that the fyer did no harme to any of them, which vexed Aurelianus to the heart, but for all that he tooke them out and cauſed Euentius, and Theodulus to be beheaded, and wounded the body of Alexander with ſo many prickes of needles, that he yedled his ſoule to God.

After that the three Martyrs were dead, Aurelianus made a feaſt, as if he had atcheyued ſome great victorie, and being thereat, a voyce was heard which ſaid: Aurelianus? To theſe men whom thou ſcoffeſt, the gates of heauen are opened, & to thee the gates of hel. This voyce cauſed ſuch dread and feare in Aurelianus, that he fell to the ground as ſenſeles, and a little after his ſoule paſ-

ſed

sed out of his body to be tormented eternally in hel. The bodies of the holy Matyres were buried in the *Via Numentana*, and then were carried into the cittie to the Church of S. Sabina. Pope Alexander was very zealous in Gods seruice all the time he gouerned the Church. He confirmed that auncient vse of keeping holy water in Churches and houses. He commanded that the bread which was to be consecrated in the Sacrifice of the Masse, should be without any leauen, in imitation of Christ, who on maundy Thursday at his last Supper did consecrate with vnleuened bread. He ordeined that in consecration of the Chalice, a little water should be mingled with the wine, to signify the vnion of Christ with the Church. All this was in vse before euen from the tyme of the Apostles, but Alexander confirmed it with Canons and decrees, and commanded the contrarie to be taken away in tyme to come. He added to the masse that deuoute clause which beginneth; *Qui pridie quam pateretur*: vntil the wordes of consecration. He gaue orders thrice in the moneth of December, and made 5. Byshopps, 6. Preists, and. 2. Deacons: he was Pope. 10. yeares. 7. monethes, and 2. daies; The Church maketh a memory of him on the daye of his martyrdome, which was one the third of May in the yere of our Lord. 132. in the tyme of Adrian the Emperour. The cittizens of Parma saye they haue the body of this holy Pope.

The life of S. Iuuenal Bishoppe and Martyr. May. 3.

THe holy Church celebrateth the feast of S. Iuuenal Bishoppe of Narnia, ioyntly with the aforenamed saints. S. Iuuenal was an African, and a Priest, and went to Rome, where hearing that in Narnia (which is a cittie of Italie in the Duchy of Spoleto, of old time called Vmbria) they had neuer receaued the faith of Christ Iesus, craued leaue of the Pope to goe thither to preach: the Pope gaue him leaue, and made him Bishoppe of that cittie. Thither he went and preached, and did some miracles, and conuerted almost all the citie. Whilest he was there, it came to passe that the Ligures, to wit, the Genoueses beseiged it round about, and brought them to great extremitie, but by the intercession and prayer of S. Iuuenal, there fell a great tempest of thunder and lightening, that killed some, wounded others, and put them all to such confusion, that they raised the siege and departed.

It is said also, that a shippe wherein were 300. persons, being in a mighty storme and in danger to be cast away; they recommended themselues vnto this Saint, and they saw him walke on the waues of the Sea, and the tempest ceased. He was Bishoppe of that cittie seuen yeares, and dyed there blessedly. S. Gregory maketh mention of this Saint in the 37. homily vpon the Gospel. Vsuardus and other writers of martirologes make mention of him also. There is no certainty found of the time in which he liued.

The life of S. Monica, mother to S. Auguſtine. *May.* 4.

MAny teares shed that bleſſed and holy matron Anna (as the ſacred ſcripture recounteth in the firſt booke of the kinges) and the cauſe of her teares was: the great deſire she had to haue a ſonne according to her hart, which was the Prophet Samuel, who turned the teares of his mother into ioy. The ſame happened vnto S. Monica, for she lamented & ſighed, and continually made her petitions vnto God; the cauſe hereof was, not that God should geue her a ſonne, but that one which she had might become his ſeruant, becauſe he was farre from it. This ſonne of hers was S. Auguſtine. God shewed his fauour ſo much, and in ſuch ſorte vnto this bleſſed woman, that her ſonne, who did before perſecute the Chriſtians, and fauour the heretikes, became a man of a cleane contrarie courſe, by fauoring the Chriſtians, and perſecuting the heretikes. The life of this holy Saint was collected for the moſt part, out of the booke of Confeſsions of S. Auguſtine in this manner.

SAinct Monica was a noble matrõ of Carthage in Africa, who liued in great diſcomfort and affliction, not ſo much for the diſconſolate and ſole life of her widowhood, as to haue a ſonne who was neither Chriſtiã nor baptiſed, but followed the wicked error of the Manichees. This vnto the holy womã was a ſword, that wounded her heart cõtinually, when ſhee called to minde that the ſonne which came from her bowels when he might be the Cittizen of heauen, would chooſe to remaine inhabitant of hell, and ſubiect of perdition. This woman did more bewaile her liuing ſonne, then other mothers doe bewaile their dying children. On a time ſhee ſaw in a dreame or viſion, an Angell ſpeake vnto her, and demaunded the cauſe of her diſcõtent and melancholy? She anſwered; The cauſe is, a ſonne that I haue, which is out of the way to heauen. The Angell ſaid vnto her; Reſt aſſured, that at his death he ſhall goe where thou ſhalt be alſo. The kinde mother told this to her ſonne, and he ſaid vnto her: mother, you vnderſtood him not aright, for the Angell ſaid vnto you, that you ſhall goe where I ſhalbe. And that is becauſe the ſect of the Manichees which I follow, is the true way which leadeth vnto heauen, ſo you one daie ſhalbe aduiſed of your error, and ſhall receaue the doctrine of the Manichees, and ſhall come with me vnto heauen, from which you are now very far. This ſpeech greeued S. Monica, but therefore ſhe did not ceaſe ſtill to lament and praie, deſiring God to amend her ſonne.

Shee talked on a tyme with an holy, and learned Biſhoppe, and lamenting, beſought him to talke with Auguſtine her ſonne, and to procure by all meanes, and by his authoritie, to draw him out of the error wherein he was. The Biſhoppe who knew Auguſtine, and how good a ſcholler he was, and that not any that talked and reaſoned with him, did depart, but confounded, and with reproach, ſaid vnto her, Madame: I will not enter into diſputation with him, but let him alone, for he ſtudieth ſo much, that by the ſame ſtudie God aſſiſting him, he wil come to the knowledge of the error wherein he is. The afflicted mother was not content therewith, but with her praiers importuned the Biſhoppe to talke with

with him, and to vſe all meanes hee might do him good. But the Biſhoppe ſo much the more drew bracke. Then the holy woman began to weepe and crie out, thinking to moue him with teares, which the holy Prelate ſeeing, ſaid vnto her: Be of good comfort Lady, and be aſſured, that a ſonne of ſo many teares cannot periſh.

S. Auguſtine had a deſire to goe vnto Rome to read Rhetorike, as he had done before in Carthage. The mother had knowledge thereof, and reſolued to goe with him, and followed him vnto the Barke where in he was to be imbarked, but Saint Auguſtine thend had no mind to haue his mother in his companie, and therefore he watched the tyme when she made her prayers in a Church of S. Ciprian, neare vnto the Sea ſhore, and in the meane while he imbarked himſelfe, and left her there; When his mother vnderſtood thereof, ſhe went to the Sea banckes, and multiplying her teares, and ſobbes, called him cruell and vnkind, and beſought God to change the wind, to the end he might not ſaile away, but that he might be compelled to returne. She ſtaied there long, vntill being weary ſhe let him goe, and returned to her houſe: but motherly care preuailed ſo much in her, that ſhe found no reſt, wherefore after a few dayes ſhe tooke ſhippe, and went alſo to ſeeke him out. S. Auguſtine had bene very ſicke in Rome, in which we may beleeue (as he alſo confeſſeth) that God did deliuer him by the prayers of his mother. One yere he read Rhetorique in Rome, where he got much credit. The cittie of Millan ſent vnto Rome for a maiſter to read that ſcience, and S. Auguſtine was appointed to goe thither. So he went to Millan, and he found his mother, who reioyced much with him, but ſtill did not forget to pray vnto God continually for remedy and helpe for her ſonne, as alwayes ſhee had done.

There was at that time S. Ambroſe, Arche-Biſhoppe of Millan, vnto whom S. Auguſtine tooke great affection, liſtened very willingly vnto his ſermons, and diſcourſed with him very largely. This familiaritie of S. Auguſtine, pleaſed S. Ambroſe very well, ſeeing him to be learned in all ſciences, and ſo much the more, becauſe that with the intreatie and continuall teares of S. Monica, he had taken vpon him the entrepriſe, of the conuerſion of her ſonne, which now (by Gods helpe) began to be diſpoſed. For while the ſaid S. Auguſtine conferred with S. Ambroſe, and with an other good and holy religious man called Simplicianus, it pleaſed God to conuert him, and to bring him to embrace the holy Roman faith, and ſo S. Ambroſe baptiſed him: after which he became as firme and as conſtant a defender of the faith which he had newly receaued, as he had beene an oppugner of it in former times. The ioy and content his mother S. Monica tooke, when ſhee ſaw her ſonne brought to that paſſe ſhe ſo much deſired, was vnſpeakeable. She rendred continuall thankes vnto God for it, and hauing compaſſed this ſo difficult worke, ſhe thought ſhe had ſpent the former time of her life very well.

This holy Saint amongſt other her pious actes, remembred, that being a little girle, ſhe was accuſtomed often to goe out of her fathers houſe vnto the Church, where with-drawing her ſelfe into ſome ſolitary place, ſhe ſaid the Aue Maria oftentimes, in ſo much, that when they of the houſe ſaw her not at home, they were aſſured to find her at Church. She remembred alſo how ſhe roſe in the night to ſay the prayers her mother Facunda taught her. She for-

got not how ſhe was ſo deſirous to geue almes, that ſhe hid halfe of that which they gaue her to eate, to beſtow on the poore. She viſited the hoſpitalls, and caried to the ſicke folke all ſhe could gette. And as ſhe grew in yeares, ſo ſhe increaſed in the deſire of vertue. When her mother commaunded her to adorne, and trymne vp her ſelfe, ſhe did it againſt her will, and ſaid vnto God, that which humble Heſter ſpoke vnto her Lord. *Thow knoweſt (ô Lord) that I deſpiſe theſe ornaments put vpon me.* She was conſiderate in her ſpeech, diſcreet in her anſweres, patient, and quier in all thinges. She had a deſire to conſerue her virginity, but God haueing ordeined, that from ſo excellent a tree ſhould ſpring a fruit of no leſſe valew for the good of his Church, and doubtles intending that by S. Auguſtines conuerſion, many ſhould be recalled from their wicked errours, he inſpired her father to marry her to a noble man called Patritius, who though he was noble of blood, yet he was a Pagan Idolater, and of euil condition.

He vſed his wife Monica hardly, yet ſhee which was holy and good, for all that neuer gaue him any occaſion by wordes, whereby he might be offended, but let the fury of her husband paſſe, and offered vnto God the affections which ſhee indured. After when her husband was quiet, ſhee yeelded him a reaſon of all that which he had reproued her in, and this ſhee did in humble and kind manner. Oh how many threates, and iniuries did ſhe beare at the handes of that froward man, though ſhee ſerued him with all diligence, and obeyed him in all lowlynes: She gaue almes and prayed, ſhedding many teares, and cauſed Maſſes to be ſaid, to the end that God would be pleaſed to illuminate the ſoule of her husband, and pull him out of the error wherein he was drowned. One time being in company with other women her friendes, who talked of the frowardnes, and curſtnes of their husbandes, yet ſhee neuer ſpoke euill word of hers, nor once complained. So that the other women knowing her husband to be a froward and teſty man, they wondred at the great patience of Monica. She offered euery thing vnto God, and beſought him to reward her with the conuerſion of her husband. Shee nurſed her children with her owne milke, and did not vſe them with too to much delicacy & nicenes, but great care ſhe ſhad to teach them to liue a Chriſtian life, to feare God, and to obſerue, and keepe his holy, and bleſſed commandements. And rather ſhe had to ſee them die young, then ſee them liue to ſinne and offend God.

Shee had a daughter called Perpetua, and though ſhe had bene married, yet her mother had brought her vp ſo well, that when ſhe came to be widowe, ſhee entred into a Monaſterie which S. Auguſtine whiles he was Biſhop had cauſed to be builded, & therein ſhe died bleſſedly: ſhe had alſo two daughters in law, daughters vnto Patritius her husband, one of them was called Baſſilia, and the other Felicita, ſhe brought them vp, and gaue them inſtructions as if they had bene her owne, and theſe were alſo Nonnes in the aboue named Monaſtery, amongſt other holy women, all which proceeded principally of God, and the good inſtructions Saint Monica gaue them. The vertuous woman was ſomewhat comforted when ſhe ſaw her daughters were good, but when ſhe conſidered that her husband, and her ſonne Auguſtine were out of the right way, ſhe did nothing but lament, and weepe.

Shee

Shee perſeuering in her holy exercíſes, at the end God heard her praiers, for Patritius her husband was conuerted to the true faith, and did penance for his ſinnes. All the time he liued after his conuerſion, he vſed his wife very well, for he became both mild, and lowly, and laſtly he died a Catholique and a good Chriſtian at the age of ſeuenty three yeares. After the death of her husband, S. Monica remained widdow, and all her care was now to haue Auguſtine cõuerted, and this ſhe obteined of our Lord alſo. After whoſe conuerſion when ſhe called to remembrance her former life, and thought vpon the ſighes, the teares, the almes deedes, prayers, faſtinges, and other pious workes ſhe had done, it ſeemed to her they were all well beſtowed, hauing had ſo fortunate ſucceſſe, as ſhe tooke the conuerſion of her husband and her ſonne to be. When S. Auguſtine was conuerted, and Baptiſed, there was alſo Baptiſed with him ſome of his freindes, among others his ſonne called Deodatus. The exercíſes of S. Monica (after the conuerſion of her ſonne) was, to be confeſſed and to receiue the moſt Bleſſed Sacrament often, to vſe prayer continually, and to meditate earneſtly vpon God, remayning moſt part of the day in the Church. And becauſe the cuſtome of that tyme was, to keepe the vigills of the Sainctes in the Church, where they watched all night. S. Monica ſeeing many vncomely, and vndecent thinges to be done there, certified S. Ambroſe thereof, who being deſirous to remedie it, ordeined, that the watching ſhould be turned into a faſt, on the daie before the feaſt. S. Monica being one tyme confeſſed, communicated on the day of Pentecoſt, and did not ſpeake a word all that daie, but was in a traunce; An other tyme ſhe was ſeene to pray, and remained in the ayre a yard from the ground, and ſaid aloud: *Let vs fly brethren: let vs fly vnto heauen*: and when ſhe was asked afterward why ſhe ſpake ſo loude, ſhe anſwered that which Dauid ſaid: *My hart, and my flesh doe reioyce in God my Lord.* This bleſſed woman was accuſtomed ſo to faſt, that ſhe ſeemed to be aggreiued, when ſhe was called to meales; In ſo much that of her ſanctity, S. Auguſtine ſaid boldly in a ſpeech vnto God, that his mother after ſhe was Baptiſed, neuer ſpoke word againſt the diuine commaundements.

S. Auguſtine after his conuerſion departed from Millane, and returning into Africa, tooke his mother with him; Being arriued at the cittie of Oſtia Tiberina, they two fell in cõference ſtanding at a windowe in the houſe where they were lodged, which houſe had a very faire proſpect. And cõferring of the glory of the bleſſed, to the great content of them both; at the end of their ſpeeche the bleſſed Sainct ſaid; I now delight not in any thing in this life, ſince God hath ſhowed to me the fauour I haue ſo oftentymes demaunded of him, to wit: ſince I ſee thee a truee Chriſtian, and deſpiſer of the world, which was all that I deſired, what ſhould I do longer in this world? Let the heauenly maieſtie call me away, when it ſhall pleaſe him. Her prayer ſeemed not in vayne, for fiue dayes after this ſpeech, a ſmall feuer tooke her, and increaſed in ſuch ſort that it came to be mortall. The brother of S. Auguſtine, who was with them ſaid: that if their mother died, they would cary her into Africa to bury her in her owne Sepulcher. She perceiuing their ſpeech, ſaid vnto them: Bury me euen here in Oſtia, for whereſoeuer my bodie is, God will raiſe it at the laſt day. I requeſt this one thing of you, to remember me when the holy Sacrifice of the Maſſe

is celebrated. Then ſhe deſired to be confeſſed, and becauſe her ſtomacke was weake ſhe did not receiue the bleſſed Sacrament, but adored it with great deuotion, and many teares. The point of Death approaching, ſhee began to ſay theſe wordes of Dauid: *When I called vnto our Lord he heard my praier*, And: *In tribulation he gladdeth my heart, in peace I will ſleepe in him, and take my reſt.* In ſaying theſe wordes ſhe yealded her ſoule vnto God, the nyneth day of her infirmity, and the fifty and ſixth yeere of her age. S. Auguſtine being then thirty three yeres old, who ioyntly with his brother buried the body of their mother in the Church of Sancta Aurea. Pope Martin the 5. afterwards cauſed the body of S. Monica to be brought vnto Rome into the Church of S. Auguſtine. The Church celebrateth the feaſt of his holy Saint on the daie of her death, which was on the fourth of May in the yere of our Lord, three hundred eighty nine after Caniſius. Theodoſius, and Gratianus being Emperours.

The life of S. Iohn Euangeliſt called, before the port Latine. May 6.

HOly Scripture relateth in the booke of Daniel, that Kinge Nabuchodonoſor cauſed a ſtatue of gold to be made, to the end euery one in his kingdome, great and ſmale ſhould adore it, onely three yong men of the Iewes, the friendes of Daniel, who was then a ſpeciall fauorite of the kinges, refuſed to worshippe the Idoll. Forthwith notice thereof was geuen vnto the kinge, who taking indignation againſt them, cauſed them all three to be put into a burning ouen. The fire did no harme vnto them, only it conſumed and burne the bandes wherewith they were bound: for there came an Angell from heauen who refreshed and cooled them, and made the flame to ſeuer it ſelfe into partes, that it touched them not, who ſong hymnes, and bleſſed and magnified God. The kinge was certified of this wonder, who came to ſee it, and being yet far off he was aſtonied, aswell for that the fier did not conſume them, as alſo for that he had put three into the fiery ouen, and he ſaw fower therein. Then the kinge drew neare and called them, and bid them to come out of the furnace, prayſing their God, which had deliuered them from ſo great a danger.

This figure is much agreablle to the feſtiuall day of S. Iohn before the port Latine. Nabuchodonoſor ſignified Domitianus, and as that king was moued with indignation againſt the three children, becauſe they would not adore the ſtatue of gold: euen ſo the fury of Domitianus was incenſed againſt S. Iohn, for that he would not adore his falſe gods. Theſe yong men were caſt into a burning ouen: and S. Iohn was put into a great boyling cauldron, with oyle, pitch, and roſin. Three were the yong men that were put into the ouen, which ſignifie the three dignities which S. Iohn had as euery one knoweth, he was an Apoſtle, an Euangeliſt, and Virgin. Nabuchodonoſor put onely three yong men into the fornace, but ſaw the fourth, euen ſo in S. Iohn appeared a fourth Dignity which he hath in heauen, although it be vnknowen in earth to many, which will not acknowledge it in him. For though he died not in the cauldron or veſſell, yet none can deny, but he hath the eſſentiall reward of a martyr, becauſe he had an effectuall deſire to ſuffer martyrdome, which

which appeared when he entred into the ſeething cauldron, where he ſhould haue died without doubt if God had not deliuered him by miracle. The fire of the fornace did not conſume the three yong men. So neither the ſeething oyle did hurt S. Iohn. They came out of the ouen praiſing God, to the great admiration of the king, and of all the other that were there, S. Iohn came vnhurt out of the cauldron, and made them amaſed, and aſtonyed, and many Chriſtian Catholiques yeelded thankes and praiſed God, for the marueylous wonder shewed to his Saint. The hiſtory of that which happened, Saint Ierome, and Tertullian, recount in this mnnner.

DOmitianus a moſt cruell man, being Emperour of Rome, mooued the ſecond perſecutiõ againſt the Catholique Church, in which he put to death infinite Chriſtians. Doubtles it was a wonderfull thing, and confirmed our faith not a little, that the more theſe Tyrants did extend their cruelty againſt the Chriſtiãs, the more alwaies they increaſed in number, and the faith tooke greater roote. All which may be ſufficiently confirmed, by the wordes which a certaine martyr ſpoke vnto the tirant that torméted him. Knoweſt thou not (ſaith he) that in ſhedding the bloud of Martyrs to deſtroy the faith and Goſpell of Ieſus Chriſt, thou workeſt no otherwiſe, then if he which deſired to make dry, and vnfruitfull the field of his enemy, throwes water theron, which indeed will make it increaſe the more? So thou by ſhedding the bloud of the Chriſtians, art the cauſe that their faith and Religion doth ſo much increaſe. But let vs returne vnto the hiſtory. Domitianus ſent an edict to Epheſus wherein he cõmanded, all the Chriſtians ſhould be put to death, and the principall perſons were commaunded to be ſent to Rome.

There were many in that cittie that loued the Apoſtle exceedingly, for it was his eſpeciall grace to be alwayes much beloued, as there be ſome perſons, for that they are gratious, affable, amiable, delightfull, and of good fauour, euery one doth loue them and beare affection to them. So all theſe graces being collected in S. Iohn Euangeliſt in a perfect degree, euery one loued him; among whom the ſonne of God to aſſimulate him ſelfe in euery thing vnto man, would alſo vouchſafe to be mooued with this gratious paſſion toward S. Iohn (or propaſſion as Saint Ierome calleth it) for to this Apoſtle he bore ſuch affection aboue the reſt, that he only amongſt the other was called his beloued diſciple. It is no great maruell then, if many ſpouſes of Chriſt Ieſus loue him dearly, which was loued ſo by their Lord and maiſter. This I ſay, for the great deſire and affection many recluſed religious perſons haue to this holy Saint, by taking his name and calling themſelues Euãgeliſts, and I know no cauſe why they deſerue to be reprooued, when they deſire not to abaſe any other Saint in extolling him, which ſhould be a great vanity; or ells they being called ſo, ſhould imitate his life but little, and that were as great hipocriſie.

S. Iohn had many that wiſhed well vnto him and Ioued him entirely, yet there were ſome others that hated him; for ordinarily, the good haue many that be ready to perſecute them: Such as thoſe were, certified the Iudge of the Apoſtle, who was therefore by the edict, ether to be put to death, or for to be ſent priſoner vnto Rome. This information being giuen, the Apoſtle was taken, and as head, and chiefe of the Chriſtians, it was reſolued he ſhould be ſent to

Rome, to be put to death. It is a matter worthy of consideration, in what sort the Apostle departed from his disciples, and from the other Christians. All went vnto the prison to visite him, and he embraced them courteously speaking to them many louing wordes. They wept bitterly, seing that he went to die. They kneeled before him, and craued his benediction. They kissed his handes, they kissed his garments, and kissed the very chaines wherewith he was bound. Some went, some came, none had regard vnto the perill that hung ouer themselues if they were knowen to be Christians, for they were either to be put to death, or sent to Rome; They respected not these dangers, so they might enioy the last imbracements of their Maister. S. Iohn spoke to them that had the charge of the Church, I meane those that were either Bishops or Curates, and exhorted them to be constant, and perseuerant in their charge, for the good of their people. At last the Euangelist was conducted to Rome prisoner. Although his voyage be not written as the voyage of S. Paul is, yet we may beleeue that he indured many troubles, and much paine in so long a iourney.

When he came vnto Rome he was put in prison, and the Christians hearing of S. Iohn that he was one of the twelue Apostles, one of the foure Euangelists (although some say he wrote his Gospell afterwardes) one, and the only man, vnto whom Christ recommended his mother, and that he was his especially beloued, they came to see him out of all partes of the citty, when they had seene him, they remayned much satisfied, for that beside his amiable countenāce and venerable old age (for at that time he was ninetie yeares old) he spoke such effectuall wordes, that inflamed their hartes with the loue of God. The hearing of his cause was differred for a time. At last he was examined by a Pretor who Domitianus appointed for that purpose. Being found constant, and firme in his faith, he was condemned to be put aliue vnto a cauldron of boyling oyle. This was a terrible torment, for such a worthy, and rare man to endure. When the day appointed for it came, all the Citty was on an vproare, euery on ranne, and in euery place were troupes of people; Some complayned of the tiranny of the Emperour, and some said that this passed all his other cruelties. Others said, it was fit that Iustice should be administred, lest the adoration of the Gods should cease.

The place appointed for execution, was in a plaine feild before a gate of the Cittie. There was set on a great Cauldron or some other vessel, ful of oyle, pitch, and rosin, and vnderneath it they put much wood, and round about it also. There was an infinite companie of people come together to see this wonderful spectacle: when begould, the customes of the Romaines was, that when one was sentenced, and iudge to death, to scourge them before they tooke them out of prison: if it were so, doubtles S. Iohn did cal to remembrance, the scourging which Iesus Christ his maister suffered for mans redemption, & so was to him acceptable, and pleasing. The glorious Saint going to dye, shewed himselfe as merry and cheerefull in the way, as any Emperour that came with triumph into the cittie. Lastly he came to the place of Martyrdome, and euery one looked toward him, when on a sodeine arose a great noise among the people, the most part of whom wept abondantly for compassion, to see such a man to die for such a cause. The hangman was not slacke to strippe the Apostle, & he likewise

he likewiſe ſeemed not ſlowe to enter into the ſaid Cauldron. As he entred in, he lifted vp his handes, his eies, and his heart vnto heauen, and made a deuout praier vnto Ieſus his beloued, offering vnto him his life in ſacrifice, and ſaying.

It is fitting and conuenient, that they which are vnited in mutuall loue, ſhould not be ſeparated in his chiefeſt effect. If thou my God, and Sauiour diddeſt die for me one the Croſſe, inflamed with the fier of heauenly loue, which thou boreſt vnto me and to all man-kind, it is good reaſon that I alſo die conſumed in this oyle for the loue of thee. Thou knoweſt my wil, and thou ſeeſt the deede to be effected here preſently. I deſire to die here for thy loue, aſwel to make demonſtration of the loue I beare thee, as for to come to enioy thee; Neuertheles, if thou iudgeſt I am yet neceſſary for thy people, I refuſe not the trauaile, but preferre thy will for thy ſeruice, and good of thy people, before myne owne deſire. Theſe were the wordes of the holy Saint, and now the executioner had laid fier vnto the wood, and the oyle, and the other mixtures began to boyle. The holy Saint felt no more paine, then if he had beene in a bathe to be refreſhed, or in ſome other ſort which might yeald comfort to the body. The flame went ſo high that the people could not ſee the Sainte at all. Some lamented him, others had compaſſion and pittie on him; but when euerie one iudged he had beene conſumed, ſtreightwaies they heard him ſing with a moſt melodious voyce in the middeſt of the fire, like as the three children ſong in the fornace of Babilon. Euery one was much aſtoniſhed that he was yet aliue, and ſtayed to ſee the end of this great wonder.

The executioners when they heard him ſing, were more ſet vpon crueltie, and cauſed wood to be fetched, and a greater fier to be made; yet the holy Saint ceaſed not to ſing praiſes vnto God. Though the officers beſtirred them to kindle vp the fire, which turned toward themſelues, & made them to fly away, ſo that they were inforced to leaue him alone. The flame began to decaie by little, & little, and at the end it was wholly extinguiſhed, that euery one might come hard and cloſe to ſee the holy Euangeliſt in the veſſel. But loe then (ô ſtrange accident) they ſaw the oyle, the pitch, and the roſin conſumed with the rage of the fier, and the holy Sainct to haue no hurt at all, yea euen as the gold is purified and refined, ſo S. Iohn after theſe torments did ſhine ſo bright, that they could ſcarſe behold him. The Catholiques ſeing the miracle, made a great ſhout for ioye; The Pagans remained confounded, and were ready to abandon their errours, and to be made Chriſtians. Then the officers tooke the Apoſtle out of the Cauldron, and deſired to let him goe free; but for dread of the Emperour they put him in priſon againe.

When Domitianus heard how thinges paſſed, he durſt not aduenture to take away his life by an other meanes, either for that he doubted it would not preuaile, or for that he feared the people, whom he ſaw were much affected to the Apoſtle. Therfore he tooke a new vay, and condemned him to be baniſhed into the Ile of Pathmos, and ſo he was; The holy Apoſtle was ledde vnto the place prefixed, and when he came into the Iland, he remayned in the ſame in great miſery, not hauing plenty of any thing but of troubles, and afflictions: neuer-

theles, God in that place ſhewed vnto him aboundant fauours, reueiling vnto him thoſe high and profound miſteries, which he left written in the Apocalips, which vnto this day are not diſcouered. Shortly after enſewed the death of Domitianus, which was agreable to his cruelty; And for that the Senat did repeale, and abrogate all his actes and ordinances, S. Iohn was alſo reuoked out of baniſhment.

Departing out of this Iland he returned vnto Epheſias, where he was receiued of his diſciples and louing freindes, with as much triumph and ioy, as the greif and ſorrow was at his departure; The Apoſtle returned to his continual exerciſes of cõuerſion of ſoules, & gouerment of the Churches of that prouince. This is the ſolemnitie which the Church celebrateth this day: to wit: the martyrdome of S. Iohn Euangeliſt, and though he diod not in them, yet felt he the paſſion & agony of death, which is as painefull, if not greater to ſuffer then death if ſelfe. He had an effectuall deſire to dye for the loue of Ieſus Chriſt, and if he eſcaped from death, it was by eſpeciall miracle. S. Ierome, S. Auguſtine, Ruffinus, and other graue authours, cal him a martyr in plaine wordes. Our Lord hauing geuen vnto him the dignitie of an Apoſtle, an Euangeliſt, and Virgin, he being ſo in verie deed, he gaue vnto him alſo after his death the reward of a martyr; being ſuch a one in wil and deſire. So that we may ſay, that he is one of the Saints, that hath diuers great titles and dignities in heauen, where he is both in body & ſoule (If we wil geue credit to S. Ierome, S. Thomas, and Nicephorus Calliſtus) and there enioyeth that happines, which the bleſſed ſoules poſſeſſe, of which God make vs partakers for his mercies ſake. Amen. This ſolemnitie is celebrated on the ſame daie it happened, which was on the 6. of Maie, about the yeare of our Lord 79. as Euſebius ſaith (Baronius ſaith. 92.) in the time of the forenamed Domitianus.

The life of S. Staniſlaus Biſhop and Martyr. 7. May. Taken forth of F. Ribadeneira.

THe bleſſed Saint Staniſlaus Biſhop and martyr, was borne in the cittie of Cracouia, the capitall cittie of the kingdom Poland, of rich and noble parents, who after they had liued thirtie yeares in mariage, without hauing children, they obtained Staniſlaus of our Lord thorough their teares and prayers. From his very infancie he gaue cauſe to preſume what he was afterwards to be, hauing his ſpirit propre for all ſortes of ſciences, being otherwiſe full of ſhãfaſtnes, of modeſtie, and of honeſtie in his maner of cariage. He ſtudied firſt in the cittie of Gujenna, afterwards in the vniuerſitie of Paris, the liberall artes, the canon law, and Diuinitie, wherin he rendred him ſelfe very expert. At his returne he found that his parents were dead, whervpon he diſtributed preſently to the poore, the great riches which they had left him. He had a deſire to abandon all thinges of the world, and to make him ſelfe religious, but our Lord who intended to ſerue him ſelfe of him elſe where, ſuffered that he was made a Canon and a preacher, and ſucceſſiuely, Biſhop of Cracouia, wherto he ſucceeded after Lampertus. He accepted the charge with a great deale of reſiſtance

reſiſtance and difficulty, only for feare to reſiſt againſt the will of God which called him, and would ſet him vpon a candleſtick, like an alighted Thorche, to enlighten by the light of his life and doctrine, all thoſe people which he committed in charge vnto him.

The holines, the vigilance, the prudence and the valor of this Saint, was admirable in the gouernment of his Biſhoprick: as alſo his charitie and mercy towards the poore that were in neceſſitie. He was the moſt humble of all others, ſweete to the weake, ſeuere to rebells, pittifull to the afflicted, patient in iniuries, terrible and zealous in the thinges of God. Boleſlaus ſonne of the king Caſimir, was at that time king of Poland, who at the firſt gaue proofe of his valor in the warres which he had againſt the Ruſſians, but afterwards he loſt himſelfe in voluptuouſnes, and abandoned him ſelfe to all ſortes of vices and lubricities, transforming him ſelfe into a beaſt, not only carnall, but alſo cruell and greedie to ſhed human blood. And as the vices of Princes are more remarkable and pernitious, ſo all the kingdom of Poland was ſcandaliſed & afflicted at the exill example, and at the tiranny of their king. Wherupon it ſeemed vnto Staniſlaus, that he was bound in qualitie of a ſpiritual father, to admoniſh Boleſlaus of his debauchednes: which yet he performed with great humilitie & modeſtie, ſundry times beſeeching him, to deport and with draw him ſelfe, conſidering that the ſinnes of Kinges are more enormous then thoſe of priuat perſons; both for that they are more obliged vnto God who hath made them Kinges, as for the great preiudice which the ſame doth to all the realme, which infecteth it ſelfe thorough the euil example of its Kinge. And vnles he amended himſelfe, he might well aſſure himſelfe that God would puniſh him, and perhaps would take from him that authoritie, and depriued him of the kingdom which he had put into his handes. But Boleſlaus tooke in very euill part, the holie & iuſt admoniſhment of the Biſhop, for that he would not deſiſt from his wicked life, or that there was any in his kindom ſo hardy, as once to reprehend him. Hereupon he reſolued to perſecute Staniſlaus, and ille nille, to make him hould his peace, by forcing him to fly from his Church: & albeit he had no iuſt ſubiect to colour the ſame, yet he inuented one of ſome apperance.

The holie Biſhop had bought an inheritance, of a rich man named Peeter, for his Church, & had alſo paid him the monie; neuertheleſſ he had no acquittance wher by to make the ſome apparant. It was three yeares before that the maſter, of whom he had bought this inheritance was deceaſed, & his heyres (to pleaſure the kinge & to make vſe of this occaſion) drew the Biſhop into ſute, ſaying that he had vſurped the land & inheritance which belonged vnto them. The matter was treated of before the kinge: the Biſhop being deſtitute of neceſſarie quittances, & the witneſſes which knew the truth, not daring to ſpeake it for feare of the kinge, was condemned to ſurrendre the poſeſſion & enioing of that land. Who ſeeing this, demanded three dayes of reſpit to cauſe to appeare in perſon Peeter his author, which was dead three yeares before, as we haue alteady ſaid: which they in mockage granted vnto him. The Saint faſted, watched, and inſtantly beſought our Lord to deffend his cauſe. And at the end of three dayes, after he had deuoutly celebrated Maſſe, he went vnto the tombe where Peter was enterred: he cauſed firſt the tombe to be taken away, the earth to be digged

vp, and the dead carckas to be diſcouered, which he touched with his paſtorall ſtaffe, commanding him for to ariſe. The deceaſed, ſodainly obeyed the voice of the liuing Saint, aroſe, the by his commandment followed him to the place of Iuſtice, where the kinge, the Nobles, & the Iudges of his court were aſſembled. Staniſlaus ſaid vnto them. Behould here is Peter who ſould me the inheritance, who is riſen againe to preſent and ſhew him ſelfe before you. Aske him if be not true, that I haue paid him him euery penny for the land which he ſould me for the Church. He is a man well knowen, his graue is wide open, from whence God hath raiſed him vp to confirme the truth: his word therfore ought to ſtand for more firme & aſſured, then all the depoſitions of any witneſſes, or any other euidences that can be produced. The aduerſe parties of the holie Biſhop, ſtood like men loſt and quite amazed at this ſo euident a miracle, not knowing in the world what to reply, becauſe that Peter declared the truth and admoniſhed his heires to doe penance for ſo greuous a ſinne for hauing ſo moleſted Staniſlaus, contrarie to all right and iuſtice: who offred him, that if he would liue yet certaine yeares, to obtaine them for him of our Lord. But Peter choſe rather to returne vnto his graue in repoſe, then to leade a life ſo full of perills and of anguiſh, and tould the Saint, that he was in Purgatorie, and had not much more time to tary there to finiſhe to purge the ſinnes which he had committed during his life: and that he had rather to be aſſured of his ſaluation, albeit he endured the paines which remayned for him to ſuffer, then to put himſelfe in hazard to loſe it, by entring againe into the goulfe and torments of the ſea of this outragious world: but he beſought him, to obtaine ſo much at our Lords handes, as to remit his paines, and to make him ſhortly to enioy his glorie with thoſe that are bleſſed. This done, Peter returned to his graue, accompanied with the holie Biſhop, and with a great multitude of people: then he compoſed himſelfe within his graue, beſeeching all the aſiſtance to recommend him vnto God, and ſo died the ſecond time, to liue eternallie.

Now who would not haue been conuerted at the ſight of ſo notable and manifeſt a miracle as was this? What breaſt of iron would not haue beene ſoftned & haue relented, ſeeing a man raiſed againe, and to chooſe rather to remaine in his graue, thē to liue in this fraile & miſerable life? But the hart of the Kinge was ſo fleſhed in vices, and ſo deeply rooted in his voluptuouſneſſes, that this was not ſufficient to withdraw him, and to reduce him to a better way: but contrarywiſe, like to a furious beaſt, he plunged him ſelfe in the blood of his innocent ſubiects, and like to an vncleane wretch, he wallowed him ſelfe in the mudde of his laſciuitie, with the notable ſcandall of the realme. Staniſlaus vſed at the firſt, the moſt ſweet and gentle remedies that he could poſſiblie finde, to heale this ould and inueterated ſore, and ſeeing that all his medcines remayned without effect, he was conſtrained to apply there to both ſword and fire, cuting him off from the communion of the faithfull like a rotten member, to the end that this puniſhment might make him to returne into him ſelfe, or if he would caſt away him ſelfe, that he ſhould not draw after him, the totall ſubuerſion of the kingdome. Nothwithſtanding, the kinge like to a ſecond Pharao, hardned him ſelfe more and more againſt the ſcourges of almightie God; and knowing that the Biſhop went to ſay Maſſe in a Church of S. Michaell, he ſent his ſatellites

ſatellites to pull him forth, and to pluck him from the Altar, and if it were needfull, there to maſſacre him. Thither they went, & as they would haue laid their handes vpon the Saint who celebrated Maſſe, a celeſtiall light affrighed them,& threw them backwards on the ground,not able to execute their wicked deſigne.The like arriued two or three ſeueral times to other ſoldiers whom the kinge had ſent thither to that effect. Boleſlaus was there in perſon, to finde him ſelfe preſent at this barbarous ſpectacle, and to delight his eies with the death of him, whom he helde for his cruel enimie; And ſeeing that the bloody butchers affrighted, retyred back,not able to execute the commandment of their maiſtre, he reprehended them for their puſillanimitie,and he himſelfe aſſaulted the Saint,geuing him ſo greuous a blowe with a ſword vpon his had,that he made the braines to flye againſt the walles. This done, thoſe of his guard ſtabbed him alſo with woundes at the Altar where he was, and hewed in pieces his ſacred members, which they caſt into the fieldes, to ſerue for a prey to the birdes and beaſtes. But our Lord ſent from four partes, four great Eagles, which kept them ſelues about the bodie, and miraculouſlie defended the ſame two dayes together. By night were ſeene in the ayre ſundry lightes vpon his holie reliques: whereupon certaine Prieſtes and godly perſons, moued with this miracle (who had from the begining obſerued the crueltie of this tyrant Boleſlaus,encouraged them ſelues to gather vp his holie members ſcattered abroad, and to put them together: which by another miracle, conioyned them ſelues ſo perfectly, as if they had neuer been diuided, there not appearing ſo much as any ſcarre of ſo many woundes. They buried the body at the gate of the a forſaid Church of S. Michaell, where he had been murdered. Ten yeares after they tranſported it into the cittie of Cracouia, and buried the ſame in the ſame in te midſt of the Church of the caſtell, with a very ſolemne funerall.

It is not to be beleeued how wicked this fact was held thorough out the whole kingdome of Poland,and to other kingdomes of Chriſtendome, & how all good people, haueing vnderſtood this horrible and fearfull accident, foretould the calamities and diſaſters which were to raigne downe vpon this curſed kinge. Pope Gregorie the 7. not enduring to let ſo haynous a crime eſcape vnpuniſhed,and the inſupportable iniurie which the Church had there receaued, he interdicted the kingdome of Poland, excommunicated and anathematized kinge Boleſlaus, and depriued him of his kingdome, enioyning the Biſhops, nether to anoint nor hallow any kinge without licence. Moreouer,he depriued all thoſe who had aſiſted at the death of the holy Biſhop and martyr, both them ſelues and their poſteritie, euen to the fourth generation,of all charges,offices, benefits, and eccleſiaſticall reuenus. The miſerable kinge abhord of euery one, and tormented with the cruell hangman of his owne conſcience, fled from Poland into Hongrie, where within a while after, not being able any longer to abide him ſelfe, he kild him ſelfe, albeit ſome others ſay, that going a hunting he fell downe vnder his horſe,and was eaten vp of dogges. Some others ſay, that he did doe penance,and remayned vnknowen in a Monaſterie, where he ſerued in the kitchin vntill his death.

The death of S.Staniſlaus(according to Martin Cromer) hapned in the yeares of our Lord 1079. the 11. of Aprill,and ſince his body was tranſported the 8. of

May; but becauſe this day is buſied with the celebration of the Apparition of S. Michaell, therfore the Church celebrateth his feaſt the 7. of may. After in the yeere 153. and 174. yeares after his death, Innocent the 4. did canonize him, & placed him among the number of Saints. God aſiſting to worke new miracles, to honor and magnifie this holie Biſhop and Martyr. And our holy father Clement the 8. hath commanded, that the feaſt of S. Staniſlaus ſhould be put into the Roman Breuiarie, and that the whole Catholique Church ſhould celebrate the ſame with a double office. This life is drawen forth of Laurence Surius, out of the ſecond tome of the liues of Saints, the 11. of Aprill, and of Iohn Longine canon of Cracouia, and Vandalie, and of Albert Krance in his third booke 12. 13. & 14. chapters, and of Martin Cromer a very graue author, in his hiſtorie of the affaires of Poland, in the end of the fourth booke of his leſſons, approued by the authoritie of the Apoſtolique ſea.

The Apparition of Saint Michael the Archangel. *May.* 8.

IN the ſecond booke of Kinges we read, that Abſolon the ſonne of king Dauid, was ſo goodlie and beautifull, that from the ſole of his foote vnto the toppe of his head, there was not any thing to be reprehended, or wherewith to find fault, he was ſo perfectly made in all his body; And although in euery part he was moſt compleate, yet were the haires of his head moſt eſpecially commended, for they were like the fineſt gold. Once in a yeare he was poulled, and the damſels of Ieruſalem ſtroue to get his haire one from an other) trimme vp their heades therwith. Abſolon ſeeing him ſelfe in ſuch a grace, and ſo beautifull, was puffed vp with pride, and laboured not only to be equal with his father Dauid, but deſired alſo to be greater then he, and to take away his kingdom from him: but becauſe that to effect the ſame he needed helpe, he ſought to get it by this ſubtilie. He ſat euerie day at the gate of the Palace, and ſpcke faire and kindly to euery one that came in and went out.

If there was any that had a controuerſie or ſute, he asked him of what place he was, and what his ſute was, and the man tould him; If he perceaued that any had wrong, then he ſaid to him: Aſſuredly thou haſt reaſon, but there is none appointed by the king to decide thy cauſe; Oh that I had the ſcepter of Iſrael! how I would ſatisfie thee and ſend thee home, were thy enemy neuer ſo ſtronge, I would execute iuſtice whatſoeuer befel. The people that heard theſe frendly wordes, bowed vnto him, and he embraſed them kindly, ſo that vnto him they tocke affection, and deſired nothing more then to ſee him king (although king Dauid loſt his life) when the proud and craftie young man had drawne much people to his faction, he rebelled againſt his father, ſaying: that he would be king.

Many followed him, and many were of the contrarie ſide, and followed Ioab, the moſt valiant captaine of the kingdom of Israel: after many light ſchirmiſhes, they came to a ſet bataile with the people that followed Abſolon: The ſucceſſe of the bataile was this, that Ioab was conqueror, and Abſolon fled from the field. The vnfortunate wretch had alſo an other diſconfiture and diſgrace, for whileſt he fled, his haires were entangled in the braunche of an Oke, and ſo he hong by them, till Ioab his enemie came, and gaue him three woundes with a launce, and killed him: after which he drew his body out of the way, and ouer him caſt a great heape of ſtones.

This

This figure is aptly applied to this solemnitie of S. Michael the Archangel, for that Absolon so beautiful, which had such goodly haire, is the figure of Lucifer, who was the faireſt of all the Angels. The haires ſignifie in him thoſe guiftes which God doth geue vs without our merites, which were deſired by the damoſels, to wit; of the ſpirits Angelical, which were of an order lower then he: for according to the doctrine of S. Dioniſius Areopagita, the inferiour Angels be illuminated by the higher orders. Whereupon ſeeing him ſelfe ſo faire and goodly, he began to deſire to raigne, and to be like vnto God, and ſo to obtaine his intent, he went craftely like Abſolon ſuborning many other Angells, and when he ſaw he had many on his ſide, he rebelled, and aduanced his banner and ſtanderd againſt God. Forthwith S. Michael, the Archangell figured in Ioab, oppoſed him ſelfe on the other ſide, to defend Gods cauſe, and many other Angels followed him.

Theſe two captaines ioyned battaile feircely one againſt the other, and at the end Saint Michael was victor, and Lucifer was put to flight, and like vnto Abſolon, he was hanged on an Oke by the haire, I meane the haire of his obſtinacie and pertinacie in ſinne, ariſing by his abuſe, of many guiftes and graces he had receiued of God. After which came S. Michael, like to Ioab, & wounded him thriſe with the ſpeare of theſe three wordes. Quis vt Deus? *who is as God? yet neither was the victorious Michael content herewith, but euen as Abſolon was drawne out of the way, and laid in a pit, and couered with a great heape of ſtones: So Lucifer with all his Angells which followed him, were throwne headlong, and fell into the pit of hell and damnation.*

OVt of this whole diſcourſe, we may gather two verities, the one: that there be Angells; And the other: that S. Michael is the principal of them, but it is conuenient to conſider theſe two thinges more particularly. That there be Angells; we doe not only read in the Apocalips, where he ſpeaketh of this battaile betwene Michael, and Lucifer, but in many other places of the holy ſcripture alſo. The Prophet Daniel ſaith: that an Angell ſpake thus vnto him: *From the firſt day, thou haſt had a deſire to vnderſtand the ſecrets of God, I am come to viſite thee. But the Prince of the Perſians reſiſted me one and twentie dayes, and would not let me paſſe, vntill that Michael the Archangel came to helpe me*: In this place is made mention of the Angels, and of S. Michael in particuler.

It might ſeeme by this place that there is warre or variance betweene them; but you muſt vnderſtand it in this ſorte. One Angell had the Prouince of Iury vnder his charge; an other had the charge of the kingdome of Perſia. The Angel that had the charge ouer the Prouince of Iury, endeuoured and laboured that the Iewes which were priſoners in the kingdome of Perſia might depart out of that country, to the end, that being at liberty and in their owne country, they might ſerue God with freedome, and that the daunger might ceaſe, which aroſe by reaſon that many of them conuerſing with the Idolaters, fell to Idolatry. In ſuch ſort, that if this Angell had obtayned his purpoſe, it would haue bene more proffitable for the Iewes; and he him ſelfe ſhould haue had the greater accidentall glorie in heauen.

The Angell that had charge of the kingdome of Perſia, conſidering that the Perſians were holpen for the Iewes ſake (who were priſoners in their Realme) in matters of vertue, and that many of them forſooke their Idolatry and were cõuerted vnto the law of God, laboured that they might not be deliuered out of

that bondage. The contrary desires of these two Angells is a spirituall warre, which endureth betwene them vntill they know, the finall will and pleasure of God. But you must not vnderstand this warre betweene S. Michaell, and Lucifer, that it was as this warre which is made vpon the earth, for in heauen, be no weapons, swordes nor artillerie. This their warre was only contradiction of willes, and difference of opinions, which was betweene the one part and the other.

Cap. 19. We reade in Genesis, that three Angells appeared to the Patriarche Abraham, which went to destroy Sodom, and the Patriarche Iacob saw the Angells goe vp and downe a ladder, that reached from earth, to heauen. As also he wraſtled with an Angel. In Exodus we reade that God said to Moises; if the people Cap. 13. be obedient to my commaundementes, an Angel shall guid them, and conduct Cap. 22. them into the land of promise through the desert. In the booke of Numbers it is said, that an Angell mette the Prophet Balaam to the end he should not goe to curse the people of Israel. In the booke of Kinges in diuers places is mention made of Angells.

In the new Testament Angells are named very often, as when Christ praied in the garden and was in a mortall agony, considering the cruell tor-
Cap. 22. ments he was to suffer. Saint Luke saith: there came an Angel from heauen that conforted him, which was; he reduced vnto his mind the great vtilitie which would arise of his passion. And to speake but one word for all, almost in euery booke of the holy scriptures the Angells be named, some thing or other is said of them, which is a sufficient inducement to Christians, to beleeue that there be Angells.

Some Philosophers came to the knowledge of this verity by naturall reason, for if a man come into a house, where he neuer was before, if he heare any walke aboue in a chamber, he may say by good reason that there be some people: we see that the Sunne, the Moone, and the Planets and all the heauens are moued, then it is necessarie that there be one to moue them. Aristotle by these meanes, vnderstood there were powers, and seperated substances, which we Christians call Angells. Hitherto we haue proued that there are Angells, now let vs see, what an Angells is.

An Angell is a spirituall creature, not composed of matter and forme, but of *Actus*, and *Potentia*, of offence, and being. They vnderstand matter without discoursing, from the one to the other, knowing the principle, they vnderstand also what may be inferred or deducted out by way of conclusion, they know God by force of nature, in that he is the beginninge, and cause of all thinges created, but not in that he is the obiect of supernaturall blisse, for that they haue only by reuelation.

When God created the Angells, he infused into the vnderstanding of euery one of them certaine intelligible formes, or (that we may speake more properly) certaine *Species intelligibiles*, more or lesse vniuersall, according to the naturall perfection of euery one, and by them they vnderstand them selues by their proper essence, without any interuention of species. In the world there be three differences of things. One be purely materiall, as stones, plantes, and the like. Others be composed of matter, and of spirituall forme, as man is; And others be composed

composed not of matter, and forme, but of Acte, and Potentiallity, of being, and of Essence, and such is the Angells. Yea such is God him selfe, who is a most pure Acte, only he cānot admit any mixture of Potentiallity as the Angells doe.

There is no mention made in Genesis of the sinne of the Angells, as there is of the sinne of man; neither is there mention made expresly of the Angells, for that Moyses spake with a rude people inclined vnto Idolatrie; and if they had knowne there had bene Angells, they would easely haue bene induced to adore thē. There is no mention made of the offence of the Angells, as there is of the sinne of Adam, because God did as a mighty Lord is wont to doe, hauing two vassals which haue committed the selfe same fault, one being a principall person, and of great parentage, the other of base, and low condition.

This fellow he hangeth publiquely for his chastisement, and to the example of others, but as for the former, lest the people should make an vprore or lest his kinsfolkes should doe some violence to the officers of Iustice: he proceedeth against him secretly, and whē he is iudged, they come by night vnto the prison, and there they put him to death: thē it is answered to them that inquire of him; he is dead; and if you aske why or wherfore, you shall know no other but he is dead. So God chastised the Angell secretly as a person of nobility, and nothing was said plainly of his offence, nor of his punishment, but man that was like a rude clowne, composed of earth and clay, was chastised publickly for the example of others.

As the offence of the Angell was secret, so his chastisement was correspondent, because his infirmity was without remedy. Like as a Phisitian, which maketh no account of a desperate disease. Mention is made only of the offence of man, whose infirmity was yet remediable, and cureable, for seing that he that sinned was not of that perfection in science and knowledge, but was indeede mooued thereto rather by the perswation of an other; It was requisit, that he might also abtaine remedy by an other. This befell vnto man, and not vnto the Angell, because he fell, when as he was neither tempted of sensuallity (for he had no such) nor by an other, but only of him selfe.

God created also the Angells in grace, as S. Iohn Damascene affirmeth, who saith: God created the Angells together, and infused grace into them. Diuines are wont to distinguish in the Angells three instātes of time. In the first they receiued grace, euery one cōformable to the capacity of his nature; In the second all the good Angells conuerted themselues vnto God in louing him, and showing vnto him reuerence, as vnto their Lord; and therefore they merited. In this same instant the wicked Angells puffed vp with the excellency of their naturall perfection, began to be insolent and proud. For God cōmaunded them to adore his only begotten Sonne being made man, of whom he gaue them notice. While the good Angells adored, the euill supposed it vnfitting for them which were Angells, and so adorned with guifts, to abase themselues to adore a man (although he was God also) would not adore him, and shewed their pride, and sinned. In the third instant of time, was ended the way by which euery one ariued to their end, and so the good were confirmed in grace, and the euill were obstinate in euill.

God gaue time to the euill Angells by which they perished by their sinne,

but to man he gaue time that he might arise againe by repentance, and amendment of his life, which was a rare, and singular fauour. He also shewed him a second fauour, noe lesse then the former; for that man by his freewil (with the assistance of gods grace) may merit so much, that he may come to surpasse the Angells. For the Angells of the first Hierarchy must remaine in that place and can passe no higher, but it is not so in men. But somewhat like the Chesse, where a knight can not be made a Queene, but a Pawne may. If one should see a snaile with a shell on her backe to fly, he would marueile much; but a greater marueile it is to see a spirit couered with flesh, such as a man is, to fly higher then the Angells.

The Angells be innumerable in respect of vs (as Iob saith, and as many doctors and learned diuines affirme) euery one distinct in perfection from an other, as the Lyon and the Horse be different. For as among so many thousandes of men (which is wonderfull) there is not one so like another that there remaineth not some difference. So, the Angels are not of equall perfection among themselues though they be all Angels, but are diuers one from another, euen as the Lyon and Horse be different.

The Angels be deuided into three Hierarchies, or otherwise as we may call them, holy principalities; In the superior Hierarchy, be three greatest orders called Seraphins, or spirits inflamed with the loue of God. They which are next to these are called Cherubins, or spirits repleate with the science of God. And they of the third order are called Thrones, becawse in them God reposeth as in his proper throne. In the second Hierarchy, are three other orders of spirits, called Dominations, Vertues, & Powers. In the third Hierarchy, are likewise three orders to wit: Principalites, Archangels, and Angels, which name is comon to them all, and this last order hath no particuler name.

Some doctors say, that God doth not send into this world the Angels of the first, and second Hierarchies, but only those which are of the third Hyerarchy; And though this be the ordinary vse, yet when any occasion of important affaires doe fal out, as that of the Incarnation of our Sauiour, God sendeth the Angels of the superiour Hierarchy. Wherupon S. Gregory saith: that it was conuenient, that vnto the Blessed virgin should be sent one of the highest Angells, since his embassage was most high; It may be said that God sendeth into this world the Angels of all the three Hierarchies in this manner. The spirits of the superior Hierarchy, illuminate, and reueale by the commandement of God, to the inferiour Angels, that which they ought to doe, and they performe that which they appoint.

Some haue said, that God appointeth an Angel guardiã to euery kind of vnreasonable creature; So that one Angell hath a charge ouer all the kind of Lyons, lest they should vtterly perish, an other ouer the kind of horses, and so ouer other beastes; but vnto man, he giueth euery one an Angel in particular, & if he be a King or principal head, he hath two, to wit: his owne proper Angell, and also that which is president of the Prouince where he is head. Some doctors be of opinion, that assoone as God infuseth the reasonable soule into the wombe of the mother, he geueth him an Angel, to haue charge of him: yet S. Thomas saith; That when the Creature is borne, an Angel is giuen it, for vntil that tyme, the

the Angel which hath the cuſtody of the mother, hath alſo the charge of the creature in her wombe, and that is ſufficient.

S. Ieroſme ſaith; That great is the dignity of the ſoule, in that it hath an Angel, to be his Guardian aſſoone as it is infuſed. S. Bernard aduiſeth vs ſeing we haue ſtill in our company our Angel guardian whether ſoeuer we goe, that we take heede to do that in his ſight, which we would be aſhamed to doe in the ſight of men. Be a man neuer ſo wicked and naught, his good Angell neuer abandoneth him vtterly vntill death. In ſo much that Antichriſt ſhal haue an Angell to keepe him, which ſhal hinder him from doing of much euil, which he would otherwiſe haue put in practiſe. When one dieth, that Angel which was his protectour, is conſtituted guardian to an other, euen as when a man that was tempted by one deuil dyeth, Lucifer commandeth him to goe and tempt an other.

The Angels haue two exerciſes, the one eternall, and the other temporall. Their eternal dutie, is: to praiſe God, which they doe vnceſſantlie, the other temporal; to preſent to God all the good workes that men doe, & this ſhal laſt while the militant Church laſteth. Therefore the Angel Raphael ſaid to Tobias: When thou dideſt pray with teares and burie the dead, I preſented thy prayer vnto God. Three effects the ſuperiour, and inferiour Angels worke in men: The firſt is: they illuminat them, and reueale vnto them the ſecrets of God; The ſecond is: in gyuing them directions, and in helping them to performe that which is reuealed vnto them, and inducing them more, to the loue and praiſe of their Creator. The third effect is: to purge and cleanſe them from many ignorances in the which men would ſtumble, yea in thoſe thinges which might be knowen by naturall reaſon. *Tob.* 12. *v.* 12.

We know the names of the three Angels, to wit: Michael, Gabriel, and Raphael. This name Raphael is by interpretation: the medecine of God, and he it was that cured old Tobias, and gurded his ſonne in his trauels: he recouered his money for him, he deliuered him from the fiſh that would haue deuoured him, he gaue him a wife, and by his aduiſe Aſmodeus the deuill was caſt out, he comforted the afflicted, and in fine became his aduocate in all his troubles. Gabriel by interpretation is: the fortitude of God. This holy Angel reuealed vnto Daniel, the ſecret or miſtery of the Incarnation of our Sauiour, and was ſent Embaſſador by God vnto the glorious Virgin Mary, and talked with her, which S. Luke recounteth. He was of the Superior Hierarchy, as S. Bernard, & S. Gregory ſay, he did reueale alſo the Natiuitie of S. Iohn Baptiſte, he chaſtiſed Zacharias for his vnbeleefe, he brought meate to Chriſt when he was hungry in the deſert, and he comforted him when he praied in the garden. Chriſt had not an Angel, becauſe he had no need, for it is not fitting nor conuenient that a child ſhould be guardiã or maiſter to a learned man. Michael is by interpretation, who as God? Becauſe when he tooke the part of God againſt Lucifer, he ſaid thoſe wordes, which were reuealed vnto Dauid by the holy Ghoſt, for he ſaid: *Quis ſicut Dominus Deus noſter, qui in Cælis habitat?* Michael was then preſident of the Sinagogue, and now he is of the Church, which celebrateth a feaſt of his apparition, which was in this manner. *Dan.* 8. *Luc.* 1. *Pſa.* 112.

In the tyme of Pope Gelaſius the firſt of that name, there was in Apuleia a man very rich in cattle, who was called Garganus, and dwelt at the foote of a hil

called alſo Garganus. Perhaps the hil tooke the name of him, or els he of the montaine. It happened that a Bull was loſt out of the heard, and after much ſearch was found in a caue on the mountaine. None was ſo hardie as to enter, but one ſhot in an arrow, which being halfe waie turned backe, hurt him that ſhot it in. This ſeemed a wonderfull thing, and put all them that ſaw or heard it in great feare, one of them was the Biſhoppe of Siponto, who praied vnto God to declare this ſecret. He hauing faſted three daies, and as many nights, and being in continuall praier. S. Michael appeared vnto him, and told him: that the place was vnder his guard, and protection, therefore he would haue them build a temple in that caue to the honor of God, and alſo in honor of him, and all Angells.

The Biſhoppe went vnto the caue accompanied with many people, and found the caue fitted, and made like a handſome Church, where vpon he conſecred it in the honor of S. Michael, and celebrated maſſe in the ſame. In the proceſſe of tyme many miracles were done therein, whereby the place grew famous, and renowned. Not long after Pope Bonifacius builded a Church in the honor of S. Michael in (*Circo Marco*) a place ſo called in Rome. Of this dedication is alſo kept a feaſt in the end of September, in which place we will ſpeake more of the Angells. Let vs therfore in the meane ſpace pray vnto them, that they wil be fauourable vnto vs before the heauenlie maieſtie, that our workes may be holy, and preſented vnto God by them, and that they will obteine for vs the eternall glorie, which they enioie for euer. Amen. The Catholique Church celebrateth this feaſt of the apparition of. S. Michael, on the daie it happened, which was on the. 9. of May in the yeare of our Lord. 495. (*Baronius ſaith*; 493. *tom. 6. anno Domini* 495.)

The life of S. Gregorie, Nazianzen. May. 9.

SAlomon ſaith in his Prouerbes; that a wiſe ſonne gladdeth his father. This ſentence was verified in S. Gregorie Nazianzen called the deuine, for that he was the father of Diuinitie among the Greeke Doctors. Ruffinus ſaid of him; that the more any ſhewed him ſelfe contrary to his doctrine, ſo much the liker he was to be an heretike, and the more he ſeemed to condiſcend vnto him, the more he ſeemed to remayne a Catholique.

This holy man was ſonne to an other Gregory, who hauing bene firſt married, was afterward Biſhoppe of Nazianzen. His ſonne was his ioye, in that he ſaw him ſo wiſe, and learned, and was cauſe of his fathers eternal gladnes. For he hauing giuen eare to ſome Arian Biſhops, had embraced that hereſie (and remayned in that errour) vntil by the aſſiſtance of god grace, and by meanes of his ſonne (who by his doctrine, and continuall prayers beſought our Lord, to enlighten his father) he forſooke that errour, and embraced the true faith. After which he paſſed his life with comfort and conſolation, to ſee himſelfe called out of the way to hel, in which he ranne without ſtaie, while he remained in that errour. The life of that holy Doctor was written largely by Gregory the Preſt, an auntient author. The authors of the Tripartite hiſtorie wrote of him alſo, ſo did likewiſe Ruffinus, Simeon Metaphraſtes, and Nicephorus Calliſtus, in this manner.

Saint

SAint Gregory called Nazianzenus was borne in Nazianzum a cittie of Cappadocia, his father was called Gregory as he was, and his mothers name was Monna. By the fruit theſe two brought forth, you may iudge the goodnes of the tree; By the goodnes of S. Gregory you may iudge how good his father and mother were, but eſpecially by this you may gather the vertue of his father, who though he had wife, and children, yet he was elected Biſhoppe of the citty of Nazianzum. Some thinke that it was lawfull in Greece to be a Preiſt, and to haue a wife. True it is, that though the Roman Church doth tollerate it, yet therefore it doth not approoue it. And though in the time of the primitiue Church, ſome were ordered, and ſome conſecrated Biſhopps that had wiues, yet it had a condition adioyned, which was: that with the conſent of the woman, he ought to liue continent euer after. And if they remained in the ſame houſe thogether, it was as brother, and ſiſter, not as man, and wife; ſo that the Preiſt liued alwaies chaſte. This may be ſeene by proofe that amongſt ſo many being made Preiſtes that had wiues, yet hitherto it hath not bene ſeene, that a man taking orders, ſhould after that marry againe, yea if they were found not to haue obſerued chaſtitie, he was depoſed.

Wel then; the father of Gregorie of Nazianzum, was choſen Biſhop ſeperating him ſelfe from his wife, and liuing chaſt, and he was carefull to haue his ſonne Gregorie to increaſe in learning, and good diſcipline, like as he grew in yeares. He ſtudied in diuers places, diuers ſciences, and laſtly, determined to goe to Athens, an vniuerſitie which was then the mother of ſciences. Being in this iorney, he had a great ſtorme on the Sea, and was in danger of his life, he feared greatlie to die without Baptiſme, for he was a Catechumen only: wherfore he made a deuout prayer to God, and vowed to ſpend all his life in his ſeruice, yea this he did with ſuch efficacie, that forthwith came a faire ſeaſon, and all the paſſengers confeſſed, that the God whom Gregorie praied, and vowed to, had deliuered them, and ſaid: that he was more potent then all the other Gods, and rendred tankes vnto Gregorie, as though he had giuen them their liues.

Not long after he arriued at Athens, where he ſtudied many yeares with great profit to him ſelfe, and to others that were become his freindes, as the great Baſilius, vnto whom he was very deare: Phiſoſophie was his principal ſtudie, yet forgot he not to exerciſe him ſelfe in vertue, auoyding all the ſinnes wherwith youth is wont to be moſt moleſted, eſpeciallie diſhoneſt life: for he delighted in chaſtitie exceedinglie. It is ſaid that he had a dreame, though rather wee may cal it a viſion, which was this: he thought that he was ſet hard at ſtudie, and that two beautiful yong women came, and ſate by him, and vſed much familiaritie towardes him: he ſomewhat offended with their boldnes, asked their names, and what they would haue? They anſwered, Be not agreiued Gregorie, that we vſe kindnes, and ſit by thee, for know thou, that one of vs is wiſdome, and the other chaſtitie. God hath ſent vs to thee, that we may accompanie thee all the daies of thy life. S. Gregorie hauing ſpent 15. yeres in ſtudie, returned into his country and was Baptiſed. Calling to his remembrance that in the ſtorme on the Sea he had vowed to ſpend all his life in the ſeruice of God, he had a mind to leaue all worldly thinges, and to liue priuately in a deſert. But his father (who was yet aliue) made him Prieſt, though he withſtood it very much.

His father thought by this meanes to keepe him in his company, but he could not, for he went into Pontus with the great Basilius, to exercise the studie of the holie Scripture, where he liued a monasticall life certaine yeares.

In those tymes the Arian heresie increased very much, by reason it was fauoured of the Emperour Valens; yea, in so much that in a manner through all the Orient, the Catholique Bishops were depriued of their Bishop-rickes, and heretike Bishoppes were put in their places. Many laboured with the father of S. Gregory, to receiue and approoue the doctrine of Arius. He seing him selfe 90. yeeres old, and fearing the menaces which they made, consented vnto the heretikes, whereupon many religious men would not conuerse nor keepe him company, but accoumpted him an heretique. This euil newes was brought vnto his sonne Gregorie, who also vnderstanding that by the death of an other brother he had, his fathers house, goods, family, and euery thing els, went to ruyne (for that there was no body to gouerne them) he determined to goe into his owne country. The houshould affaires he remedied, and set in good order quickly, but to recouer his father he found great difficulty, for it seldome happeneth, that one that looseth his faith, recouereth it easely, and commeth to be a good Catholique againe. The good sonne laboured so with his father, both with reasons and arguments which he alleaged, and with prayers and fasting which he vsed, that at last he reduced him vnto the truth, and he confessed his errour, and liued afterwardes quietlie and Catholikelie in his Church.

S. Gregory not content with this victory; hearing that in Cæsarea, the Arians surmounted the Catholiques, and that they had drawen vnto their opinion Eusebius Bishoppe of that Cittie. Although there had bene some variance betwixt him and S. Basile, yet he notwithstanding sent one to desire him, to helpe him in that enterprise he intended to vndertake for the honour of God, and S. Gregory and S. Basil went both together to Cæsarea. They two disputed oftentimes with the Arians, and alwaies conuinced them, and put them to the foile. In this season deceased Eusebius, and S. Gregory tooke great paine to raise the great Basilius to that dignity, as in deed he did. And he thought he had done God great good seruice, to haue procured such a notable defender of the true faith, to be placed in the Byshops seate of that Cittie. S. Basil being now Bishoppe of Cæsarea, desired that S. Gregory might be Bishoppe of Sasina, in the which dwelt and soiourned many strangers, and thought that S. Gregory (enforced by the intercession of his freind) receiued the dignity, and was consecrated Byshoppe, yet he left it soone after; partly, for that his labours in the cittie were lost, because, the strangers that soiourned there, did more harme then he did good, as also, for that his father had sent one to cal him to Nazianzen, being desirous to haue him his coadiutor in that Cittie, for he being so old, it was fitte he should haue one to helpe him.

S. Gregory tooke the care to helpe his father, but vpon this condition, that after his death this charge should not be imposed on him, which his father confirmed vnto him. S. Gregory began to exercise the office of a Pastor in preaching, and administring the Sacraments, conforting the afflicted, encouraging the weake harted, releeuing the poore, making peace with enemies, and persuading

ſuading euery one to be exerciſed in the ſeruice of God, and this he did to the great proffit, and ſpiritual comodity of the people. Yet for all this he did not forget to gouerne his houſe, and his familie, though his brother Cellarius, and his ſiſter Gorgonia were dead. His mother who was little yonger then his father, liued vnto the age of 100. yeeres and a few dayes after, paſſed out of this life. Whileſt the funeralls were kept, S. Gregorie was alwaies preſent, and before the body was buried, he made a funeral Sermon. Then to the end the people ſhould not enforce him to accept the charge of a Byſhoppe (which he alwaies fledde frō, knowing what paine and perill this office brought with it) he departed from the cittie, and went vnto Seleucia, vpon deuotion to viſit a Church of S. Tecla. He deferred the time ſomewhat long in that place, vntil he thought they had elected an other Biſhop, but whē he returned vnto his country, he found nothing had bene done, yea rather they ſtaied with great expectation for him to be their Prelate, and requeſted him to receiue that dignitie. He gaue no eare vnto their requeſt, but liued priuately in his houſe vpon his patrimony, and medled not with any part of the Biſhoppes office.

At that time was diſcouered a new hereſie in the Orient, no leſſe impious & peruerſe, then the hereſie of Arius, for that if the one hereſy bent their curſed & ſacrilegious tounge againſt the Sonne, the other did exaſperate it againſt the holy Ghoſt. This new hereſie was ſpread into ſundrie partes in a ſmal time, but it was moſt ſtrong in Conſtantinople. This thing came to the eare of S. Gregorie, who (inſpired by God, & perſwaded by the great Baſilius) went vnto the cittie to make an oppoſitiō vnto that hereſie, and to deſtroy it aſmuch as he might. Comming vnto Cōſtantinople, he found the heretiques impatronized of the principall Churches of the citty, and only one little Church was left, and remayned vnto the Catholiques. In that place S. Gregorie began to ſhew him ſelfe a defender of the perſon of the holy Ghoſt, as in Cæſarea, and other places he had defended the perſon of the Sonne. He began to preach the true, & Catholique doctrine, to thoſe few that aſſembled in that little Church, whether came forth-with the heretikes to withſtand him, and he defended himſelfe, and reproached them in confuting their errours.

He behaued him ſelfe ſo in theſe diſputations and conflicts, that within a few daies there fel no ſmale mutation in the cauſe of religiō. The Catholiques which before oppreſſed, grew more ſtong and preuailed, and the heretikes which before did triumph, remayned diſmaied, and more confounded. This little Church was made in a ſhort time the moſt principall; and the fame of Gregory was ſpred ouer all the Empire, and came eſpecially to the eares of Peter the Biſhoppe of Alexandria, who was ſucceſſour vnto S. Athanaſius. Although he was not brought vp to ſumptuouſly, as was ſeene afterwards, yet hauing authority to appoint a Biſhoppe in Conſtantinople, thought it fit for to place S. Gregory therein, and ſo he did. S. Gregorie ſeing, that though he ſhould not vndertake the Biſhoprike, yet notwith-ſtanding he ſhould be imployed in other affaires, accepted the dignitie, to the end, he might attend to the affaires of the Church with more vigor and force, as he did in deede. For he not only caſt to ground the hereſy of the Macedonians, which was; that they blaſphemed the holy Ghoſt, but he alſo defeated an other ſect; not only that of Arius, which had

bene inuented againſt the perſon of the ſonne, but the hereſie of one Apollinaris, and his followers. All theſe heretikes got little at the handes of S. Gregory, for he with his ſermons, diſputations, and writinges, made them that they durſt not lift vp their heades againſt him, yea he cauſed them to remaine confounded, with ſhame and reproach.

There was at that tyme in Conſtantinople, a man borne in Egipt, who liued like a Cinique philoſopher. He made ſhew to deſpiſe the world by his apparel, & in all other external thinges, but inwardly he was ſullen, couetous, cauilous and of very euil behauiour. This man got to be verie familiar with S. Gregorie, and fained to haue a deſire to be a Chriſtian. At the beginning, S. Gregorie iudged him to be a man without doublenes, and of a ſincere mind, and gaue order to inſtruct him in the miſteries of the faith. At laſt he Baptiſed him, & kept him in his companie, made him eate at his table, and acquainted him with many matters of importance, wherein he found him diſcrete, and wiſe, wherefore he made him Preiſt; after which tyme he ſought the ruine of his maiſter, like an other Iudas.

This man fell into frenſhippe with an other Prieſt of that cittie, who was little knowen, and a man of euil life. Theſe two had knowledge of an other Prieſt a ſtraunger, who came to Conſtantinople to buy marble for a building, and brought great ſommes of money with him; where vpon they laboured in ſuch ſort with cunning wordes, and gay proffers, that they got the greater parte of the money out of his handes, and went to Alexandria. There were they importunat with Peeter Biſhoppe of that cittie, to remooue S. Gregorie from the ſea of Conſtantinople. The Byſhoppe not dealing ſo vprightly as he ought to haue done, without information or proofe of any offence committed by Saint Gregorie, but only for the money, ſent certaine Biſhops out of Egypt, to depoſe him from that ſea, and to beſtowe it on Maximus (that wrought this treacherie.) The Byſhopps being come vnto the Imperial cittie, and publiſhing the cauſe of their coming, al the people tooke armes, becauſe they ſawe what wrong was offered vnto their Prelate. And becauſe they knew that many heretiques wiſhed him euil, and ſeemed to ſhewe themſelues obedient to the Byſhoppe of Alexandria, they ſaid it was fit, if he ſbould ſhew him ſelfe obedient vnto his ſuperiour, that they ſhould know alſo what moued him to depoſe S. Gregorie.

When the holy Byſhoppe ſaw ſuch a tumult, he called his Prieſtes and his other freinds, and tould them, that he was determined to returne vnto his countrey, for that although he had taken vpon him that dignitie, yet he did it not for any other cauſe, but only for the honor of God, and the good of their ſoules in that dangerous tyme of hereſie. They anſwered him: Our Lord and father, perhaps thou thinkeſt there is leſſe danger now then was before? Be aſſured, that aſſoone as thou art out of the cittie, theſe men wil begin to ſpeake the ſame blaſphemie of the holy Trinitie, which they ſpake before. Therefore cõſider wel what thou doeſt, for as thou art bound to maintaine and defend, the honour of God as thou haſt begunne, ſo ſhouldeſt thou ſpend thy verie life for him alſo, ſithe he loſt his life for thee; eſpeciallie the matter ſtanding ſo, that if thou do but ſhew thy face againſt his enemies, many perſons ſhal returne to thy ſide,

and

and thyne aduerſaries ſhal faile of their purpoſe and be confounded. Theſe and ſuch like, wordes, mooued S. Gregorie, to ſtaie ſtil in Conſtantinople. And though the heretiques in one Church had choſen Maximus for their Byſhoppe, yet the Catholiques in ſuch nombers reſiſted, and withſtood them, that he and they, were gladde to depart the cittie, leſt they ſhould be killed. Theodoſius at that tyme was Emperour in the Eaſt, a Spaniard borne, and a man wiſe, valiant, and very Catholique; who being then in the Prouince of Macedonia; Maximus went vnto him, and made many complaintes of S. Gregorie, and ſo did his followers that accompanied him. The Emperour who was informed of that which was done, and knew very wel the perſon they accuſed, did not only forbeare to fauour them, but threatened them alſo, and put them to ſilence. Maximus departed from the Emperour diſcontented, and went vnto Alexandria, to ſpeake with Peter Byſhoppe of that cittie, becauſe he had elected him. After much talke betwene them, Maximus ſaid vnto Peter: marke Peter what I tel thee; If thou doeſt not bring to paſſe, that I haue the Sea of Conſtantinople, I wil diſplace thee, and ſucceed in thy ſeate and dignity; Peter was afraid of theſe wordes, and therfore procured the Gouernor of the cittie, to compelle Maximus by force to depart from thence.

After a few daies, Theodoſius entred the cittie of Conſtantinople triumphantly, for ſome victories he had obteined; wherefore S. Gregorie went to viſite him, and was by him kindly, and louingly entreated, and he thanked him for his great paines he had ſuſtained, for the honor of God, and his Church. And becauſe the Arians had alwaies poſſeſſed the Cathedral Church of Conſtantinople, the Emperour promiſed to take it away from them, and to deliuer it vnto S. Gregorie, wherefore the good Byſhoppe rendred vnto him many thankes. The day was ſet downe that it ſhould be done, which when it was vnderſtood in the cittie, there was a great vprore and tumult, for the Arians complained of the Emperour, and threatened to kil S. Gregorie. The daie appointed for that purpoſe came, & many thought they would haue come to handſtrokes, but the prudent Emperour appointed his guard, to ſee that no diſorder were committed.

It happened that daie (which happeneth oftentimes in Conſtantinople) that ſuch a thicke cloud ſtood ouer the cittie, that they could ſcant diſcerne daie, wherefore the Arians ſaid: This was a miracle God ſhewed, to make them to vnderſtand, that it was not his wil they ſhould be depriued of their Church: but right ſoone it was euident that their iudgment was falſe, and they remained deuided and confounded; for when the Emperour and the Byſhoppe came to the Church dore, the cloud vaniſhed away, the skie was cleare, and the ſonne ſhone out, ſhewing it to be a chearefull and a ioyfull daye, as in deed it was for the Catholiques. S. Gregorie coming into the Church, fell on his knees and gaue thankes vnto God, for his great fauor and grace, in reſtoring this Church vnto his ſeruice. The ſame was done by the Emperour and all the people, euery one reioycing, and weeping for ioye. The Catholiques embraced one another, and reioyced together, and praiſed God, and with a loud voyce confeſſed the myſtery of the Bleſſed Trinitie. This greuouſly diſpleaſed the Arians, who gaſed at all that was done, and fretted and chafed at the Emperour, but much more at S.

Gregorie whom the Emperour and all the people beſought, to ſit vpon his ſeat, and to take full and entier poſſeſſion of his dignitie.

S. Gregorie (for that he could not be heard of all) by ſound of trompet made to be proclaimed, that that day ſhould be wholy ſpent, in the ſeruice and honor of the bleſſed Trinity, in which it had pleaſed God to giue them the triumphe ouer their enemies. The people reſted content herewith, and the Emperour was much aſtonied at the great modeſtie of S. Gregorie. The prouidence of the Emperour was ſuch, that there was but one ſword onely drawen in Conſtantinople, and that without any hurt at all.

Not long after S. Gregorie was placed in the Biſhops Sea, at the inſtance of the Emperour, and of ſome Biſhops which were in the court, and of all the people generally, euery one being much ſatisfied with his Sermons, and good doctrine, as alſo with the examples of modeſtie, humilitie, and vertuous life that he gaue vnto all men, as appeared in that which chaunced vnto him, which was as followeth. One day entred a certaine young man into the chamber of S. Gregorie (where many people were gathered together) who though he were luſtye and ſtrong, and fit to vndertake any hard enterpriſe; yet he fel downe at his feete, and beſought him inſtantly to forgiue him; he asked no other thing but to be pardoned, for his offence had ben very heynous. S. Gregorie earneſtly demaunded of him, and badde him ſhowe wherein he had offended him? The young man told him: that on the daie the Church was taken from the Arians, he was hired to kil him, and that he would haue performed it if he could. God forgiue thee my ſonne (ſaid the Biſhoppe) and I pardon thee from my hart, but on this condition, that thou ſhalt forſake the Hereſie of Arius. This act was diuulged through all the cittie, wherefore euery one did more and more eſteeme their Prelate, being ful of humilitie and modeſtie, ſince he had ſo eaſely pardoned ſo heynous a crime.

The Biſhoppe remayned quiet ſome little tyme, and did ſome tymes viſite the Emperour though but ſeldome, for that the concourſe of people in the court, and conuerſing with the courtiers was diſpleaſant vnto him, and he thought their life was vnquiet, and ful of vexations. He had an eſpeciall care of all the affaires concerning his office, making prouiſion for ordinary matters, as alſo for extraordinary, yet did he not for all this forget his duitie and exerciſe of the holy ſcriptures, but he was alwaies conuerſant in them. He had ſome diſciples which were come vnto him to learne, from ſundry coaſtes of the world, ledde by the reporte which was ſpred of him, farre and neere: One of them was S. Ierome doctor of the Church, as he reporteth him ſelfe.

This good Byſhoppe hauing gouerned the Church of Conſtantinople twelue yeeres, and wearied out with age, and the many paines and troubles he had endured, deſired to retire him ſelfe into his countrey, & to lead the reſt of his life in peace. In ſhort ſpace after his mind was fulfilled, for that a Councell was called of 150. Biſhoppes, to roote out the hereſie of Arius, and of others which were after diſcouered. In this Councell were preſent many holy Prelates, of the which one was Miletus Byſhoppe of Antioch, who died in the tyme the Councell laſted. His death cauſed ſome differences to

ariſe

ariſe among the fathers. One of them was about the Patriarkeſhipe of Conſtantinople; for ſome ſaid: that S. Gregory in deed was in poſſeſſion thereof, and though that for him ſelfe he was worthy of it, yet had he bene put into it againſt a decree of the Nicene Councell, which forbad; that he which had bene poſſeſſed of one Church, might not be promoted to and other; And Gregory hauing bene Biſhoppe ſometime of Naziazen, could not be placed in Conſtantinople, and alſo they which had made him to accept that dignitie, by no reaſon ſhould haue done it; ſo that for this matter they in the Councell were of diuers opinions.

When S. Gregory vnderſtood thereof, he came one day into the Councell, and before the fathers made this ſpeeche: Fathers, and Paſtours of the Church of God, me thinkes it is very inconuenient and vnfit for your perſons, that being heere aſſembled to make peace in the Church, there ſhould be controuerſies and diſcordes among you; if this ſtorme doe ariſe for my cauſe, throw me into the ſea as Ionas was, and forthwith the tempeſt wil ceaſe; I am ready to performe all that which ſhalbe determined by the Councel: & if it be iudged that I ſhall goe forth of the cittie, I am ready to depart forthwith, that thinges may continew in peace. Fare you wel, and remember my many troubles, and paines I haue taken. Theſe wordes made al his aduerſaries to be aſhamed.

S. Gregorie departed from the Councel, & went vnto the Emperour, & beſought him very inſtantly to let him goe vnto his countrie, telling him, that it was neceſſary ſo to doe, to cõſerue the vniuerſall peace of the Church. The Emperour wondred at his great modeſtie, and the departure of the Saincte was very diſpleaſant vnto him; yet for all that (though againſt his wil) he gaue him leaue. After this, S. Gregorie aſſembled together many Prieſtes, and other his freindes, and beſought and perſwaded them, to remaine conſtant in the faith he had preached vnto them, and to be obedient vnto their Prelate that ſhould be ſet in his place. Then with the teares of euery one, he tooke his leaue of them and departed, and went into his countrey and liued a-part & priuately, in certaine landes, parcel of his patrimonie, in a place called Arianzum. He ſtaied a while in that place, but vnderſtanding that the Cittizens of Nazianzen accounted him ſtil their Prelate, and that they would not chooſe any other in his ſteed, he returned vnto the cittie, and gouerned his Biſhope-ricke certaine yeares, hauing for coadiutor one Eulalius a Prieſt. The great Baſilius his freind was dead a good while before, where vpon he reſolued to goe vnto Cæſarea, where he had bene Byſhoppe, to make his funeral ſermon. So he went thither, and returned againe ſoone after.

The reſt of his life he ſpent in writing diuers workes, repleniſhed with wonderfull eloquence and doctrine. Many of his bookes were in the defence of the faith, eſpecially againſt the heretiques called Apollinariſts, who hauing written their curſed opinions in verſe, to draw the people vnto them with pleaſantnes, & ſweetnes of the verſe, the holy Doctor alſo wrote part of his workes in verſe, and this was his laſt exerciſe, in which he ſpent his tyme, and the reſt he beſtowed in praier and meditation, and in other pious deedes, and being now old and weake, he caunged this mortal life for the immortal. It is ſaid of him, that when he ſaw him ſelfe free from the tempeſt of the Sea wherein he was, when he

went vnto Athens to ſtudy, in the vowe he made of amendement of his life, he purpoſed neuer to ſweare any oth, and that he obſerued it, calling to mind that which the wiſe man ſaith, to wit: That the man accuſtomed to ſweare, is repleate with iniquitie and in chaſtiſement thereof, God permitteth ſome misfortune or affliction to be alwaies in his houſe.

Let vs learne of this holy Doctor not to ſweare, to be humble and modeſt as he was, & not to ſeeke our owne priuate proffit and honour, but the honour and glory of God, to the end, that he which rewardeth the ſeruices and good workes of his holy Saincts, may reward ours alſo, by giuing vnto vs after our death, eternall life. The Catholique Church celebrateth the feaſt of this Sainct on the day of his death, which was on the 9. of May, in the yeere of our Lord 390. (Baronius ſaith 389.) Valentianus and Theodoſius being Emperours, as Trithemius ſaith. The body of this Sainct was in Rome, in a Church of the Monkes of S. Benedict, called in Campo Mertio, which had bene de Greci. But Pope Gregorie tranſlated it afterwardes one the day of S. Barnabie the Apoſtle, in the yeare of our Lord 1580. into a very faire Chappel, which the ſame Pope cauſed to be made in the Church of S. Peter in the Vatycan.

The life of S. Gordian and Epimachus Martyrs. *May.* 10.

HE Prophet Amos had bene a keeper of sheepe, and he had made ſome ſermons or ſpeeches by the commaundement of God, in which his ſpeech was rude, and ſimple, and his reaſons and ſentences ſeemed alſo to be vnlearned and ruſtical, for he had alwaies in his mouth the names of Bul, Cowe, and Sheepe, and ſuch like: yet vnder ſuch like Metaphores, he reuealed and ſpoke things full of high miſteries, as is apparant in theſe wordes:

Amos 1. *If the Lyon (ſaid he) shal wound any cattel, and shall deuour the ſame, if he let the feete and the eares hang out, the Shepheard wil come, and laying hold thereon, pul it by force out of his mouth againe. The Prophet meaneth by theſe wordes, that if the diuel be poſſeſſed of any ſoule, and leaueth out of his mouth, the feete and eares; God will put to his hand, and drawe him out of his mouth. It maie be ſaid: that the ſoule that is in mortall ſinne, then leaueth out ſinne, then leaueth out his feete and his eares, when he goeth vnto ſermons, and vnto diuine ſeruice, and giueth eare vnto good counſell; For then God layeth hold vpon him, and conuerteth that ſoule.*

This happened to a principal knight, who was a great fauorite of the Emperour Iulianus, and his liue-tenant and Iudge. The diuel was in a manner poſeſſed of him and had deuoured him, cauſing him to exerciſe exquiſite torments in putting Chriſtians to death: Yet, for that he inclined his eares, to heare the holie doctrine of S. Ianuarius, who was priſoner in his houſe, euen readie to pronunce the ſentence of death gainſt him, he obtained life for himſelfe, for that he was conuerted vnto the faith of Ieſus Chriſt, and died for his ſake. The life of this Saint hath bene taken out of a very auncient manuſcript booke, which doth agree with that which Venerable Bede, and other authors of Martyrologes write of him, and it was in this manner, as Laurentius Surius recounteth it.

AT ſuch tyme as Iulianus the Apoſtata ruled the Empire, there was giuen vnto him a memorial of many Chriſtians, who were by him cruelly perſecuted,

ſecuted, and impriſoned. Among theſe was a Prieſt called Ianuarius, who was deliuered vnto the handes of Gordianus liue-tenant of the Emperour. He tooke him vnto his houſe, and put him in ſafe cuſtodie. Then he cauſed him to be brought before him, and asked him of what countrey, and what his name was? Ianuarius anſwered: I am of Antioch, I am a Chriſtian, and borne of Chriſtians. This ſuffiſeth ſaith Gordianus, therefore make choiſe of one of theſe two thinges, either to ſacrifice vnto the immortal Gods (and thou ſhalt gaine the fauour of the Emperour, and ſhalt be by him exalted to honour) or els prepare thee to heare the ſentence of death, as thy offences do deſerue. Ianuarius anſwered; I ſtudie to ſacrifice vnto the true God, vnto whom I haue offred my ſelfe, and if thou giue ſentence of death vpon me, I ſhal haue patience, for that my ſinnes do ſerue it. Gordianus replied: if thou wilt ſacrifice vnto the Gods, thou ſhat be ſett free from theſe ſinnes for which thou doeſt deſerue to die. Ianuarius anſwered: I am already deliuered from them by the meanes of holy baptiſme, and I wiſh thee alſo to receaue it, as others haue done at my handes, that as they, ſo thou alſo maiſt be freed from the eternal torments, which are prepared for thee.

Theſe wordes made ſome impreſſion in the minde of Gordianus, and he commaunded that the holy Prieſt ſhould be led to his owne houſe, and that there he ſhould be kept. Then went he vnto him by night, and he tould him: that he much deſired to heare him ſpeake more largely (of the matter he began to talke with him) which was: concerning the ſtate of the other life. The good Prieſt tould him many thinges, which moued Gordianus very much, eſpecially when he told him, that if he were Baptiſed, he ſhould obteine pardon for the ſinnes he had committed againſt many Chriſtians, whom he had tortured, and put to death by the commaundement of the Emperour; finally he determined to be a Chriſtian.

He went to his wife called Marina, and reherſed vnto her, what had happened betweene him and Ianuarius, and tould her he was aſſured, that the wordes of Ianuarius were verie true, and that which they had til that tyme beleeued was falſe, and vntrue. The ſomme of all was; he tould her ſo much, that ſhe was brought to that he deſired, and both of them went to Ianuarius, and falling at his feete beſought him to Baptiſe them. The holy Prieſt examined them firſt, to ſee if in ſinceritie they demaunded Baptiſme, and hauing inſtructed them in faith in the beſt ſort he could (for the ſhortnes of the tyme) went with them to their habitation, where he found a ſtatue of Iupiter, which they broke in peices, and threw it into a priuie. This being done, the holy man Baptiſed them with all their ſeruauntes, and others of their houſhould, which were in all fiftie three.

After certaine daies, the Emperour ſent Clementianus the Tribune, vnto the houſe of Gordianus, to know if Ianuarius had ſacrificed to Iupiter, and hearing that he remained conſtant and firme, he appointed him to be tormented, and put to death, in the market place of Trajanus. The Tribune came, and talked with Gordianus, who ſaid? Ah Clementianus! if thou kneweſt Ieſus Chriſt for God, as I know him, thou wouldeſt not feare the menaces of worldly Princes, yea, thou wouldeſt rather labour to gaine and attaine the eternal rewards, which he hath prepared in the other life for them which ſerue him,

as it seoweth to me I doe already see and possesse the same. And to answer that which thou speakest of this holy Priest know, that I cannot vse any violence against him, I rather thinke my selfe vnworthy to kisse his feete, since my soule hath gayned saluation by his meanes.

Clementianus would stay no longer, but went vnto the Emperour, and said vnto him. Know ô Emperour, that this Magitian Ianuarius hath deceaued Gordianus thy liue-tenant, with his wife, and familie. They be all Baptised, and they haue broke in pieces the Statue of Iupiter, which was in his house; therefore appoint what shalbe done herein. The indignation the Emperour conceiued hereat, can not be expressed, wherefore he commaunded Clementianus to proceed rigorously against Gordianus, and gaue sentence in writing that Ianuarius should be put vnto death, and that Marina the wife of Gordianus should be made slaue to certaine rustical clownes, who dwelt in a place called *Aquæ Salniæ*; for he thought there could not be a more greeuous punishment then that, for such a noble, and delicate lady as she was.

Clementianus caused Gordianus to be brought vnto his presence, in the temple of the goddesse Tellus, which is: The earth, where he had caused his iudgmẽt seat to be set vp. When Gordianus was brought thither, Clementianus said vnto him: how is it Gordianus? Be these the thankes thou doest render to our inuincible Emperour, of whom thou hast receiued so great honors, and benefites? for what cause doest thou now despise his commaundement, in adoring strange and vnknowen gods? and hast broken the Statue of Iupiter, and cast it away, as thou knowest, to the notable dishonour of the Emperour? Yea rather said Gordianus, I haue done this for the good and profit of all the Romaine Empire. I pray you tel me Clementianus, who deserueth more, & who is most fit to be adored, the workman, or his labour and workmanshippe? I adore the workeman that made heauen and earth, & you adore the Idols which be the workmanshippẽ of men. Then said Clementianus: who is he (as thou saiest) that made heauen and earth?

S. Gordianus answered: that is Iesus Christ the sonne of the liuing God. Clementianus replied: if this thy Iesus Christ be he which made heauen and earth, how cometh it to passe, that a Prince so wise, and discreete as Iulianus the Emperour is, doth despise him? Yea rather (said Gordianus) Iulianus shalbe despised of him, since he adoreth the wood and the stones. For which cause his miserable soule shal fal into the deepe pit of hel like a heauie stone, and there shal burne continually with the same wood and stone, that he adoreth here. Let vs leaue this talke said Clementianus, and adore the immortall Gods, or els I wil commaund thee to be beheaded. The holy Saincte made small account of his threates, and remained firme in his determination. Wherefore the Iudge made him to be stripped, and cruelly beaten with staues, hauing certaine plumets of leade fastned vnto them, which bruised his bones, and put him vnto great paine.

In the time S. Gordianus was in this torment, he song cheerefully, and rendred thankes vnto God, for putting him in the number of the holy martyrs. Clementianus (hearing the wordes of the martyr) commanded his head to be cut of, and his body to be cast neere vnto the Temple of the Goddesse Pallas, & that none

none ſhould burie his body, to the end the dogges might eate it. There came vnto that place many fierce maſtifes, but when they came hard to the body of the holy Saincte, they howled and barked, but touched it not at all; yea rather, they guarded, and defended the ſame. In the night one of his ſeruantes, and certaine Chriſtians went thiter, and buried it in the *via Latina*, not far diſtant from Rome, in a ſepulcher where the reliques of the holy martyr S. Epimachus were, whoſe martirdome was brieflie written by venerable Bede, & other authors of martyrologes in this manner.

The life of S. Epimachus. May. 10.

SAinct Epimachus borne in Alexandria was apprehended for profeſſing the faith of Chriſt. He remained many dayes in priſon, where he indured troubles and afflictions very patiently, conſidering that it was God, for whoſe ſake he ſuffered, and life euerlaſting was the reward, for which he hoped. At the end he was condemned to be burned, and his aſhes and bones were carried to Rome, and put in the ſepulcher where S. Gordianus was afterward buried. For this cauſe the Catholique Church celebrateth iointly the martyrdome of theſe two Saintes on the day S. Gordianus dyed, which was the 10. of May in the yeare of our Lord 213. the aforenamed Iulianus the Apoſtata being Emperour. Let vs beſeech God, that as the bodies of theſe two holy Saintes doe accompanie each other in earth, and their ſoules in heauen doe the ſame: euen ſo by their prayers and interceſſion, he may be pleaſed to adioyne vs vnto them in the celeſtiall and euerlaſting glorie. Amen.

The liues of SS. Nereus, Archilleus and Pancratius Martyrs. May. 12.

HOly Scripture, in the booke of Kinges recounteth; how the valiant captaine Iehu, tooke poſſeſsion of the kingdome of Iſrael, and how he entred into the cittie of Ieſabel, who was painted, and had dreſsed vp her head in prophane manner, to the end he should ſee her, and he enamored of her. Iehu asked what that woman was, and it was told him, it was Ieſabell lately wife to king Achab. When he heard that, he commanded two or three Eunuches that were with her, to throw her from the windowe vnto the ground, and ſo shee died.

This hiſtory is not from the purpoſe of theſe three martyrs, S. Nereus, Archileus, and Pancratius. Two of the which being Eunuches, and attending on Flauia Domitilla, nyece vnto the Emperour Domitianus, caſt out of the windowe Ieſabel, with all her profane Ornaments and attires, to wit: by their holy counſel and admonitions (as may be ſeene in their liues) ridde, and diſcharged her mind, of all vaine pompes and ornamentes of the world, and by their meanes brought to paſſe, that she extinguished all that was profane, and onely Ieſus Chriſt liued in her. The life of theſe Saincles, was tranſlated out of greeke into latine by one vn-named, who affirmeth that he hath tranſlated it faithfully, and that it was approued by graue authors. Many Martyrologes do accord with the ſame tranſlation, and frier Laurentius Surius recounteth it in this manner.

AMong many other Pagans which were conuerted in Rome by the preaching of S. Peter the Apoſtle, there were two Eunuches, one of the which was called Nereus, and the other Archileus, and they were chamberlaines vnto Flauia Domitilla neece vnto the Emperour Domitianus, and was a Chriſtian alſo. Theſe two being one daye in the preſence of their lady, ſaw her ſmooth her forehead, and lay her haire in order very diligently. She adorned them with pearles and pretious ſtones, and laying her haire with thrides of gould, that they might ſeeme more amorous and gratious, ſome ſhee bound vp, others ſhe let goe looſe, and ſhe waſhed her face with an artificial water, which made her ſeeme pleaſeant and reſplendent. Then ſhe apparrelled her ſelfe with garments of purple, ſilke, and gold.

Nereus, and Archileus, ſtood marking her attentiuely, and when ſhe ſhad made an end and was ready, they ſaid vnto her: If thou o Domitilla wouldſt vſe that care and diligence, which thou beſtoweſt in trimming and decking thy ſelfe with intention to pleaſe Aurelianus thy ſpouſe (and ſonne vnto the conſul) in adorning thy bodie and beautifying it with vertue, without all doubt thou ſhouldeſt pleaſe Ieſus Chriſt; who accepting thee for his ſpouſe, thy fauour and beautie ſhould indure for euer; neither ſhould there euer want vnto thee new attires to adorne thee, in his eternal kingdom.

Domitilla anſwered: It is not euil that I adorne me to get me a marriage and to haue children, to the end my noble linage may be continued, and the memory thereof be conſerued. Neither is it contrarie to vertue, that I enioy the delights which my eſtate, and youth requireth, yea, it ſeemeth the part of a baſe minded vaſſal, that may enioy the delightes of his eſtate, and enioyeth not the ſame, ſuch a one in my opinion ought to be expulſed out of the cõmon weale, for thereby he becommeth vnprofitable, in not procuring to marry, and to haue children. It ſeemeth to me that aſmuch as lieth in him, he would bring the world to an end, for that he endeuoureth not to leaue behind him poſteritie and iſſue.

Nereus anſwered: Madame you fixe your minde on the preſent delightes of the matrimonial ſtate, and do not conſider what enſueth there after. To be married is a thing lawful, to the end the world may be conſerued, yet all are not bound to be married. At the beginning of the world it was conuenient that all men ſhould haue wiues, to the end men might be multiplied; but now being multiplied ſo much, it is good that ſome ſhould continew in the ſtate of virginitie, ſince that the difference betwene the ſtate of marriage and virginity is aſmuch different, as is betwene thirty, and a hundred. Preſuppoſing then that euery one is not bound to marry, and that the virginal ſtate is better then the ſtate of the married, I would haue you (Madame) to conſider, what it is for a maide to marry.

Firſt, ſhe looſeth the name of virgin, and aſſumeth an other which is contrary vnto it, to wit: not a virgin. And moreouer which ſhee wil not graunt vnto her father that begot her, I meane, the dominion of her body, ſhe graunteth vnto a man not of her bloud, in taking him for husband; making her ſelfe his vaſſal, and is of him ſometimes perhaps vſed like a ſlaue or drudge. If ſhe light on an humerous huſband, he forbiddeth his wife the conuerſation of her father and mother,

mother, he wil not haue her talke with this man, nor ſpeake with that woman, he wil not haue her to heare, ſpeake, nor talke with any. And that which ſhe ſometimes doth with a ſincere minde, he taketh in the worſer part.

Domitilla anſwered: I know my mother ſuffered many troubles, for my father was iealous of her, yet all men are not iealous, neither muſt I of neceſſitie light vpon ſuch a match. To this Archileus made anſware; All men that take wiues, before they be married and eſpouſed, make a ſhew of modeſtie, humanitie, affabilitie, loue, and other good conditions, but when they haue brought their wiues home, they are quite changed, ſo that they ſeeme not to be the men they were before. And the ſmal regard and ſhameleſnes of ſome is ſo much, that they make drudges of the Ladies of the houſe. And if the wiues wil withſtand or gaineſay them, in theſe or other their vnciuil deeds, they do not only reuile them, but alſo adde bad vſage, and although his ſpouſe be not iealous nor vicious of life, nor affected with any other euil qualitie, yet for all that he wil knowe of his wife what ſhe doth out of his companie.

Vouchſafe Madame to heare yet further what I ſay. To be with child nine monethes is to beare a heauie weight, and can not be eaſed nor ridde of it in all that time, for a litle moment of delight. To be alwayes in feare leſt the houre of her deliuerie ſhould be the hower of her death. To be weake and feeble, pale, euil coloured, and not to be able to goe a ſteppe on her feete without feare and paine. If the mother be to hot, or to cold, or otherwiſe diſtempered, many euils ariſe thereof aſwel to the infant as the mother: ſhee ſometimes looſeth her life, or her limmes, or getteth ſome long or weariſome infirmitie, or els the infant is ſometimes borne lame, crooked, or dumbe, or with ſome other defect in his body. So Archileus held his peace.

Then Nereus began againe ſaying; Oh how happy is the ſtate of virginitie, which is far from all theſe calamities. It is beloued of God, and moſte deare vnto the Angels, and doth reſemble God almightie in reſpect of the integritie thereof. The young woman that looſeth her virginitie, looſeth alſo in this reſpect this ſimilitude, ſince ſhe hath not her integritie any more. The woman that looſeth this guift by ſinne, may by penance put it away, but to recouer her former integrietie is a thing impoſſible. Any eſtate of holines what-ſoeuer, may if it be loſt, be recouered by penance, only virginitie being once loſt, cannot by any meanes be recouered. As the queene excelleth all her damſels, ſo virginity is that which muſt excel, and ſurpaſſe all other morall vertues, and hath a great affinity with martyrdome. Faith maketh much of it, hope embraceth it, and charitie ioyeth at it, and geueth it the kiſſe of peace. Patience, the contempt of the world, vigilancy, conſtancy, and wiſdome, keepe her companie & goe by her ſide, all theſe vertues being flowers of paradiſe.

The Angels may ſay to the woman that looſeth that guift. Tell me thou woman, wherein hath the virginal ſeale offended thee, that thou ſhouldeſt place in ſteede therof corruption, which is its deadly enemy? This pretious Iewel hath alwayes kept thee company ſince thou cameſt from thy mothers wombe. It was with thee when thou ſuckedſt the milke of thy mother, when thou wakedſt, when thou ſlepſt, when thou roſe from thy bed, when thou put on thy clothes, when thou diddeſt decke vpp thy ſelfe, when thou hungredſt,

when thou dideſt eate, it was alwaies with thee. It was alſo with thee before thou waſt baptiſed, when thou waſt a Catechumen, when thou waſt Baptiſed, when thou waſt made the ſpouſe of Chriſt in Baptiſme, by theſe eſpouſales no harme came vnto it, but much good. O bleſſed virginity which maketh a man in earth like to the Angells of heauen! Wherefore Domitilla, Lady and miſtres, chooſe either to be ſpouſe to Ieſus Chriſt, with this title of perpetuall virginitie, or els looſing it to be ſubiect to a mortal man, with whom if you ſhall haue any delight, it wilbe momentarie, and paſſe quickly away, yea it ſhalbe accompanied with very great miſeries, and diſguſtes, that it will ſeeme to you rather a paine then a pleaſure.

Theſe and other wordes ſaid Nereus and Archileus to Domitilla, who being a prudent damſel, mooued with ſuch efficacious reaſons, but much more by the grace of God, which wrought in her, ſaid: I wiſh that it had pleaſed God, that this celeſtiall doctrine had come to my eares before this time, for then I would neuer haue bene eſpouſed, yea as when I was Baptiſed I abandoned the adoration of Idolls, ſo being inſtructed by this holy Philoſophie, I would haue eſchued the deſire to be maried, and to haue children. But it being Gods will, that by meanes of your wordes I was made a Chriſtian, and ſo gained my ſoule; I am in hope, that he will alſo by your diſcretion and counſel, helpe me to conſerue my virginitie, and deliuer me from the handes of Aurelianus, vnto whom I haue bene promiſed for ſpouſe. Great was the ioy of the two Saincts, when they heard the wordes of Domitilla, and they told her; that there needed no other but her conſent, and for all the reſt (God aſſiſting them) it would come to good paſſe.

They asked leaue of her, and went to the holy Biſhoppe Clement, who at that tyme ruled the Church of God, and they ſaid vnto him: we know thy chiefe honor (O holy father) to be in Ieſus Chriſt, and of worldly glory thou makeſt ſmale account, alſo we wel know that thy father hath a brother called Clement, who was the Conſul. Plantilla was ſiſter vnto him, who bought vs two being litle ones; This lady hearing the Apoſtle S. Peter was conuerted and baptiſed, and died the ſame yeate that the holy Apoſtles SS. Peter and Paul were martyred, and left behind her one daughter, who on her fathers ſide is niece vnto the Emperour Domitianus. This lady whom we haue ſerued, and yet do ſerue as bondmen, was promiſed as Spouſe to Aurelianus. Now, by meanes of ſome reaſons which we haue heard the Apoſtle S. Peter ſpeake, and which we haue repeated vnto her, ſhe is determined to conſerue her virginitie for euer. Therefore we deſire thee, to goe and gaine this ladie vnto Ieſus Chriſt. S. Clement anſwered: me ſeemeth the tyme aprocheth, wherein you and I muſt iointlie die for the loue and profeſſion of Ieſus Chriſt. But becauſe he bid vs not feare them that take awaye our corporall life, we ought not to make account of any mortal man, but ſerue the immortall God. When he had ſaid this, he and the two Saints departed, and went vnto the place where Domitilla was; who made a vowe of perpetuall virginitie in the handes of the Pope, and he conſecrated her for a ſpouſe of Ieſus Chriſt.

The troubles and perſecutions the good damſell for this cauſe endured of her ſpouſe Aurelianus can not be recounted with toung, for he obteined of the Emperour,

perour, that if Domitilla would not ſacrifice vnto the Gods, ſhe ſhould be ſent into exile to an Ile called Pontia (or Pontiana) Nereus and Archileus went in her companie to attend and ſerue her, and to comfort her in her afflictions. They remained a while in that Ile, and in that tyme Aurelianus did not forget Domitilla his ſpouſe, yea he went vnto her in the Ile, to ſee if her opinion was altered. But finding her firme and conſtant, and perceiuing that Nereus and Archileus were cauſe thereof, he wreakt his anger on them, cauſing them to be beaten cruelly. Hauing done this, he brought them vnto Terracina, to the end Moninius Rufus who had bene Conſul, and was iudge in that place, might giue ſentence on them. Moninius ſeing that the holy men perſeuered in the faith of Ieſus Chriſt, which had bene taught them by Saint Peter, cauſed them to be hanged on the torture, and their ſides to be burned with plates of heated Iron applyed vnto them, & laſtly, to be beheaded. Auſpicius who was foſter-father, and diſciple of S. Domitilla, tooke the bodies of the Saincts, and brought them neare vnto Rome, and buried them in *via Ardeatina* in a poſſeſſion of the ſame Domitilla, neere vnto the place where Saint Petronilla the daugther of S. Peter was buried.

Te ſucceſſe of Domitilla was this: Aurelianus cauſed her to be led vnto Terracina, and there he would take her to wife in forcible manner. To that end he choſe an eſpecial daie, inuited his kinsfolkes, called muſitions, as the vſe was in the weddinges of the gentiles, and began the feaſt. Among others Aurelianus daunced, hauing Domitilla in his power faſt ſhut within a chamber, who deuoutly praied vnto God, to deliuer and ſet her free from that peril. It pleaſed God to heare the praier of his holy Saincte, and to deliuer her by this meanes. The dauncers were in the hal of the lodging where Domitilla laie, and among others Aurelianus daunced, and when they were now all wearie, he ſtroue to be laſt of all that ſhould leaue the daunce. Laſtly, he daunced ſo much, that on a ſodeine he fel dead on the ground, and by that meanes Domitilla was ſet free from the violence, which was ready to be offered vnto her, but not from death, for Aurelianus had a brother called Luſſurius, who being deſirous to reueng his brothers death (for the which he put Domitilla in fault) asked leaue of Traiane, who was ſucceſſor in the Empire, to make her ſacrifice vnto the Gods, or els to put her vnto death.

Luſſurius obteyned all his deſire, and went vnto Terracina, where he found Domitilla accompanyed with many other damſels, whom ſhe had perſwaded to receiue the Chriſtian faith, and to conſerue their virginity. Luſſurius made proteſtations vnto them all before witneſſes, that they ſhould reſolue to ſacrifice vnto the Goddes, but ſeing his proteſtations to be vaine, he cauſed all the thinges that were of any valewe with in the houſe to be caried awaie, then cauſed he the dores to be locked, and a fire to be made round about it, to the end that Domitilla and other two virgins, which were called Theodora, and Ruffina, might be in that place conſumed with fier. On the next day Ceſarius a Deacon came thither, and taking away the ſtones, and the wood which was halfe burnt, found the bodies of the holy women lying flatte on the earth in ſuch manner, as if they had bene in prayer, ſo that it was apparant, that they ended their liues in prayer. The fier had taken away their liues, but

had not touched one of the haires of their head. Their bodies were buried honorably.

The life of S. Pancratius Martyr. May. 12.

ON the ſame day on which the Church celebrateth the feaſt of the aforenamed Saintes, it adioyneth to them the martyrdome of Saint Pancratius, Who in the time of Diocletianus, and Maximianus Emperours came vnto Rome, from a cittie of Phrigia (in the which he was borne) with deſire to be a Chriſtian. He vnderſtood that the Pope lay ſecret for feare of the perſecution, wherefore he went to ſeeke him, and hauing found him, he remayned in his company certaine daies, and at the laſt he became a Chriſtian. After he was Baptiſed he offered him ſelfe voluntarily vnto the perſecutors, who led him to Diocletianus. He ſeing Pancratius to be young (for he was but 14. yeres old) and beautiful, and by his wordes ſeeming to be wiſe, tooke great affection to him: he beſought him to ſacrifice vnto the Goddes, making vnto him large offers if he would doe ſo.

S. Pancratius anſwered the Emperour, and alleaged one reaſon worthy of his notable wit, ſaying: I cannot endure (o noble Emperour) to heare thee to perſwade me to adore thoſe gods, whoſe life was ſuch, that if thy ſeruants were like vnto them, thou wouldeſt chaſtiſe them ſeuerelie. The Emperour would not let him ſpeake any more (wondring much at the wordes he heard) for he doubted if Pancratius continewed his ſpeeche, he might vſe reaſons of ſuch efficacy, that they would haue withdrawen many from the adoration of the Idols, and therefore he cauſed him to be beheaded.

The body of the Saint was honorably buried by a good woman called Otauilla. The Church celebrateth the feaſtes of the aforenamed martyrs, the day they died, which was the 12. of May. Nereus and Archileus ſuffered in the yeare of our Lord 92. in the raigne of Domitianus. And Pancratius in the yeare. 286. (Baronius ſaith 303.) in the raigne of the Emperours Diocleſianus and Maximianus.

The life of S. Boniface Martyr. May. 14.

THe Trophet Zacharie ſaith; that the cauldrons in the houſe of our Lord, ſhalbe as the potts before the Althare. S. Ierome expounding this place, ſaith, That in theſe cauldrons, the flesh is ſodde, which is offered in the Temple in ſacrifice, which were blacke with the ſmoke, and had an euil ſmel, becauſe of the vſe wherto they ſerued. But in the pots were ſet noſegaies of flowers vpon the Altare. Agreable vnto this, by the cauldrons we maie vnderſtand diſhoneſt people, and thoſe that are geuen to ſenſuality: for as in thoſe cauldrons the flesh was boyled, ſo theſe in the cauldrons of their filthie appetites, boyle their fleshly delightes. Thoſe were made blacke with the fire, and with the ſmoke, and ſmelt euil, by reaſon of the vſe they were imployed in; euen ſo, carnal people become blacke with the fier of concupiſcence, which doth burne them, and they be made moſt vgly and ſtinking, by the vſe of that

of that wicked vice. If they be scoured and made cleane, it is to couer their filth, and if they vse any odoures or perfumes about them, it is to take away the smel of their filthie life.

To say the truth, such as these be, dissemble their sinne before men, but from God they can not conceale it, in whose sight there is not any thing more foule and displeasant, then carnal and sensual people. So that the cauldrons doe sitlie manifest vnto vs, the lothesome sent of sensual delightes. The potts of roses and floures, do represent the sweete odoures which doe concomitate honest and chast virginitie. There is no rose nor flower, can be so grateful to the sense, as an honest and chast person, in the presence of almighty God. This is to our purpose which the Prophet saith: That the cauldrons in the house of God, be as the pots vpon the altare. His meaning is, that sometimes God bringeth vicious and carnal persons, to become vertuous and chast liuers; which happened in this present Saint, who being a carnal and dissolute man, became after by Gods grace so holy, and honest of life, that he gaue vp his life a sacrifice for the loue of Christ his Lord. Of him writeth Ado Archbishoppe of Treuers in this manner.

SAint Boniface was a Cittizen of Rome, and had vnder his charge the goodes and possessions of a rich ladie called Aglae. The conuersation they two had together, was the occasion that they offended God in sinning carnally: and though they remayned some space of tyme in that sinne, yet all good motions were not quite extinguished; for Boniface was a great giuer of almes, and very charitable toward the poore, which was the cause that God afterward inspired him to acknowledge his sinne. Also Aglae being a woman of great account, and hauing many kinsfolkes, lost thereby her good name and reputation, and was spoken of in euery mans mouth, so that their sinne was not so pleasing to them as it had bene before, for that it was abated with the curbe of publicke shame. Also, it was a helpe that they were both Christians, vnto this adioyning the consideration, how they had lost the fauour of almightie God, the companie of Angels, and were condemned vnto hel, according to the present iustice of God, where they looked to be tormented eternallie with the diuels.

The commemoration and consideration hereof, I saie, and these motiues, induced both of them by mutual consent, to determine to abandon their sinful estate, and to labour to obteyne pardon of God for their former offences. They perceiued themselues miserable; and vnworthy to appeare before the heauenly maiestie, by reason of their greuous offence, except they found some meanes to gaine his grace. Wherefore vnderstanding that the persecution which Diocletianus, and Maximianus had raised, was very rigorous in Asia the lesse, in the prouince of Cilicia, and that many Christians were there martyred; they agreed together that Saint Boniface should goe thither, and endeuour to get the body of some martyr; to the end they might obteyne pardon of their sinnes, by his intercession.

S. Boniface went on the iourney & came to Tharsus, a principal cittie of that Prouince, and bad them that were in his company to prouide a lodging, for he him selfe would goe to see that which he so much desired, which was: the place where the Christians were martyred. When he came thither, he saw on hanged by the feete, vnder whose head was a great fire which burned bright. There was an other tied both by the handes and feete, and pulled vnto foure postes of

wood in horrible torment. An other was torned with hookes of yron, and another cut in pieces by the middle. Another had his handes and feete cut of, and another was laid ouerthwart a poſt, which held him aloft from the ground in greeuous paine: he ſaw in briefe the moſt cruell torments, the afflicted Chriſtians indured. He therfore hauing a great deſire to ſuffer the like for the loue of Ieſus, cried out with a loud voice: *Great is the God of the Chriſtians. He truly deſerueth that ſuch torments and martyrdomes be indured for him. Bleſſed and happie are they which ſuffer then for his ſake.* Hauing ſaid this he ranne with great deuotion vnto the place where the martyrs were, and kiſſed their woundes, and wiped the ſweat from their faces, he annointed his eyes with their bloud which they ſhed, and ſaid with a feruent voice: *Fight manfully (o bleſſed martyrs) and ouercome the diuell, for the torment ſhall paſſe away, but the repoſe and glorie ſhall laſt for euer. The tyme ſhall come, when you ſhall ſee them that now torment you, tormented in hel for this their cruelty.*

Theſe thinges came to the knowledge of the Iudge Simplicius, by whoſe commandement theſe cruelties were inflicted vpon them. He cauſed S. Boniface to be taken and brought before him, and then ſaid vnto him; Who art thou? S. Boniface ſaid: I am a Chriſtian. This is ynough ſaid the Iudge, and forthwith cauſed him to be ſtripped naked, then to be hanged by the armes, & all his body to be torne with hookes of Iron, vntill his verie bones were ſeene. Then he put ſharpe needles betweene the nailes and fleſh of his fingers, yet notwithſtanding, the holy martyr lifted vp his eies vnto heauen, and ſupported the torments very cheerefully. The iudge cauſed him to be laid flatte on the earth, and with certaine inſtrumentes making him hold his mouth open, powred in melted lead. Neither did this content him, but he filled alſo a cauldron of pitch, and when it boyled very faſt, he made the martyr to put his head into it, which torment by Gods aſſiſtance did him no harme at all, ſo that the iudge in a rage cauſed his head to be cut off.

When S. Boniface died, there happened a great earthquake in all the cittie, and euery one ſaid: that it was for the crueltie vſed againſt the ſtranger which was a Chriſtian. This Earthquake cauſed many Pagans to be conuerted, & the Chriſtians which were daunted to ſee the great cruelty, tooke hart, and were animated to dye for Ieſus Chriſt. They which came from Rome with S. Boniface ſought him, and when they found him not, they ſaid: this man hath mette with an other Aglae, and he is ſporting with her, or ells he is faſt in ſome tauerne, at the wine. Theſe men mette with ſome of the officers, and asked them if they had not ſeene a ſtranger that came from Rome, corpulent, curled haired, and apparrelled in ſcarlet. They anſwered: This man whom you ſeeke *is this* day beheaded, for that he confeſſed he was a Chriſtian. No no there is no ſuch matter, replyed the companions of S. Boniface; he whom we ſeeke, was far of from being a martyr, for he was an adulterer, and a great drinker of wine. Come ſaid the officers, and we wil ſhew you his body.

So they brought them to the place where his body lay, and his companions when they ſaw him, wondred out of meaſure. Then they beſought the officers to giue them the body, & they were contented for 500. pieces of money, which were diſburſed forthwith. They imbalmed it with pretious ointments, and wrapped

wrapped it in coſtly clothes which they had brought to enwrappe the bodies of ſome other Martyrs, and carried it vnto Rome, rendring glory to God, that worketh ſuch wonders. An Angel appeared vnto Aglae, who told vnto her all that which had happened vnto Boniface. She went to meete that holy body with great deuotion, and cauſed a Church to be builded neere to Rome in his honor, and buried him therein very honorably. This being done ſhe forſooke the world, and all the pompe thereof, and diſtributed her goodes among Churches, Monaſteries, and needy people. She gaue liberty vnto her bondmen, and tooke the habite of a religious woman, and ſuch was her holy and vertuous life, that God wrought many miracles by her meanes.

She liued afterward thirteene yeares, and after her death was buried by the body of S. Boniface, whoſe feaſt the Church celebrateh on the day of his Martyrdome, which was on the fourteenth of May about the yeare of our Lord 288. In the raigne of the Emperour Diocletianus (Baronius ſaith: 305. vnder Conſtantius and Galerius) Vſuardus putteth the feaſt of S. Boniface on the ſixth of Iune, which was the day his body was brought vnto Rome.

The life of S. Vbaldus Biſhop of Eugubium in Italie, May 16. Taken forth of Surius tom. 7.

BLeſſed Vbaldus natiue of Eugubium, was noble by blood, but yet more noble by integritie of life. He being but a childe, loſt his father, and after by his godfather Vbaldus (whoſe name he had taken) was cõmitted to a religious man, the Prior of the Church of S. Marian and S. Iames martyrs, to be inſtructed in eccleſiaſticall diſcipline, where applying him ſelfe to the ſtudie of learning, he learned the holie Scriptures. But growing vp to riper yeares, and to more mature iudment, ſeing the bretheren of that place to liue litle conformable to their rule and inſtitutions, he went to the Church of S. Secundus, where for a while he liued very piouſly: where Ioannes Grammaticus (of bleſſed memorie) Biſhop of the cittie of Eugubium, ſeeing the well ordered and religious conuerſation of the youth, endeuored to call him to his owne Church, ſo that of his fatherly beneuolence, he often detained him with him ſelfe. Who when he had paſſed the yeares of his youth, the grauitie of his behauiour did ſo maruelouſlie recommend him vnto all, that he was made Prior of the Church of S. Marian and S. Iames afornamed, euery one giuing his voyce in his fauor. Which office, although of it ſelfe it was very honorable, yet the maners of the cleargie of that place were ſomwhat corrupted. He was there hyred for a yearlie pention to ringe the belles at ſuch houres as the diuine office was to be ſaid: in the meane while the cleargie remained in their owne houſes, giuing them ſelues to making good cheere, and to long ſleeping, ſo that the obſeruation of eccleſiaſticall worſhip, ſeemed almoſt to conſiſt in the ringing of the Bells. In the cloiſtre, acceſſe was free for all, as well for women, as for men, nor were the gates at any time ſhut. Wherfore firſt, of all thoſe cleargie men (aſſiſted by diuine helpe) he adioyned three vnto him, whom hauing ſweetly and gentilie admoniſhed, he brought them to that paſſe, that they were willing to liue with

him according to the preſcription of their rule, and did firmely adhere vnto him. After this, he went to the Monaſterie of our B. Ladie of Portuenſis, where the rule of Apoſtolical inſtitution was decently obſerued, there ſubiecting him ſelfe for the ſpace of three monthes, to the diſcipline of thoſe brethren, to the end that being made a diſciple of truth, he might teach others afterwards without error. For departing from thence, he caried the rule with him, and propoſing the ſame vnto the brethren, he obtayned (God fauoring him) that when he commanded it to be obſerued of all, from that verie time, all ſo behaued themſelues as the ſame enioyned, & they conformed themſelues vnto him religiouſlie.

Then fell there out a thing lamentable; which was, that the greateſt part of the cittie of Eugubium was burnt, and by the fearfull iudment of almightie God, the Abbye alſo of the bleſſed man vtterly periſhed; with the griefe whereof not being a litle oppreſſed, he went to Peeter Ciriminenſis, Prior of the hermitage of Auellana, whoſe ſanctitie of life and fame, was at that time ſpread in euery place: to whom he declared, that he would forſake the office of priorſhip, and change his place. But he mildly reprehending him, taught him, that the godly were to be tryed by tentations like gould in the fornace, and that he ſhould be guiltie of a great fault, if he ſhould abandon his bretheren committed to his care, in ſo ſad and afflicted eſtate. Wherupon the man of God Vbaldus, beleeued the wordes of ſo great a perſonage, and not without great alacritie of minde making ſpeedie returne, aſiſted with diuine helpe, both began to build againe the church that was burnt, as alſo, neighbours inciting, wonderfullie to repaire the damage of the goodes that were loſt; and that ſo far foorth, that that fire brought no detriment, but rather great emolument, and encreaſe of pietie and religion. At that time Peruſinus Biſhop (of bleſſed memorie) departed this life, in whoſe place Vbaldus being elected, he betaking him ſelfe to flight, lay hid for a while in an hermitage, vntil another was ordained. He was alſo elected Biſhop of another cittie, but going a foote to Rome to Pope Honorius, taking four other prieſts with him, he brought to paſſe by great inſtance, both made by him ſelfe, and by ſome Cardinalls alſo which were his friendes, that he was diſcharged from that function.

Being therfore by diuine ordinance reſerued for his owne cittizens, he returned to Eugubium wherof Stephen the Biſhop dying, and the cleargie of that place not agreeing amongſt themſelues touching the election of their prelat, the ſeruant of God Vbaldus, with certaine others went to Rome, that they might conſecrate for their prelat. But the Biſhop being diuinlie incited therto, named Vbaldus for their Biſhop, commanding that they alſo ſhould chooſe him. Nether yet did honor alter in him, the laudable maners of his former life, but with the encreaſe of dignitie, all virtu alſo did encreaſe. His liuing was verie temperat, and void of all vaine glorie: for albeit he eate very ſparingly of all kinde of meate, that he might auoid vaine glorie (which lyeth in waite to entrap thoſe that are abſtinent) he moſt commonly vſed drie bread, that ſo he minght refreſh his bodie, and yet might not be caught with the delightes of vnlawfull meates. His bed was ſet forth with a little ſtraw, a litle boulſter, & with a meane and ſory couerlet. But prayers were ſo frequent with him, that all times,

mes, and all places were oratories vnto him. He liued vntill the dayes of Alexander the fourth in his bishoprick, endued with so great patience and sanctitie of life, that iniuries being done vnto him euen of those that were most familiar with him, he bore them pleasinglie; For once being shut forth by his owne dore-keeper, and smitten on the forehead with the dore, he bruised the head of that iniurie by voluntarie obliuion.

Vpon a time the wall of the cittie of Eugubium was to be repaired, close to the vineard of the blessed man; where some of the masons did somwhat that, seemed to be to the detriment of the Bishops vineard. He therfore forbad that they should proceed no further in that iniurious worke. But he who was the ouerseer of the worke, slightly setting by his defence, and moreouer wickedly thrusting him away, threw him downe in the wet morter; where with he being all defiled, returned home with a most quiet minde, as if he had suffered nothing at all. The holie man likewise sustained many afflictions, and greuous sicknesses. Twice also he broke his legge, and once his harme. Also out of his flesh (but especiallie forth of a terrible sore of his side) intollerable corruption or matter flowed forth: yet would he not that that should be any impediment vnto him, the lesse to discharge the dutie of a Bishop. Death approaching nere at hand his bodie being vtterly destitute of forces, hauing receiued the Sacraments of the Church, and praying and singing, he rendred vp his spirit to our Lord, the 17. day of Iune, & was brought into the house of the blessed martyrs Marian and Iames. But his buriall was deferred for certaine dayes, and that as well because of the healing of the sick who came often thither, as because of the deuotion of many. After which, his bodie (which yelded forth a most sweet odor) was of certaine most honorablie interred, in his canonrie, neere to the walles of the cittie, where euen to this present, it remaineth altogether incorrupted, and also shining with infinit miracles.

The life of S. Potentiana, or Prudentiana Virgin. May. 19.

SAint Luke the Euangelist recounteth in his Gospel; That the vnfortunate riche man (who for that he was couetous was condemned) being in tormentes, lifted vp his eyes, and saw Lazarus in Abrahams bosome. Great is the misterie which is heere conteyned, in that the Euangelist doth not say that he looked vpon others, but vpon Lazarus, though in that place there were many others on whom he might haue looked, as Adam the first man and Eua his wife, Abel the iust, Noah that great Patriarch restorer of the world. There was also Moyses the law giuer, Dauid that famous king, Isaias, Ieremias and the rest of the Prophets. The great S. Iohn Baptist was also there, most worthy to be seene aboue the rest.

It wanted not a mistery then, that the rich man looked, and beheld no others but only Lazarus, lame, and full of vlcers. This therefore we may coniecture to haue bene the mistery, that in hel it commeth to their mind although to late, what euery one of them which be there ought to haue done. And for that to the rich man (to haue bene deliuered from hel and to haue attained the celestiall ioyes) the particuler and proper

meane was, to haue reſpected the poore, and to haue giuen almoſe, ſince this is the proper talent which he hath in truſt, to gaine it withall, and of which God wil aske and demaund a ſtraight account. For this although too late, and without any benefit, the rich man being in hel, lookt vpon Lazarus the poore man, and vpon none but him. The vertuous virgin Saint Potentiana vnderſtood this wel, and how that it was neceſſary for her if she would aſpire to heauen, to giue almes. Wherefore she ſpent the moſt of her time in this holy exerciſe. Venerable Vſuardus, and other authors of Martyrologes write her life in this manner.

SAint Potentiana was borne in Rome, and was daughter vnto Pudens, wherefore ſome haue called her Pudentiana. Her father was diſciple vnto S. Paule, and was very rich, and of noble linage: and her mother was called Sabilena. She had a ſiſter which was S. Praxede. This holy Saint from her childhood (by the councel of her parents) exerciſed her ſelfe in workes of pietie. Her parents after their death left great poſſeſſions, to her and her ſiſter, part of which they ſold, and diſtributed vnto the poore. The exerciſe of theſe two ſiſters was praiers, and faſting. By her meanes all their houſhold ſeruants whic were in nomber. 96. were Baptiſed by Pius the Pope.

For that Antonius who was at that time Emperour, had made a law, that the Chriſtians ſhould not haue temples, for the publique exerciſe of their Religion, and ſeruice of God. The Pope came therefore vnto the houſe of S. Potentiana, and there ſaid Maſſe; many Chriſtians comming thither ſecretly to heare it, and to receiue the bleſſed ſacrament.

This holy Saincte gaue good and curteous entertainement vnto the Pope, and beſtowed on him thinges neceſſary for his liuing. Being buſied in theſe holy exerciſes, ſhe chaunged this temporall life, for one that was eternall. Her body was buried in her fathers Sepulcher, in the Church-yard of Priſcilla, in the Via Salaria, on the 19. day of May, in the yeare of our Lord 168. the aforenamed Antonius Pius being Emperour. It is ſaid that the body of this holy Saincte, is at this tyme in the cittie of Parma.

The life of S. Vrbane Pope and Martyr. May. 25.

IN that renowned ſupper (which the Prophet Daniel recounteth king Balthaſar made vnto his fauourites, Courtiers, and ſeruantes, being ſerued in the veſſels of gold and ſiluer, which his father Nabuchodonoſor had brought from the Temple of Ieruſalem vnto Babylon, he, his wiues, and the reſt that were at the banquet, drinking in them, God was wroth with him for his great pride, and there appeared a hand which writ on the walle (although in Cyphers) that he should shortlie dy.

Hereof it commeth that Pope Vrbane made a decree: That the thinges offered by the faithfull vnto the Temple, should not be put afterwardes to any profane vſes, leſt God should chaſtiſe them that did ſo, as he did Balthaſar for prophaning the veſſels of the Temple. The life of this holy Pope collected by Damaſus, & other authors which wrote of Popes, is in this manner.

Saint

SAint Vrbane was borne in Rome, and was ſonne to Pontianus. He ſucceded Calliſtus in the Popedome, and was a man of moſt holy life. His conuerſation was very pleaſing, and his life exemplar, ſo that by his preaching, infinite people were conuerted vnto the faith, aſwel in Rome, as alſo in other places. Among other, one was Valerianus a principal man, and husband to S. Cecilie, with Tiburtius his brother, both which were moſt holy martyrs. In whoſe honor, S. Vrbane conſecrated the houſe of S. Cecilie, and made it a Church. This Pope wrote an epiſtle of profitable and wholeſome doctrine, out of the which are taken ſome decrees. In the time of this Pope the cuſtome of the primitiue Church endured ſtill, which was: for the Chriſtians to liue incommon. And to remedy their neceſſities, they ſold the poſſeſſions which others had left vnto the Churches. Becauſe experience did ſhow, that it was not conuenient to haue the ſaid poſſeſſions ſould, Pope Vrbane ordeined, that thereafter they ſhould not be ſold, but of the fruites, and with the reuenewes thereof, the Prieſtes and miniſters of the Church ſhould be ſuſteined.

S. Vrbane was the firſt Pope, that vſed the chalice and platen of ſiluer, in the celebration of the maſſe; impoſing great penalties on them who vſed them or tooke them (or any other veſſels offered by the Chriſtians to any pious vſe) with intent to imploy them in any prophane vſe, or manner. He commanded them alſo to auoide the company of one excommunicated by a Biſhoppe, although vniuſtly. He alſo decreed, that confirmation ſhould be taken after Baptiſme, by the handes of a Byſhoppe. He was Pope eight yeres. 11. monethes and 11. daies (*Baronius*. ſaid. 6. yeres, 7. monethes and 4. daies) in which he gaue holy orders fiue tymes in the moneth of December, and ordered. 9. Preiſtes. 5. deacons, and 8. Byſhops. He was martyred in the tyme of Alexander Seuerus ſonne vnto Mammea, who althought he did not perſecute the Chriſtians (but rather was deuout vnto Ieſus Chriſt (and kept his Image among his Idols) yet by the vſe of the fore-paſſed perſecutions it fel out, that Pope Vrbane came to be a martyr. His bodie was buried in the Churchyard of Pretextatus in the *via Appia*. His death was on the day that the Church celebrateth his feaſt, which was: the 25. of May, in the yeare of our Lord 232. as Onuphrius ſaith, (Baronius ſaith: 233.)

The life of S. Eleutherius Pope and Martyr. *May.* 26.

ON a tyme there came vnto our Sauiour certaine malicious perſons, of thoſe which watched to find in him ſome thing whereof they might accuſe and reprooue him, and when they found not any thing, they ſought among his diſciples, who ſeeing that they did ſometime eate with out waſhing their handes, they thought it to be a very great fault, for that it was a cuſtome of the Iewes to waſh their handes oftentimes, and eſpecially, when they went to eate. Wherfore concerning this, they determined, to take with our Sauiour: perhapps thinking if he ſhould approoue this in his diſciples, that then they might haue occaſion to complaine and to accuſe, not the diſciples, but the Maiſter him ſelfe, as a transgreſſor of the old and ancient law.

Wel, hauing found this ſmale matter to ground vpon, they ſaid vnto our Sauiour: why doe thy diſciples contrary to the ordinances and cuſtomes of the ancient lawe, in not waſhing their handes when they eate? They do this perhaps, becauſe they know not the ancient cuſtomes, or els if they know them, they do contrary, and deſpiſe them. Ieſus who vnderſtood very well their malice, answered vnto them and ſaid: for what cauſe do you contrary to the commaundement of God, being cruell againſt your father? making them to die of famine, and giuing that away to others, which you Elders ſay is lawfull. Which thing is falſehood and deceipt, and againſt that which God and nature it ſelfe ſpeaketh and teacheth.

Laſtly Chriſt ſaid: it was a ſmal matter whether the handes were washed or no to eate meate, and of this he yeelded this reaſon, ſaying; That which entreth into the mouth defileth not the ſoule, but that which cometh out, from the mouth cometh euill wordes, which giue ſignes of wicked thoughts bred in the heart, as diſhoneſty, reuenge, couetouſnes, and ſuch like. That which entreth into the mouth goeth into the ſtomake, who deuiding that which is neceſſary for the ſuſtenance of the life, ſendeth the reſt as ſuperfluous out of the body.

The holy Biſhoppe Eleutherius conſidering this ſentence of Chriſt Ieſus, which ſaieth: That which entreth in by the mouth doth not defile the ſoule, he made a decree, in which he declared it to be lawful to eate of euery kind of meat. In ſuch ſorte, that it is not forbidden vnto a Chriſtian by law, that he neuer eate ſome kind of meate, as the Iewes were forbidden: which God did to auert from them certain vices, repreſented and ſignified in thoſe thinges. God commaunded them not to eate the flesh of porke, which is a beaſt which ſignifieth Luxury, and hereby he commaunded them to be chaſt, for they might conſider thereby and ſay, if God commaunded that he which eateth of this beaſt, which ſignifieth Luxury, ſhould be chaſtiſed rigorouſly, what a great chaſtiſement doth he deſerue, which ſhall commit ſuch an ſinne actually.

The Hebreiwes were an obſtinate, and ſtubborne people, and therefore God vſed them rigorouſly, but he did not ſo with the Chriſtians, becauſe he forbad them that they ſhould not commit the ſinne, and gaue them licence and libertie to eate of the beaſt which it ſignified. So that vnto a Chriſtian, there is not any meat forbidden by the law, if it be in it ſelfe good to eate, and not contrary vnto health: Becauſe to take poyſon or any other thing notably hurtful vnto health is not lawful, but rather it is mortall and deadly ſinne.

It is ſinne alſo to eate thinges lawful (and that doe noe damage vnto health) at all times and dayes, without making any difference of one day or another. Becauſe in all the Lent, vpon fridays and ſaterdays, and ſome other dayes in the yeare, the Church forbiddeth and prohibiteth for good reſpects the eating of flesh (and certaine other meates as eggs, cheeſe, and all kind of white-meates) which thinges are not forbidden, becauſe they are euil in themſelues, but the holy Church willeth, that for diuers other holy reſpects Chriſtians keepe abſtinence on ſome apointed daies, in chaſtiſing their owne flesh, by abſtayning from certaine meates, yet not condemning them.

I ſay then, that the mind of S. Eleutherius neuer was, nor he deſired not to take away the vſe of faſting and vigils, in ſaying: that all meates were lawful vnto Chriſtians to be eaten. For he knew very wel, that the faſt (of the Lent eſpecially) had beene brought in by our Sauiour, and obſerued by his holy Apoſtles, and reduced vnto the order it is now kept, from the time of the moſt holy Pope Theleſphorus. Therfore in this, Pope, Eleutherius intended

tended only to ſay: That a Chriſtian was not forbidden by his law, to abſtayne from any kind of meat for euer, as many ſortes of meats were forbidden vnto the Hebrewes in the old law. The life of this holy Pope written by Damaſus, and other authors was in this manner.

BY the death of Pope Soter, Eleutherius borne in Nicopolis a citty of Greece (who was a deacon and diſciple vnto Pope Anicetus) was placed in S. Peters chaire, His father was callled Abondius. At that time Commodus Antonius ſonne to Marcus Aurelius was Emperour, and the Chriſtian Church was then in peace, for which cauſe our holy Religion increaſed euery day in great number of faithfull, aſwell in Rome as in the other citties and Prouinces. Among many that were conuerted, the moſt principal was Lucius king of England, which at that tyme was called Britanie, and was after called Anglia, of certaine people called Angli which conquered it, and laſtly, by corruption of the word it is called England.

King Lucius being moued with the zeale of our holy Religion, ſent Ambaſſadors vnto Pope Eleutherius, requeſting him: to vouchſafe to receaue him and all his court, into the lappe of the holy Church. The Pope glad of this good newes, diſpatched forthwith two holy men, the one Fugatius and the other Damianus. Who being arriued in England, baptiſed the king and all his court, and afterwardes all the people of that kingdome, pulling downe their Idols, and forbidding to doe ſacrifice to them any more. In ſuch ſort, that England was the firſt Prouince of the world, that receaued the faith of Chriſt by publicke decree, with all the nations that were in that kingdome. This was in the yeare of our Lord 180. (*Baronius* ſaith: 183.) But thoſe that were called Angli, hauing conquered that kingdome, cauſed that people to returne vnto Idolatrie, which laſted vntil the tyme of S. Gregory, by whoſe meanes they were conuerted againe.

We haue no cauſe to muſe much at theſe mutations, hauing ſeene what befel in that realme in the tyme of king Philippe of Spaine, the ſecond of that name. For that kingdome being wrapped in many errors and hereſies, and Mary the daughter of the right Catholique Princeſſe Catharine, wife vnto king Henry being queene thereof, and taking to huſband king Phillippe, all the ile renounced their errors, and the people thereof returned vnto the obedience of the Church of Rome. For which in Spaine were made great triumphes and ioye, ſuch as neuer were before in that kingdome. But alas the true faith laſted but a while in that Iland; becauſe queene Mary dying without iſſue, king Philippe left that realme vnto Elizabeth, daugter of king Henry, and in her tyme the people of that kingdome returned to their former errors. Whereby it appeareth, that this nation doth lightlie leaue their faith, and redilie alſo receaue it againe. But let vs retourne vnto our Pope.

I ſay that he hauing made the aforenamed decree about the meates, and hauing giuen holy orders three tymes in the moneth of December, and at them ordered. 12. Preiſtes. 8. deacons, and. 15. Byſhops, and hauing gouerned the Church. 15. yeares three monethes, and two daies (Baronius ſayeth: fifteene yeares, & twentie three dayes) receaued the crowne of martyrdome, on the ſame

daye that the Church celebrateth his feast, which is on the twentie sixe of May, about the yeare of our Lord 195. (Baronius sayth. 194.) In the tyme of the Emperour Commodus. His body was buried with many other Popes in the Vatican.

The life of S. Iohn Pope and Martyr. May. 27.

WE reade in the second booke of Paralipomenon, that the good king Ezechias, among many his pious workes, caused the temple of Ierusalem to be cleansed, for when he began to raigne he found it filled with durt myer, and other filthines. The same did Pope Iohn the first of that name, for he finding many Churches ful of vncleanes (for that the perfidious Arians were possessed of them, which kept them coresponden to their doctrine) he vsed all diligence that such like filthines should be thrust out of Italy, and out of many other partes of Christendome, taking away the Churches from the Arians, and restoring them vnto the Catholiques.

This his diligence so much pleased God, that he merited to obtaine that which many haue desired, and not obtained, to wit; the Crowne of Martyrdome. The life of this holy Pope hath bene taken out of the Romaine Pontifical, and out of other good authours, in this manner.

BY the death of Hormisda the Pope, there was elected in his place Pope Iohn the first of that name, who was borne in Toscana, and was sonne vnto Constantius. There was in this holy Pope all the good parts and qualities which are required in a good Prelate. In the beginning of his Popedome, he had a great care te augment the seruice of God, and caused many faire buildinges to be made for that end; he made a temple and Churchyard in the *via Ardeatina* in the honor of the holy martyrs Nereus and Archileus. An other he made in the honor of SS. Fælix and Adauctus martyrs also, and an other in the honor of S. Priscilla the virgin. He adorned the altar of Saint Peter with much gold and Iewels of great price. In the tyme of this Pope raigned in Constantinople the Catholique Emperour Iustinus, who by the perswasion of the Pope (who desired to reduce all the Oriental Empire vnto the vnion of the faith, and to extirpate the errours that kept it in diuision) made a law and publicke edicte, by which he commaunded, to shut vp all the Churches of the Arians, and to banishe all the heretickes out of his Empire, and the same did the Pope in Italy.

At that tyme Theodoricus king of the Ostrogothi, who had chased and driuen Opoacer king of Heruli out of Italy (which he had vsurped) was Lord of the greatest par thereof. Theodoricus kept his royall seate in Rauenna, and was an Arian, and vnderstanding what Iustinus had decreed in the Empire, and what the Pope had done in Italy, was greately offended, and began not only to threaten the Pope, but the Emperour also, because they had taken away the Churches from the Arians. At that tyme Theodoricus was very potent and mighty; wherfore Pope Iohn was enforced to repayre vnto the Emperour, to take order how

how to reſiſt him, and to be deliuered from his rage and furie. He tooke his iorney towardes Conſtantinople, and led with him Theodorus and Agapetus men of the conſulat dignitie, and an other Agapetus who was a Patricius, or Senator alſo.

It is ſaid; that when the holy Pope was come vnto Corinth, a gentleman lent vnto him a horſe whereon his wife vſed often to ride, and when the horſe was ſent backe, he would neuer abide that the woman ſhould come on his backe, ſo that it ſeemed, that beaſte which had carried the greateſt man of dignity and authoritie in the world, diſdayned to be checked, and ruled by a woman. The gentleman marking it, and holding it for a very ſtrange thing (as it was indeed) ſent the horſe to be giuen vnto the Pope. When the Emperour vnderſtood that the Pope came to ſpeake with him, he went to meete him in great maieſtie, and with a noble and great companie, for that it was ſaid, there had neuer bene Pope of Rome in Conſtantinople before. When the Emperour came neere vnto the Pope, he diſmounted from his horſe, and with great humilitie and reuerence, kneeled at his feete, and honoured him as the vicar of Chriſt. When the Pope was readie to enter the gate of the cittie, he reſtored ſight to a blind man, by laying his handes on his eyes.

The next day he propounded the cauſe of his comming in the imperial counſel, and it was decreed: that ſuch prouiſion ſhould be made in the affaires, that they ſhould not come to open enmity with Theodoricus, being ſo mighty and ſtrong. The Emperour wrote diuers letters, and diuers other things he did in the behalfe of the Pope. It can not eaſily be expreſſed how kindly, and curteouſly the Pope and the Senators which were in his company were entertained. When the Pope ſhould depart from Conſtantinople to returne into Italy, the Emperour gaue him a font of gold of twenty pound waight. And alſo a chalice of gold of fiue pound waight, which was decked with pearles and pretious ſtones. And then as he deſired, he was crowned by the Popes owne hand before he departed, In ſuch ſort, that Iuſtinus was the firſt Emperour that was crowned by the Popes hand of Rome.

Pope Iohn being returned into Italy, and remayning in Rome, had ſent the Emperours letters vnto Theodoricus. He thought that thoſe thinges which he did in taking away the Churches from the Arians went not wel forward, except he vtterly diſpoſſeſſed them of all, and left them not one. Wherfore he wrote a letter vnto the Biſhoppes of Italy, in the which he commaunded them; That if they found in their iuriſdiction, any Church in the hãdes of the Arians, they ſhould take it away, and conſecrate it after the Catholique manner. Vnto this commandment he added this; that whileſt he was in Conſtantinople, he had done the like in the Churches which had bene left in the handes of the heretikes.

Theſe thinges diſpleaſed Theodoricus who tooke it greuouſly, yet diſſembled the matter aſmuch as he could, and made ſhew, that the doings of the Pope pleaſed him wel, and would haue him come to viſite him. When Pope Iohn vnderſtood the mind of Theodoricus, he ſuſpecting no deceipt, went in perſon to ſee him in Rauenna, imagining that his voyage would be for the good of the vniuerſall Church. He was ſcarcely entred into Rauenna, but Theodo-

ricus ſtaied him as a priſoner, and reſtrayned him of his liberty. Although he put him not publikely to death, becauſe of the Emperour Iuſtinus, (vnto whom he was aſſured his death would be very diſpleaſant:) yet vſed he him ſo cruelly, and ſuch was the hardnes, and ſtinke of the priſon where he put him, that he died within a few daies.

When Theodoricus vnderſtood that the Pope was dead, he cauſed two noble gentlemen of Rome, whom he kept priſoners in Pauia, viz: Boetius, and Simachus, to be beheaded, only for that they were affected and well willers to the Pope, and to the Emperour Iuſtinus. After theſe, this king began to vſe other cruelties, but God ſtaied his fury by ſhortning his dayes. Procopius (an author of that time) recounteth, and Blondus, and Sabellicus ſaie the ſame; How that Theodoricus ſupping one night, two or three dayes before his death, there was ſerued vnto the table the head of a fiſh, and he thought in his mind, it was the head of Symmachus, whom he had beheaded in Pauia. He opened and diſcouered this his imagination to them that were preſent: moreouer, he ſaid that the head looked on him and bit the lippe, as though it treatned him. This imagination was ſo imprinted in the mind of Theodoricus, that two or three dayes after he dyed in deſperation. And ſo he dyed not only in reſpect of his body, but his ſoule alſo was condemned to the fire of hel, eternally to be tormented.

S. Gregory rehearſeth; that a holy Hermite which dwelt in a deſert of the Iſland Lipara, vpon the ſame day that Theodoricus dyed, ſaid: that Pope Iohn and Symachus, whom he had put to death, led his ſoule as priſoner, and caſt it into a golfe of fire which is in that Iſland. God vſing them for his officers, from whom he had taken their life by iniuſtice. So this holy Pope died, in the aforenamed manner, and the Catholique Church holdeth him in the number of the holy martyrs, and celebrateth his feaſt on the 27. day of May. He was Pope. 2. yeares. 9. monethes, and. 17. daies, and he died in the yeare of our Lord 526. in the tyme of the aboue named Emperour Iuſtinus. This Pope gaue holy orders in Rome before he went vnto Conſtantinople, and made. 15. Byſhops. His body was carried from Rauenna vnto Rome, and was buried in the Church of P. Peter.

He wrote a letter vnto Biſhoppe Zacharias (out of which is taken a decree) in which he commaundeth ſubiects not to be ſo hardy, as to reprooue their Byſhope or curate. I ſaid before, that he wrot an other letter vnto the Byſhopps of Italy, exhorting them to beware of the poiſon of the Arian ſect, and that they ſhould perſecute ſuch heretikes, and take from them their Churches, and not to feare the menaces of the King. He alſo decreed; that a Byſhoppe put out of his Sea, ſhould not be bound to appeare in Iudgment, or anſwer his aduerſary, before he was placed againe in his dignitie. Of this Pope writeth S. Gregory in the 3. booke of his dialogues, chap. 2. and 4. booke. 30. chap.

The life of S. Fælix Pope and Martyr. May. 30.

THe Apoſtle S. Paule writing vnto the Romaines, admoniſhed them: to ſeeke to prefer one another in honour. Sometimes there be men found in the world, who thinke there is no other honour, but that which they take from their neighbour, wherefore they deſpiſe him, and make no reconing of him, but vſe alwaies proud behauiour to them, with whom they conuerſe. Which is a ſigne, that ſuch as theſe, be of baſe and vile condition, or ells that they haue little wit. The more noble and vertuous a perſon is, ſo much the more ſeeketh he to be curteous, and to honour euery one. And becauſe S. Paule deſired that all Chriſtians ſhould be of a noble diſpoſition, he biddeth euery one prefer his companion in honour. As if he would ſay; that euery one ſhould endeuour to aduance his companion, in the honoring of his neighbour, for in ſo doing he ſhould obteyne honour him ſelfe.

This was conſidereth by S. Fælix Pope of Rome, the firſt of that name, of whom there is no notable things ſpoken that he decreed, in the time of his Pope-dome, but that euery yeare the feaſtes of the holy martyrs ſhould be celebrated, on the day of their death, and that the holy Sacrifice of the Maſſe ſhould not be celebrated, but vpon an Altar builded ouer the reliques of Martyrs, and all this he did to honour them the more. Of which honour, a great part aroſe vnto him ſelfe, for that he ending his life by Martirdome, part of the honour which is done vnto the holy Martirs, befel vnto him as vnto a Martir. His life was written by Damaſus, and other authors, that wrote the liues of Popes, in this manner.

SAinct Fœlix was borne in Rome, and was ſonne vnto Conſtantius. In the time of his Pope-dome the Church was in ſome repoſe, for that Aurelianus was Emperour, who in the beginning of his Empire, had other buſines and imployments, as warres with the Gothes and queene Zenobia, ſo that he had no tyme to perſecute the Chriſtians. But afterwardes hauing obteined victorie of his enemies, and hauing diſcomfited that valiant queene, and led her priſoner vnto Rome in triumphe, he raiſed the nineth perſecution againſt the holy Church, in the which the holy Pope Fœlix was martyred, after he had bene Pope. 4. yeares. 3. monethes and 15. dayes. (Baronius ſayeth. 2. yeares. 5. monthes wanting one daye.)

He gaue orders twiſe in the moneth of December, and made. 9. Preiſtes. 5. deacons, and. 5. Biſhops. His death was on the day, that the Church celebrateth it, which was on the 30. of May, in the yere of our Lord. 275. in the perſecution of the afore-named Aurelianus. His body was buried in his owne Church yard in the *Via Aurelia*, two myles from Rome, where he had conſecrated a Church.

The life of S. Petronilla Virgin. May. 31.

OVr Sauiour saieth; The good Tree bringeth forth good fruite. S. Peter *the Apostle was a very good tree, and such consequently must be the fruite, The fruite was S. Petronilla his daughter. He was a great Saint, and so was shee also, as is seene in her life, which was written by Marcellus disciple of S. Peter; and it is also recounted in the life of the holy martires; Nereus and Archileus, in this manner.*

BY the wordes in the gospel it is most cleare that S. Peter had a wife, in that the text sayeth: he had a mother in law, who was cured of a feuer by our Sauiour, as is verie manifest. The Apostle had also a daughter borne in lawful matrimony called Petronilla, who being in Rome, was sicke of an incurable infirmitie of the palsey, and kept her bed continually. It happened on a day, that some of the disciples of S. Peter were with him in his house at meate, among whom was Marcellus that wrote this Storie, and was an eye witnes thereof. There was also an other disciple called Titus, who said to S. Peter: How commeth it to passe, that thou healing so many sicke folkes, euen with thy shaddow, yet hast thou Petronilla thy daughter sicke of the palsey, and doest not heale her? The Apostle answered: know thou, that it is good for her she is sicke. And to the end the truth hereof may be apparantly seene, and that there is helth for her in Gods hand (aswel as for other sicke folkes if need were) I wil haue her to rise vp from her bed in health, and attend on vs at the table. With this Petronilla rose vp in perfect health, as if she had neuer bene sicke in all her life, and attended on the table, as her father bid her. Dinner being ended, the Apostle commaunded her to goe sicke vnto bed as she was before. She remained then sicke a little while, in which she grew very careful to please God, and to serue him with deuotion, yea so far forth, that she not only obteined health for her selfe, but for other sicke folkes also by her prayers.

S. Petronilla was very beautiful, of good behauiour, wise, and gracious, for which cause, Count Flaccus a man of great accompt in Rome, very rich, and of a noble linage, was so enamored of her, and bore her such affectiõ, that he went vnto her house to see her, with a firme resolution to aske her for wife, and led with him many souldiers, as if he were to goe to some fierce battaile. When the holie damsel perceiued the intention of the young man, she said vnto him. To what end be these armed men (Flaccus) against a weake woman and vnarmed? A man that intendeth to gaine the grace and fauour of any woman, with intent to marry her, vseth to procure it with seruices and prayers, and not with braueries and terrifying; notwithstanding, if thou wilt haue me to wife, let there come to me some matrones and damosels, which may stay with me three daies, who after that tyme may bring me vnto thy house, not after the estate of a poore damosel (as I am) but as it befitteth the greatenes of thy noble bloud. Flaccus conceiued great content at these wordes, and forthwith did as Petronilla aduised him.

The

The holy damoſel ſpent three dayes in praying and faſting, deſiring God to deliuer her out of that daunger, for that ſhe had offered vnto him her virginity, & had made a vowe not to haue wil to know any man carnaly, and therefore that he would not permit it to come to paſſe againſt her will, for that all her deſire was to manteyne and keepe her promiſe paſt. The third day a holy Prieſt called Nicomedes came vnto her, who ſaid Maſſe, and gaue her the bleſſed Sacrament, and when ſhe had receiued it, ſhe lay on her bed, and rendred her ſoule vnto God. The matrones and damoſels whom Flaccus had ſent to accompany the ſpouſe, and to her bring to his houſe, and to honour his mariage, ſerued fittly to celebrate the obſequies of the holy damſell, and to accompany her vnto her graue. The Church celebrateth the feaſt of this ſainte, on the day of her death, which was on the laſt of May, in the ninetie eight yeare of our Lord, in the raigne of Domitianus. Her body was buried in the *Via Ardeatina*; and in the tyme of Paulus the firſt, it was tranſported into the Church of S. Peter, in the yeare of our Lord. 755. Antonius Maurolicus ſetteth in his Martyrologe the feaſt of S. Perpetua on the fourth day of Nouember, and ſaith; ſhe was mother of S. Petronilla, and wife vnto S. Peter the Apoſtle.

The end of the moneth of May.

IVNE.

THE LIVES OF SS. MARCELLINVS, Petrus, and Eraſmus, Martyrs. Iune. 2.

KIng Salomon ſaith: God giueth vnto the Iuſt, the reward of their trauailes; and he leadeth them by a merueilous waie. *By which he would inferre, that by the waie of aduerſities, perſecutions, ſtripes, woundes, sword, and fire, and other ſuch like, God leadeth his holie Martyrs to the gates of heauen, and to their due reward. This is vndoubtedlie, a ſtrange and maruelous waie. Neuertheleſſe, it is verified in the perſons of all the Martyrs, but it is eſpeciallie apparant in SS. Peter, Eraſmus, and Marcellinus, whom we nowe haue to ſpeake of.*

They being priſoners, and in the handes of the Pagans, vnder ſtrong guard, and in fetters; God tooke them in a ſtrange ſort out of the handes of their enemies, to confirme ſome which were not well eſtablished in the faith, as appeareth in their liues. After which his will was, they ſhould be taken againe, and martyred, that ſo he might giue them, the reward of their trauells. The liues of theſe Saints, written by venerable Bede, and by Ado Archbiſhop of Treuers, was in this manner.

IN the tyme whilſt Diocletianus the cruell perſecutor of the Chriſtians, gouerned the Empire of Rome; there was apprehended in Rome, Peter an exorciſt, by the commaundement of a Iudge called Serenus, and was by him put into a deepe and darke dungeon, loaden with fetters, and boltes of Iron. The keeper of the priſon was called Artemius, who had a daughter (whom he loued dearely) poſſeſſed with an euil ſpirit. One day Peter ſpake to him, and ſaid: Artemius follow my Counſell, and beleeue that Ieſus Chriſt the ſonne of God, is the true remedy of euery one that beleeueth in him, and thy daughter ſhalbe healed. Artemius anſwered: I maie wel laughe at thy ignoraunce and folly, and at the Counſel thou giueſt me. This thy God can not deliuer thee (which doeſt beleeue in him) out of this priſon, though thou ſuffereſt many greifes and troubles for his cauſe, and wouldeſt thou haue me beleeue, that he wil deliuer my daughter, if I beleeue in him? Neuertheles, let vs make this bargaine, I wil lay on thee as many Irons more as thou haſt, I wil put thee in the deepeſt dungeon, and locke the dores with more lockes, and wil double the

watch, and if he do deliuer and free thee, I will beleeue in him. The holy Sainct was content with this accord, and offered to come vnto him in his lodging, and this (said he) I wil not doe in respect of thee, for my God little esteemeth, whether thou beleeue in him or no, but I will do it to the end, the great power of Iesus Christ my God may be euidently seene. Artemius shaking his head as if he made a scoffe at his wordes, departed; & told al this vnto Candida his wife.

When night came, behold, Peter the seruant of God appeared before Artemius, and Candida his wife, clothed in white, with a Crosse in his hand. When they saw him they fel at his feete, and said with a loude voice: Truly there is but one true God, and Iesus Christ is he. The daughter of Artemius whose name was Paulina, was forthwith deliuered from the deuil that tormented her. There came thither about 300. persons of their neighbors, who seing the miracle, they all confessed Iesus Christ, to be the true God, and desired Baptisme, and so did all the seruantes of Artemius. Peter the holy exorcist brought thither the Priest called Marcellinus, who baptised them all (with many others that were prisoners, (for that Artemius gaue them liberty and meanes, to be made Christians.

The Iudge Serenus was aduertised of this, and commaunded Marcellinus and Peter to be brought before him. And in reuenge that Marcellinus had Baptised so many, he commaunded the souldiers of his guard to buffet them, who gaue them so many blowes, that they left for wearines. Then he bid that Peter should be put in prison, and there stripped naked, bound, and so to be laid vpon peeces of glasse. Peter turned vnto the Iudge, and said: thou art called Serenus, (that is cleare) but as I thinke thou art ouercast with a cloud ful of obscuritie, hauing commaunded to abuse a person whom thou art not worthy to behold. Peter said this, for the many buffetts and abuses that had beene giuen vnto the holy Priest. Then were they put both into prison in seueral roomes, and Peter was laid naked on broken glasse, and both his feete were locked together in the stockes.

An Angel appeared to Marcellinus whilest he praied, and brought him to the place where Peter was, then he deliuered them both out of prison, and brought them vnto the house of Artemius, where the newly Baptised Christians were in great confusion, because they had no Instructor in the faith. The two holie Sainctes continewed by them certaine daies, and hauing sufficiently instructed them, they vnderstood; that Artemius and Candida his wife (which had bene in prison vntil that tyme) were brought out to be martyred, for that they stil confessed the name of Iesus Christ, wherefore they both went, and meeting them, incouraged them to fight like valiant soldiers, regarding and looking to the reward God had ready in store for them.

The officers knew the two holy Sainctes to be the same that were missing out of prison, where vpon they tooke them, and certified Serenus; and requested to know his pleasure what should be done with them. The Iudge sentenced, that both of them shou'd be led to a certaine hill, called *Silua Nigra* or the blacke wood (wich is now called *Silua Alba*, or the white wood in respect of these two holy Sainctes) and there to be beheaded, and this sentence was executed accordingly.

dingly. When the two holy Sainctes were at the place appointed, they fel to their prayers. Then imbracing each other, with tender affection and loue, and animating one an other, they were in this manner beheaded.

The executioner that cut off their heades, ſaid openly: that he ſaw their ſoules clothed in white, borne vnto heauen by the handes of Angels. The ſame man for doing it did penaunce for his ſinnes, and being at that tyme an old man, was Baptiſed by Pope Iulius, and was named Dorotheus, who afterwardes did end his life bleſſedly. The bodies of theſe holie Martyrs were taken away by two deuout wemen, the one called Lucinia, and the other Firmia, who buried them neere vnto the Sepulcher of S. Tiburtius the Martyr. Theſe two died on the ſecond day of Iune.

The life of S. Eraſmus Martyr. Iune. 2.

THe holy Church on the ſame day that it celebrateth the feaſtes of the holie Martyrs S. Peter, and S. Marcellinus, maketh alſo a commemoration of S. Eraſmus: Who (as Ado ſaith) was a Biſhop in Campania, in the tyme of the ſame Diocletianus, by whoſe commaundement Eraſmus was taken and beaten with ſtaues; after that he was baſtonaded with knotty clubbs, and then put into a great cauldron filled with pitch, oyle, roſin, and lead, which boyled a pace, and yet vnto the Saint it did no hurt at all. This miracle cauſed manie Infidels to turne vnto the faith of Ieſus Chriſt. Then S. Eraſmus was put in priſon, & loaden with Irons, but an Angel deliuered him from them both, and conducted him a good way from thence, yet within a few dayes, the holy Saint fell into the handes of Maximianus, who was companion to Diocletian in the Empire, and nothing inferiour to him in cruelty.

This Tyrant put the holy Martyr to moſt cruel torments, among which this was one: he braced vpon his bare skinne a corſalet of iron redd hotte, but from this and others alſo God by his power deliuered his Saint; for an Angel tooke him againe out of priſon, and ſet him at libertie, and brought him into Cãpagnia, where the holy Saint hauing confirmed many people in the faith (which had bene daunted with the rigorous perſecution of the two cruel Emperours) he was againe apprehended, and at the laſt martyred, for the profeſſion of the faith of Chriſt; And by this wonderful meane was guided by his Lord, to obtaine the reward of his trauels in the heauenly glorie.

The Church celebrateth the feaſt of the aforenamed three holy Sainctes, on the ſame day they were martyred, which was on the ſecond day of Iune, about the yeare of our Lord 296. (Baronius ſaith. 302.) In the tyme of the aforenamed Diocletianus and Maximianus. Vſuardus putteth the feaſt of Saint Eraſmus on the day following, to wit: on the 3. day of Iune.

The liues of SS. Primus and Fælicianus Martyrs. Iune. 9.

IT is a cuſtome of the Deuil (as it is apparaunt by the booke of Iob) to complaine often, and to accuſe men in diuers ſortes before God. Of ſome he ſaith: they be theeues and Church-robbers, of others that they are adulterers. He publiſheth the periury of one, and manifeſteth the manſlaughter of an other. And there is not a ſinne committed, but he preſenteth it vnto the Iudgement ſeate of God, and then he ſaieth: Why am I drowned in the pit of hel, and man who is made of duſt, yea rather of nothing, committeth many ſinnes, and is not chaſtiſed.

This propertie of the deuil is ſeene in many of his miniſters, who as if they were waged by him, ſeeme to haue no other buſines, but to report the deedes of one vnto an other, commit euil thereby, diſcouering the defectes, and imperfections of the inferiours vnto the ſuperiours, not with Zeale, that remedy might be giuen vnto their faultes (for then and ſo, it ſhould be rather a vertue then a vice) but only with intention to doe euil.

Hereof it commeth; that the thing which in it ſelfe is vertuous and good, in the mouth of ſuch men is vicious and euil. And this commeth to paſſe, for that their mind and intention hath no other end, but to doe hurt, and damage vnto their neighbour. Of this we haue an example in the life of the holy Martyrs Primus, and Fælicianus, taken out of an auncient Manuſcript, with which venerable Bede, and other Authors doe agree.

SAint Primus and Fælicianus, were brethren, and Citizens of Rome, in the tyme of the Emperour Diocletianus, vnto whom ſome Prieſtes of the Idols (imitating the deuil in accuſing) ſaid: that they were Chriſtians, and deſpiſed his Commaundements, in that they would not ſacrifice vnto the Idols. Of whom they ſaid: they ſhould haue no anſwer nor oracles, except the two brethren were put to death. The Emperour cauſed them to be apprehended, and impriſoned, into which priſon deſcended an Angel, which comforted and incouraged them, to ſuffer cheerefully for the loue of Chriſt. They receaued great comfort thereof, and rendred thankes vnto God, that as he had giuen conſolation vnto S. Peter when he was in priſon by an Angel, ſo he had comforted them by the ſame meanes, and they beſought him by the merites of the holy Apoſtle, to thinke of them alwaies, and to helpe them and giue them ſtrength, to indure all torments for his ſake.

After certaine daies Diocletian cauſed them to be brought before him, and ſaid vnto them: Are you the men that make ſo ſmal account of the Emperours Commaundements. They made anſwer: We be they that in all iuſt and reaſonable thinges obey thee, but in vniuſt matters, and void of reaſon, we wil neuer condiſcend to thy wil. I wil beare the iniury (ſaid the Emperour) which you doe me with patience, hoping that you wil do my wil in ſacrificing to the inuincible Gods, Hercules and Iupiter, ſo ſhall you neither looſe the dignity of Senators, nor your goods, but they ſhall rather be increaſed. The Senators anſwered: we are to offer ſacrifice vnto the true God onlie, and not vnto them whom thou calleſt Gods. Know then (ſaid the Emperour) that except you ſacrifice, there are prepared for you very cruel torments; The holy ſainctes anſwered:

red:no torments ſhalbe able to ſeuer vs, from the ſeruice and deuotion of Ieſus Chriſt our Lord. Then the Emperour bad they ſhould be carried to the Temple of Hercules, and if they would not ſacrifice, to be tormented with extremitie. The officers forthwith led the holy Sainctes vnto the Temple, and ſeeing them to be conſtant in the refuſal to adore that Idol, they beate them ſore with rodds of iron, which torment the holy Sainctes endured with great patience. The tormentors, counſelled them, not be ſo ſtubborne, but to obey the Emperour. They anſwered: we will obey the Emperour of heauen, and not this earthlie Emperour, yea, we wil rather looſe a thouſand liues. Diocletianus was certified hereof, who deliuered ouer the Sainctes vnto a cruel Iudge called Promotus.

This Iudge cauſed the holy Sainctes to be put into a priſon in the *Via Numentana*, which was within his Iuriſdiction, and in that place the holy Martyrs were oftentymes viſited and comforted by Angels. The Iudge commaunded them to be brought into the Court before him, and there he tolde them, the Commaundement of the Emperour was: that they ſhould either ſacrifice vnto their Gods, or els they ſhould be tormented with all cruelty, and therefore he bid them be aduiſed what they would doe. They anſwered: they were reſolued not to adore ſtockes and ſtones, but the true God of heauen. Then the Iudge cauſed them to be ſeparated one from the other. Primus was led away, and Fælicianus ſtaied ſtil; vnto whom Promotus ſaid: I pray thee haue regard vnto thine old age, ſacrifice vnto the God Iupiter, leſt thou looſe thy life by greiuous torments. Fælicianus ſaid: Ieſus Chriſt will looke vpon me, and helpe me, who hath brought me vnto this age, and conſerued me in his holy faith, that I make no account of thy threates, therefore do with me what it pleaſeth thee.

The Iudge in a rage cauſed him to be ſtripped, and ſtretching him on the ground, they beate him with chaines of iron, which had plummets of lead tyed to them, and when he thought he had ouercome him, he cauſed him to be ſet on his feete, and ſaid vnto him: Is it poſſible that thou art ſo fooliſh and ſenſeles, that thou wilt end thy life in torments, when thou maieſt end it in peace? I tell thee I haue not begun to torment yet. Fælicianus anſwered: I am 80. yeares old, and it is 30. yeares ſince I was Baptiſed, and promiſed to ſerue Ieſus Chriſt, and I hope in him, that he wil deliuer me out of thy handes with victorie.

Then the Iudge cauſed him to be ſtretched vpon a poſt, and to naile his handes and feete thereon, and then lifted him vp on high. The holy Saint being in in this caſe, the Iudge ſpoke vnto him as followeth: aſſure thy ſelfe thou ſhalt not be taken downe from this poſt, vntil thou ſacrifice vnto the Gods. But Fælicianus being in this torment ſong with a cheerefull countenance, and ſaid: *In Deo ſperaui, non timebo quid faciat mihi homo.* Oh wreth ſaid the Iudge leaue this thy folly, denie the Chriſtian faith, that thou maiſt be freed from many other torments. The holy Martyr anſwered: Thou art the moſt wretch of all other, ſince thou art not ſatisfied to adore ſtockes & ſtones thy ſelfe, but wouldeſt haue me alſo to adore them.

The Iudge cauſed him to remayne three whole dayes in this torment, without any refreſhing of meat or drinke, to the end he might deſire to do ſacrifice,

or els to end his life in that torment. But althought the holy Martyr wanted the refreshing of men, yet celestiall comfort did not faile him, for the Angels appeared in that place, and conforted him in such sort, that whilest he remayned in that torment, he continually song praises vnto God. The Iudge wondring to see him remaine aliue in this sorte, commaunded he should be taken downe, and when the Martyr came vnto the ground, he caused him to be beaten more sharply then he had beene before, and then sent him back into prison, so that Primus saw him not.

Promotus hauing tormented Fælicianus, caused Primus to be brought into the Court, and said vnto him; Know thou, that thy brother hauing obeyed the commaundement of the Emperour, hath sacrificed vnto our Gods, for which cause great triumphes are made in the Pallace, and vnto him are giuen many presents, and great honour is done vnto him. Do thou as he hath done, and thou shalt be in like sort honored. Primus answered: Though thou be a minister of Satan, whose custome is alwaies to lie, yet in this thou hast said truth, that my brother hath obeyed the Emperour. I say not the Emperour of the earth, but of heauen. Thou wouldest by this deceipt induce me to do thy will, but I tell thee plainlie, that I am told of all that which is happened vnto my brother Fælicianus. An Angell of my Lord hath certified me, how he hath ouercome thy torments, and now he is in prison very cheereful for the fauours and comforts God hath shewed him in this conflict, as if he were already in Paradise. The Iudge hearing these wordes, commaunded that Primus should be beaten with knotty clubbes, but the martyr while he was tormented said: Though thou hast power to torment my body, yet shalt thou not haue any authoritie ouer my soule, with this I comfort my selfe.

After that the martyr was beaten, he made him to be put vpon the torture, with two torches set vnto his sides. The holy Saincte in this torment song. *Igne me examinasti ; sicut examinatur argentum.* I blesse thee ô my Lord Iesus Christ, since that I puting my trust in thee, feele not the tormentes which the ministers of Satan giue me. The Iudge seing this said: These men be without doubt inchanters, since they feele not the tormentes in which they be. To this the martyr answered: O thou Iudge, do not attribute the mercie which Iesus Christ vseth vnto his seruants, vnto art Magique, for he dooth it for the glorie of his most holy name. The Iudge caused the martyr to be taken from the racke, and to be laid flatte on the ground, and then to melt lead, and to poure it into the mouth of the Saincte.

He commaunded also Fælicianus to be brought thiter, to see with his eyes the martyrdome of his brother, to the end, that he fearing to be tormented in the same manner, might change his mind, and sacrifice vnto the Gods. The commaundement of the Iudge was quickly performed. The holy martyr by the power of God, tooke the melted lead, and it did him no harme, yea it seemed vnto him to be a very pleasant draught.

Beholding his brother Felicianus in the place, he said vnto the Iudge: Now I see that Fælicianus hath not sacrificed vnto thy Gods as thou saidst lately, yea rather, he is constant in the loue of God, by which I trust that God will deliuer me and him from thy torments, and will giue vs the reward of our trauels sustained

ſtained for his ſake, which ſhalbe a crowne of eternall glory. I take no care ſaid Promotus of any of your wordes, but my wil is: that you do ſacrifice vnto the Gods, otherwiſe I will caſt you to the wild beaſtes to be deuoured. The holy Sainctes anſwered: It were better for thee to confeſſe Ieſus Chriſt to be true God, for in ſo doing thou maiſt be deliuered from the infernal fiendes, which expect thee to euerlaſting torments.

The Iudge raged againſt the Sainctes out of meaſure, and cauſed them to be put into the Theater, which was neere vnto the ſtreete Numentana; and then two feirce Lyons to be let looſe, who approched vnto the holy Sainctes, as if they had bene two mild lambes, and fel at their feete. Then were let out two terrible Beares, and it fel out as before. Many gentiles which were preſent at this ſpectacle and ſeing this miracle, were conuerted vnto the faith of Chriſt.

The tyrant Promotus tyred with tormenting the holy martyrs, commaunded to cut of their heades and to throwe their bodies vnto the dogges, and forthwith it was ſo done. Yet was there no liuing beaſt nor foule ſeene, to approche vnto theſe holy bodies; vntill that one night ſome Chriſtians tooke them, and anointed them with pretious ointments, wrapped them in white lynnen, and buried them in the Arſenale, neere vnto the Arches called Numentani, and for 90. daies together, they went to that place, ſinging their pſalmes and Himnes in praiſe of God, and his holie Martyres. The perſecution being ended, a Church was built in that place, in honor of theſe Sainctes, and vnto the glorie of Ieſus Chriſt, who with the Father and the holy Ghoſt, liueth and remaineth for euer. Amen. The Church celebrateth the feaſt of theſe Sainctes on the day of their martyrdome, which was on the 9. of Iune, about the yeare of our Lord. 290. (Baronius ſaith. 303.) in the raigne of Dioclетianus.

The life of S. Barnaby Apoſtle. Iune. 11.

THe Prophet Eſay, ſpeaking in the perſon of God the Father with Ieſus Chriſt, ſaith: I haue giuen thee to be the light of the Gentils, to the end thou maieſt be my ſaluation, vnto the vttermoſt borders of the earth. It doth happen ſometime, that a Lord which hath made a garment for himſelfe by his owne meaſure, beſtoweth it after vpon ſome ſeruaunt; and it falleth out, that the garment fitteth him aswel, as it had bene made for him at the firſt.

Euen ſo, this ſentence of the Prophet, was a garment for our Sauiour, which he wore as long as he conuerſed with men in the world. This garment was giuen to Saint Barnaby the Apoſtle, and it fitted and ſerued him aswel, as if it had bene made purpoſely for him. For God gaue him as a light vnto the gentils, vnto whom he preached the goſpel, euen to the vttermoſt partes of the earth. Hauing preached in diuers countries and prouinces, he became the ſaluation of all them, that gaue eare vnto his doctrine, and were conuerted vnto the faith of Chriſt. The life of this holy Apoſtle, is collected in part out of the Actes of the Apoſtles, and out of Alexander Monachus, and is reherſed by Symeon Metaphraſtes in this manner.

SAint Barnaby was an Hebrew, of the tribe of Leui. His father was departed from Iudea, becauſe of the warre that was there, and went to dwel in Cypres, where he liued a vertuous life, obſeruing the law of his auncestors. He was rich of worldly poſſeſſions, and had ſome land and inheritance neere vnto Ieruſalem, becauſe the Prophet Eſay had ſaid: Bleſſed ſhal the man be, which hath his Linage in Sion, and his houſe in Ieruſalem. The Hebrewes which vnderſtood them literally, laboured by all meanes poſſible (although they dwelt a good diſtance of) to haue a houſe in the cittie, or ſome poſſeſſion in the territorie. This was the cauſe there was ſo many houſes in Ieruſalem, as Ioſephus affirmeth, that accounteth them to an incredible nomber. S. Barnaby was borne in Cypres, and his father named him Ioſeph in memory of the ſonne of the Patriarch Iacob, and deſired to haue him remaine in Ieruſalem, and to be the diſciple of Gamaliel, of whom he learned the law and the prophets, and in that place S. Paule was his ſchoole-fellowe. Although the ſtudie of diuinitie ſeemed to be all his care; yet together with this ſtudie did he not faile to performe all vertuous exerciſes for the beutifying of his ſoule, vſing continually prayer, faſtinge and almoſe deedes. He freqnented the Temple, and eſtraunged himſelfe from all conuerſation wherein was any peril or daunger. All theſe thinges were cauſes that he proffitted more in his ſtudie and that he was ſo perfect, that he had by heart, the greateſt part of the bookes of the Scripture, and thereby he got great credit and renowne among the people.

It happened that at that tyme, Chriſt preached in Ieruſalem, and did ſome miracles, at which S. Barnaby was preſent, whereof one was: when he healed the ſicke man in the poole called Probatica; at ſight of which he remained amaſed and aſtonied, when he conſidered the doing thereof. Then he went to ſeeke our Sauiour, and fel at his feete, and deſired him to giue him his benediction, Ieſus who knew right well the ſecrets of his heart, receiued him kindly. S. Barnaby being in Ieruſalem, lodged in the houſe of his aunt called Marie, who was mother of Iohn, whoſe ſurname was Marke; ſo that S. Barnabas and S. Marke, were two ſiſters ſonnes, or coſengermans. S. Barnaby ſaid to his aunt: Come aunt and ſee the Meſſias, whom our predeceſſors haue ſo much deſired, and then told her the miracle which Chriſt had done. When the good woman heard this, ſhe left all ſhe was about, and went to the Temple. She found out Ieſus and fell at his feete, and ſaid to him; Lord, if I haue found grace in thine eyes, I beſeech thee come to my houſe, and vſe it as thine owne, for the houſe and all that dwel therein ſhalbe very happie, if thou wilt come into it. Our Lord fulfilled her requeſt, not only that tyme, but many other tymes alſo, when he was in Ieruſalem. And by the tradition and opinion of auncient men, it is holden: that this is the houſe in which our Lord celebrated his laſt Supper with his diſciples. In that houſe alſo he appeared after his riſing againe to the ſame Apoſtles, firſt in the abſence of Thomas, and againe when Thomas was with them, and heere likewiſe they were aſſembled, when the Holy Ghoſt came. In this houſe they were all in prayer, when S. Peter was deliuered out of priſon by meanes of the Angel. And moreouer, S. Marke the Euangeliſt was ſonne to this holy woman.

One tyme Ieſus went from Ieruſalem into Galilee, and S. Barnaby followed him

him iointly with many others, of the which our Lord choſe. 72. to be his diſciples, the head and moſt principal of them being S. Barnaby. This name Saint Peter gaue vnto him in imitation of Ieſus Chriſt, who named S. Iohn and S. Iames ſonnes of thonder, in reſpect of their vertue, and for their propriety of thonder in their opinions. So S. Peter called Ioſeph, Barnabas, which is ſonne of conſolation, becauſe he was ſo to many men in affliction, and tribulation. One tyme hearing our Sauiour ſpeake of the rich, that they ſhould giue almoſe, and lay vp their treaſure in heauen, he (who was poſſeſſor of much riches his father being now dead) reteyning only that which ſuffiſed him for his liuing, ſold all the reſidewe, and diſtributed the price ariſing thereof, among the poore and needy. After the comming of the holy Ghoſt, he ſold likewiſe that little he had reſerued, and brought the price, and laid it at the Apoſtles feete, not reſeruing any thing for himſelfe, and giuing and example (in doing thus) to the other diſciples to doe the ſame. Saint Barnaby had bene familiarly acquainted with Saule, for that they had bene ſchool-fellowes, and talked often times with him, and reproued him, to the end he might conuert him; but Saul made no reckoning of his wordes, but (for that he ſaw the Apoſtles did many miracles, whereby the law of Moyſes loſt the credit, which the goſpel gained) gotte together a troope of vagaboundes: and the firſt thing which he did was, the perſecuting of S. Stephen, and after his death, all the Church.

After his conuerſion, coming to Ieruſalem, all the diſciples fled from him, only S. Barnaby was ſo bold to goe to him, and to ſay to him: how long ô Saul, wilt thou be another Saul in perſecuting not Dauid, but Ieſus Chriſt, the Author of truth? of whom the Prophets doe plainely foretel that which we ſee now fulfilled. Saul hearing theſe wordes, fell at the feet of S. Barnaby; and with many ſobs and teares ſaid vnto him. Pardon me good Barnaby (teacher of the truth, and captain of the light) I haue found by experience and am moſt ſure; that the wordes thou ſpeakeſt to me be the very truth; he whom I wretch called the carpenters ſonne, and did perſecute, now doe I confeſſe him to be the only begotten ſonne of God, of the ſame eſſence, maieſty, and power with the father, who for our ſaluation was made man in the wombe of Mary, who brought him forth, and yet remained a virgin. I confeſſe that he preached to the world, and dyed for vs, and roſe againe and aſcended into heauen, where he ſitteth at the right hand of the eternal father, and laſtly, ſhal come to iudge both quicke and dead. Whileſt Saul ſaid theſe wordes, Barnaby was aſtonied, and ſtudied whither this was Saul that blaſphemed, and had perſecuted Chriſt and his Church or not. Well to conclude, he imbraced him with great ioy, and ſaid to him: my good Saul, who hath bene thy maiſter to inſtruct thee in this truth? who hath perſwaded thee to confeſſe that Ieſus Chriſt is the true ſonne of God? Saul bowed his face, and with griefe and ſhame, yea ſhedding many teares, anſwered him: The ſame Ieſus Chriſt whom I perſecuted, hath appeared and ſpoken to me, and as me thinketh, his voice reſoundeth alwayes in myne eares, and ſaith to me: Saul, Saul, why doeſt thou perſecute me? Then he told vnto him all the ſucceſſe, and manner of his conuerſion. S. Barnaby hauing heard all the ſtory, tooke him by the hande, and led him to the Apoſtles, and ſaid vnto them: why be you in dread of the lambe, and account him a wolfe? why deſpiſe you the

valiant ſouldier, as if he were a vile coward? Then he told all that which had happened vnto Saul, and alſo, how he had alreadye preached Ieſus Chriſt in Damaſcus, and that he thought to haue done the ſame in Ieruſalem as he had done there, being hated and perſecuted by the Iewes, who ſeing that he who was before a perſecutor of Ieſus, did now preach him with ſuch feruour, and in ſuch ſort, that many of them accorded and conſpired to kil him.

When the Apoſtles vnderſtood this, they appointed Saul ſhould preach the Goſpel in his owne countrey, and Barnaby they ſent vnto Antioch. In that place he preached many daies, encouraging and confirming the Chriſtians of that cittie in the faith, and brought many others to receiue Baptiſme. He departed from thence by the appointment of the holy Ghoſt, and preached in the countries adiacent, and finally went vnto Rome, where many receiued his doctrine, and therefore being in greater veneration and eſteeme then he deſired to be, he departed ſecretly from thence. Euſebius Cæſarienſis ſaieth; that S. Barnaby departed from Rome and went vnto Millan, and was Byſhoppe of that cittie. The ſame ſaith Dorotheus Biſhoppe of Tyre. Then went he vnto Alexandria a citty of Egipt, and from thence to Ieruſalem and to Antioch, where he receiued exceeding conſolation, to ſee the great nomber of people, that had receiued the faith and Baptiſme. Then departed he vnto Tharſus to ſeeke Saul, and hauing found him, retorned with him vnto Antioch; where they preached one yeare to the great good and profit of the diſciples. They that were Baptiſed were called Chriſtians, which was done in that place, before any other. Then retorned they vnto Ieruſalem, in the 14. yeare after Chriſt his Aſcenſion, as Saint Paul affirmeth writing vnto Galathians.

At that tyme was made the accord with S. Peter and the other Apoſtles, that they ſhould preach to the Iewes, and Saul and Barnabas ſhould preach to the Gentils. This agreement being made, they two departed and went into Cypres, and preaced in Salamyna. Then paſſed they to Paphos, preaching and doing many miracles. In that place was conuerted Sergius Paulus the proconſul, and becauſe he was the firſt Roman that bare the office of Conſul, that was conuerted to the faith by the preaching of Saul, therfore in memorie of that notable acte, Saul tooke on him the name of Paul. Then paſſed they into Pamphilia, and from thence they returned vnto Antioch. Their returne thither was of neceſſity, to decide a certaine doubt which was riſen among them that were conuerted from Iudaiſme, and gentility, to wit: whether the gentils which were conuerted, were bound to be circumciſed before they were Baptiſed or not. To reſolue this doubt, S. Paul and S. Barnaby went to Ieruſalem, where a Councel of the Apoſtles being aſſembled, it was determined; that Circumciſion was not neceſſary. SS. Paul and Barnaby hauing had their reſolution, returned to Antioch, and there they deuided themſelues a ſunder.

S. Barnaby ſayled vnto Cypres, and preached there and went to Salamyna, a cittie of that Iſle (now called Conſtantia) where he ſtayed a certaine time, and reaped great fruit by his preaching. All the Iſlanders bore great reſpect vnto S. Barnaby, for the modeſty, and gratious behauiour they ſaw in him. His countenance was graue, and his garments were baſe and meane, fitting them that forſooke the vanitie of the world, and did wholy apply themſelues to vertuous exerciſes.

exercises. His eye-browes were bowed round, his eyes cheerefull and modest, his speech was delightfull, and his wordes distilled like hunny. He would not speake any idle wordes, his walking was moderate without ostẽtation: to conclude, his behauiour was such, that the people wondred at him, and thought him rather a diuine then a humane Creature. This was the cause that he and S. Paul being at Listra, and hauing healed a man borne lame, the people of that citty thought them to be Goddes, and said: that Barnaby was Iupiter, and Paul Mercurie. The Priestes of that citty would haue offered sacrifice vnto them, if they had not hindred them saying: that they were not Godds but mortal men, and seruantes of the immortal God. So that the goodly presence, and honorable countenance of S. Barnaby was a great cause, that euery one in Salamyna did respect him, and hearing his doctrine, many were conuerted vnto Christ.

Some certaine Iewes came from Syria into that cittie, to persecute this holy Apostle, and they resisted his doctrine, and also spoke much euil of him. He with drew him selfe into a house, and thither called his deuoute friendes, and after he had admonished them to be constant in vertue, in obedience to Gods commandements, and in remembrance of the general iudgment, he told them, that the day of his death was at hand. When his louing friendes heard it, they were troubled out of measure, and bewayled it bitterly, but the holy Apostle comforted them, and hauing made his prayer for them, he celebrated Masse, and they receiued the Blessed Sacrament; and then he told them more plainely that the Iewes would put him to death. There was present Marke for whose cause he fel out with S. Paul, when they seperated themselues each from other. Because Saint Paul would not haue Marke to goe with them, for that he seemed to be so tymorous and faint harted in Pamphilia, hauing in that place abandoned the Apostles for dread of death, and returned vnto Ierusalem. Of which he was sory afterwardes, and went againe with them.

To conclude, S. Paul would not haue him with him, so S. Barnabas and S. Marke went together. And being at this time with him, he was desired by S. Barnaby to bury his body. After this S. Barnaby went into a Sinagogue of the Iewes, and there he preached, prouing effectually, that Iesus Christ was the Messias fore-told by the Prophets. The Iewes that were come from Syria, ranne thither, and hearing him preach, in a rage and furie laid handes violently on him, and put him into a little roome, and there they kept him vntil night. Then they brought him out, and put him to sundry torments, and lastly stoned him to death, and cast his body into a fire, but (it so pleased God) it was not cõsumed. When S. Marke vnderstood how thinges were passed, he with many other Christians, wen to the place where the body of the Apostle lay, and carried it away, and buried it in a Caue without the Cittie, shedding many teares, for loosing so good a Maister.

S. Marke departed from Cyprus (becaus there was raised a sore persecution in all that Island against the Christians) and sailed toward Ephesus where he found S. Paul, whom he certified of the Martyrdome of S. Barnaby. After this time S. Marke kept in the company of S. Peter, and by his appointment wrote his gospel. Lastly, S. Marke went vnto Alexandria, where he was martyred. The body of S. Barnaby continewed in the place where it was buried, vntil the 12.

yeare of the Emperour Zenon, the yeare of our Lord. 485. and as Nicephorus ſaith: the ſame Apoſtle appeared to Antemius Byſhop of Cyprus, and told him where his body was, and that on the toppe of it he ſhould find the goſpel of S. Mathew, written with his owne hand. The Byſhop Antemius withall the Clergy went to the place, and found euery thing as it was ſaid vnto him.

The Goſpel was forthwith carried to the Emperour in Conſtantinople (for ſo he deſired) and for the body of the Apoſtle was built a goodly Church in the ſame place where it was found, and there it remayned a great while. The Church celebrateth the feaſt of this Apoſtle on the day of his Martyrdome, which was on the 11. of Iune, in the. 52. yeare of our Lord, and about the 7. yeare of the Emperour Nero. Many authors writ of S. Barnaby, as Sigiſbertus in his booke *de Viris illuſtribus*, 2. chap. Euſebius in his Eccleſiaſticall hiſtorie 2. booke 2. chap. and booke 1. cap. 14. S. Ierome cap. 17. *de Viris illudribus*. Saint Iſidore, in his bookes of the liues of the holy Fathers, cap. 82. Venerable Bede in his retractations, at the end of the 4. chap. of the Actes of the Apoſtles.

The liues of SS. Baſilides, Cirinus, Nabor, and Nazarius, Martyrs. Iune. 12.

DAuid, that great king and Prophet ſaith: That God is marueilous in his ſaintes. *This ſaying may be vnderſtood in two manners, the firſt is: that he for their ſakes doth manie wonders. The other is: that by them alſo he worketh marueilous effects. Trulie it is not to be a litle admired, that a man who is rich, wel dieted, daintely apparelled, ſleepeth ſoft and eaſilie, and is highlie regarded, and reſpected of euerie one, I ſaie it is wonderfull, that ſuch a one notwithſtanding all this, ſhould giue for Chriſtes ſake and loue, his goodes vnto the poore, and become poore and needie himſelfe, and to be ſo vſed, although he haue bene before-time much regarded, to become of no credit and reputation, to ſleepe hard, vſe courſe clothing, and ſpare and meane dyet.*

It is a wonder for a ſouldier, vſed to wound and kil others, to ſuffer himſelfe to be killed for the loue of Chriſt. The one and the other, is truly a great wonder, and yet the one and the other did God with theſe foure holy Martyrs we nowe treate of, to wit; SS. Baſilides, Cirinus, Nabor, and Nazarius. Who were rich, and gaue their goodes to the poore for the loue of Chriſt, and became poore themſelues. They were ſouldiers, but they defended not their liues, they did rather voluntarily yeald their liues to Martyrdome, for the loue of Ieſus Chriſt. Therefore we may with reaſon ſay of them with Dauid. That God is marueilous in his Sainctes; *ſince in them he wrought ſuch marueiles. The liues of theſe holy Martyrs, collected out of many authors of Martyrologes, and eſpecially out of Venerable Bede, was in this manner.*

IN that great perſecution of the Church, which the two Emperours Maximianus and Diocletianus raiſed againſt the Chriſtians, foure rich and noble Cittizens of Rome (which had followed the wrrres a long tyme, whoſe names were Baſilides, Cirinus, Nabor and Nazarius) were accuſed, not of any offence they had committed, for they were vertuous men, but becauſe they were Chriſtians; wherefore the Emperour commaunded they ſhould be apprehended. The holy Sainctes

Sainctes hauing notice thereof, got the greateſt and beſt part of their goods together, and gaue it to the poore. Then were they taken and deliuered vnto Aurelius Gouernour of the Citty, who inſtantly perſwaded the Martyrs to adore the Gods, and to abandon their vaine ſuperſtition, whereof they were accuſed. They anſwered with one and the ſelfe ſame voice, iſſuing from the ſelfe ſame *wil*: that they would looſe their liues, before they would forſake the name of a Chriſtian.

The Gouernour ſeing their determination, cauſed them to be put in priſon, vntil the tormentes he meant they ſhould ſuffer, were prepared. But our Lord comforted his Martyrs in the priſon. For being put into a darke dungeon, while they were in prayer, there appeared a great light in the place where they were, which not only expelled all darkenes of the place, but alſo droue greife from their heartes, and the holy Sainctes remained cheereful and comforted; which when Marcellus keeper of that priſon ſawe, he was cõuerted vnto Ieſus Chriſt, with ſome of his familie. Then were the holy Sainctes taken out of priſon, and brought before the Iudge, who ſeing them conſtant in their purpoſe, and that nothing proceeded from their mouthes but the name of Ieſus (whom they confeſſed to be true God) commaunded them to be ſtripped and beaten with ſcorpions of Iron, which were certaine Inſtrumeuts, that had at the head hookes like vnto the clawes of beaſtes, which extreamly tore and rent their fleſh.

Theſe Sainctes, not now ſouldiers of Cæſar, but of Ieſus Chriſt, ſuſtained this puniſhment with ſingular patience, & then were led backe to priſon againe, in which hauing bene laid in irons ſeuen daies, abiding ſtinke, hunger and thirſt, the noiſe and vapoures of the other priſoners, and ſuch like troubles, they were then taken out, and brought before the Emperour Maximianus; who knowing all that which had happened vntil that tyme, and how they were conſtant in the Chriſtian faith, commaunded them to be beheaded, which was performed. Their bodies were throwen vnto the wild Beaſtes, who vſed them with more curteſy, then they which were men had vſed them before; for they touched them not, yea rather, they ſhewed reuerence and reſpect vnto them. Then were they honorably buried by the Chriſtians, in a place out of Rome, which is called the Catatumbæ.

The holy Church celebrateth the feaſt of theſe martyrs, on the day of their martyrdome, which was on the 12: of Iune, about the yeare of our Lorſt. 300. (Baronius ſaith. 303.) In the raigne of Diocletianus and Maximianus. Venerable Bede writeth: that in the yeare of our Lord. 765. Gordegandus Biſhoppe of Martinen, with the leaue of Pope Paulus the firſt of that name, tranſlated the bodies of SS. Nabor and Nazarius, together with the body of S. Gorgonius, from Rome into Fraunce, and laid the body of S. Gorgonius in a Monaſtery that is called Gorcia. The body of Saint Nabor in another Monaſtery called Noua-cella, and the body of S. Nazarius in another Monaſtery, which is called Loreſahin: in which place they flouriſh with many miracles.

The life of S. Anthony of Padua. Iune. 13.

THat ſtrong and valiant captaine Ioſue, (by whoſe induſtrie and diligence the people of Iſrael entred the land of promiſe) is a liuely and a perfect patterne, of all the Euangelicall preachers. For that in the ſame manner, the preachers of the goſpell are they, which guide the Chriſtian people, and by their diligence, maketh them to enter and enioy the land of promiſe, to wit; the heauenly Ieruſalem, in the glorie of the bleſſed.

The figure aboue ſpecified, may moſt fitly be applyed to S. Anthony of Padua. For as Ioſue was the ſeruaunt and familier friend of Moyſes, who for his mildnes and humility was high in the fauour of God; ſo S. Anthony was alſo the familier friend and ſonne of the Seraphical father S. Frauncis, the great friend of God, becauſe he was humble and mild, beyond imagination.

After the death of Moyſes, the Hebrewes were recommended vnto Ioſue; So after the death of S. Frauncis, all his religious order was recommended vnto S. Anthony. Ioſue guided the people toward the land of Promiſe, he being the firſt in the battailes, and putting him ſelfe in the greateſt daungers, againſt the Gentilles and Idolaters, which would haue ſtopped their paſſage. So the glorious S. Anthony by the meanes of his holy ſermons, was guide not only to the religious of his owne order, but alſo vnto all Chriſtian people, before whom he was the firſt in the battailes, in putting him ſelfe in the greateſt daungers, eſpecially againſt the heretikes, vnto whom he was a deadly enemy.

It is alſo ſaid to Ioſue: that our Lord was with him, and that his name was famous, and renowned throughout all the land. So we may ſay; that our Lord was with this glorious Saincte, ſhewing vnto him many graces and fauours, which made his name famous and renowned through all Chriſtendome. The life of this bleſſed Saint, written by a religious man of his order, was in this manner.

IN the kingdome of Portugal, which is in the weſt part of Spayne, there is a citty called Lisbone, in which is a principal Church, dedicated vnto the mother of God, and in that is the body of the glorious martyr, S. Vincent of Zaragoſſa. Neere to the ſaid Church dwelt a noble Cittiſen, woſe name ſhas Martyne; who had to wife a graue Matron called Mary. It pleaſed God to giue them a ſonne, whom they named Fernandus; and becauſe he continually conuerſed in the aforenamed Church, he was much inclined to the ſeruice of God. He auoyded all thinges hurtfull vnto youth, and exerciſed him ſelfe in good and holy workes. He ſtudied diuers ſciences, which he profitted much, but eſpecially in holy Scripture. And although that the knowledge of learning increaſed in him, yet wanted not therefore in him vertues, which increaſed alſo; In the end, to abandon the world altogether, and alſo that which is in it hurtful, he determining to leaue it, entred into a monaſtery of Chanon regulars, of the order of S. Auguſtine, which was without the cittie. There S. Anthony remained two yeares, ſhewing great ſanctity and holynes. But becauſe the often viſitation of his friendes importuned him out of meaſure, he laboured, not to change the order and the habite, but the place. Therefore with the licence of his ſuperiour, he wēt to remaine in an other Monaſtery of the aforenamed order, in the cittie

cittie of Conymbria. The holy Saint being there, and exerciſing the workes of a true religious man, began to ſhew by ſpeaches and ſermons, how great a treaſure our Lord had incloſed in his humble breſt.

After this, vnderſtanding that there had bene martyred ſome religious men of the order of S. Frauncis, in the Cittie of Morocco, whoſe bodies were brought into Portugal. The Saint had a great deſire to ſuffer martyrdome for the loue of Ieſus Chriſt, and iudged it would be a good meanes, if he changed the habite of S. Auguſtine into the habite of S. Frauncis. To this purpoſe he talked with certain religious Franciſcans, and ſaid vnto them: that he would take their habite, if they would promiſe to ſend him to preach in the country of Infidels. The ſaid fathers were wel pleaſed with the propoſition of the Saint, becauſe of old they knew his worthynes, and they thought their order ſhould gaine credit, hauing him in it; And ſo the fathers of S. Frauncis order, graunting to the Saint all that he deſired, and he hauing obtained leaue of his Superiour (though with much a doe) tooke his leaue of them all.

When the holy Saint was ready to depart, a Religious man of the Monaſtery (who peraduenture was ſory for his departure) ſaid to him; fare wel Fernandus, take thou the habit of the fryers Minors, it may be thou ſhalt be a Saint. The holy Saint turning vnto the Religious man that ſaid theſe wordes, anſwered him with great humilitie: When thou heareſt that I am a Saint, yeeld thankes for it vnto God. This being ſaid; he went with the fathers of the Minors, who ſtaied for him, and ſo merilie, they went all vnto their Monaſterie. When the holy Saint was to put on the weede of S. Francis, to the end that neither father, nor mother, nor any other perſon ſhould find him out, he changed his name from Fernandus, vnto Antonius. After this, the deſire of martyrdome increaſed in him dailie, wherefore his ſuperiours, to fulfil their promiſe to him, gaue him leaue to goe into Africa, to preach the goſpel in the citty of Morocco, and in any other land of the Infidels. S. Anthony with great ioy imbarked him to goe into Africa, but God had diſpoſed other wiſe of him; for being arriued & lodged amõg Chriſtians, he fel ſicke for one whole winter, ſo that for to recouer his health he was inforced to make againe toward Spaine his natiue countrey, but this was not graunted vnto him neither, for the contrarie windes droue the ſhippe, in which S. Anthony was, into Sicilia.

In that place the holy man had knowledge; that S. Francis kept a general Chapter in Aſſiſium, a cittie of Vmbria, and though he was not perfectly whole, he ſtroue yet to goe thither. The Chapter being finiſhed, and all the religious men returning to their Conuents, there was not any that would take S. Anthony with him, for that he was not knowen, and being alſo ſickly, they counted him burdenſome, yet he beſought the Miniſter of the Prouince of Romania, to vouchſafe to take him with him, which with the leaue of his general he did. The Miniſter called brother Gracian, ſeing the great humillitie of the holy man, receiued him with good wil, and hauing brought him into his prouince, gaue him a lodging in a conuent, which was in a deſert called the mounte of Paul. There S. Anthony ſtaied a while, liuing the ſolitary life of an Hermite, and making no ſhew at all that he had any learning, but his continual exerciſe was either prayer, or meditation.

It happened, that he was ſent with other religious men vnto the cittie of Farly, to receiue orders, and they went on the way with other religious men of the order of S. Domynicke. They went all into one houſe to eate, and in that ſpace they treated among them ſelues, that one of them ſhould preach, or make ſome ſpirituall ſpeech, for the edification of others. The fathers of S. Dominicks order excuſed them ſelues, ſaying; they durſt not preach before they had ſtudied what they ſhould treate of, and in like manner the other religious men made their excuſes. Then the ſuperiour of S. Anthony commaunded him vpon obedience, to ſay ſome thing as God inſpired him. The Superiour of the holy man ſaid thus, although he knew not that he had any learning, but aſmuch as ſerued to ſay his office, for in the conuent where he had bene, his exerciſe beſide the tyme of prayer and meditation, was in the kytchen, to wipe and make cleane the diſhes and platters, to ſweepe and carry away the filth, to keepe cleane the Celles of the other fryers, yea and all the houſe. The good father Anthony made an excuſe, ſaying vnto his Superiour: that he knew very well what his exerciſes had bene in the Conuent, and beſought him not to commaund him ſuch a thing, in the company of ſo many wiſe, and learned religious men.

The Guardian continewed in his former mind, yea he vrged him againe vnder holy obedience, to ſay ſomewhat. The holy man thinking it not good to gainesay him any more, began his ſpeach with certaine common ordinarie reaſons, and with familiar wordes. But becauſe it was the wil of God that the light of his doctrine ſhould continue hidden no longer, and ſeeing that the Guardian commanded him not to hold his peace, he began to be ſtirred vp with diuine feruour, and ſpoke ſo learnedly, eloquently & profoundly, that they all were aſtonied that were preſent, and ſo much the more, for that none did imagine that he was ſo learned, as they vnderſtood he was by his ſpeech. They all ſaid, they neuer heard ſo profound a ſpeeche, and ſo wel grounded, and they were much edified, ſeing the great humilitie of the preacher, and conſidering the baſe offices he vſed in the Conuent. The Guardian certified the Miniſter Prouincial which was S. Frauncis, of all this, who ſent a lincence vnto S. Anthony, and withal commaunded him to preach publiquely, and to reade Diuinitie to the bretheren; and to the end he ſhould diſcharge him ſelfe hereof with the greater humilitie and obedience, he ſent him a licence, of the tenor following. *To my moſt deare brother Anthonie, brother Francis ſendeth greeting in our Lord Ieſus Chriſt. I haue thought it good that you reade holie diuinitie vnto the bretheren, vpon condition that the exerciſe of ſtudie doe not quenche in you nor in them, the ſpirit of holie prayer, as is ſpecified in our rule.* Thus from a ſolitary and Eremitical life, he paſſed to the office of a preacher, and reader of diuinitie, and performed it wonderful wel. He which before had gone into the land of the Moores, with deſire to die for the loue of Chriſt, afterwardes in preaching his goſpel without dread of death (yea rather deſirous to giue an occaſion thereof) he reproued vices without regard, and had no reſpect to the quality of any man. He ſeemed a new Elias in the great zeale he ſhowed, in defending the honour of God.

The other famous preachers of his tyme went to heare him, and ſeing how boldly and without feare he reproued vices, they were much aſhamed, and bluſhed at their owne puſſillanimitie, and vaine feare. The holy man went vp

and

and downe the countrey preaching, and one tyme among the reſt he came vnto Aryminum, where he vnderſtood there were many heretikes, whom he perſecuted with ſermons and priuate diſputations, ſo that many of them were reduced to the faith;

Among others, vpon a time diſputing with one called Bouibille, who was one of the moſt obſtinate, and denied the veritie of the moſt B. Sacrament of the Aultar, the Saint behaued himſelfe ſo well, that he had not a worde more to anſwere. The heretique (according to their vſuall cuſtome) demanded of him to ſee a miracle: and S. Anthonie wrought one of very great edification, the which was this. The heretike had a Mule ſhut vp, which had beene three dayes without meate or drinke: the Saint after he had ſaid Maſſe, tooke the holie hoſte with great reuerence, & cauſed the hungrie Mule to be brought before him, to whom he ſpake in this maner. In the name of this Lord whom I hould (although vnworthie) in theſe handes, I command thee that thou come preſently and doe reuerence to thy Creator, and that thou confound the malice of heretiques, giuing to vnderſtand to euery one the truth of this moſt ſublime Sacrament, which we who are Prieſts, doe handle at the holy Altar, and to ſhew that all creatures are ſubiect to their Creator. Whilſt the Saint ſpake theſe wordes, the heretique caſt oates before his Mule to make him eate, but hauing more knowledge then his maſter, he fell downe vpon his knees, nothing at all regarding his oates, proſtrating him ſelfe before the moſt holy Sacrament, adoring the ſame as his Creator and Lord. This ſo manifeſt a miracle, greatly conforted all the Catholiques, and the heretikes waxed madde for anger, excepting Bouibille himſelfe, who was conuerted to the Catholique faith.

It came to paſſe, that certaine heretiques inuited him to dine with them. He who deſired to content them, and to draw them by this occaſion into the lappe of the holie Church, went vnto them: but theſe ranck heretiques caſt poiſon vpon that which he was to eate, to the end to kill him. God reuealed this vnto him, and he reprehended them gentlely for it. They alleaged for their excuſe that they had only done it to prooue if he were an Apoſtolique preacher, and, if the word of God ſhould be accompliſhed in him which ſaith, that none of the faithfull ſhould be hurt by the poiſon which they ſhould ſwallow. In concluſion, they promiſed him, that if he did eate it, without receauing hurt therby, that they would conuert them to the faith which he preached. The Saint made the ſigne of the Croſſe vpon the meate, and did eate therof without any danger or incommoditie; which cauſed that many amongſt them confeſt their errors, and did embrace the Catholique faith.

This holy man had the ſpirit of Prophecy, as he ſhewed in many thinges, but eſpecially in this that followeth. He being Guardian of a conuent in the cittie of Pody, there was a Notary drowned in carnalitie, and wrapped in many other ſinnes. When S. Anthony met him in the ſtreet, he reuerenced him, yea he kneeled vnto him til he was paſſed. The humilitie of the holy Saint diſpleaſed the Notarie, iudging that he did it in ſcorne, and deriſion. It happened one time, that S. Anthony ſhewed reuerence to the Notary as his vſe was, and many perſons were preſent, wherefore the Notary in great indignation ſaid vnto him: If it were not for feare of the chaſtiſement of God, I would thruſt my ſword

thorough thee, for making thus a ſcoffe of me. S. Anthony anſwered: Know thou that I haue had a great deſire to be a martyr, but Chriſt will not graunt me that fauour, yet he hath reuealed vnto me that thou ſhalt be a martyr, and therefore I doe thee reuerence, yea I beſeech thee, that when thou haſt obteined the Crowne of martyrdome, that thou wilt then remember me. The Notary ſmiled at the wordes of S. Anthony, and made a ieſt of them.

Not longe after, the Byſhop of Podie went to Ieruſalem, and tooke that Notary with him; and the ſame Byſhoppe preaching one tyme vnto the Infidels, the Notary thought he ſpoke too coldly and fearefully. Wherefore (as S. Vincent did with his Byſhoppe Valerius) he interupted his ſpeech, and he began to preach Ieſus Chriſt, with exceeding great feruour, reprooving ſharpely Mahomet and all his ſect. For which cauſe, the Moores raging exceedinglie, tooke him, and after they had cruelly tormented him, put him to death. When the Notary was led vnto his death, he remembred all that S. Anthony had ſaid vnto him, and imparted it vnto many Chriſtians, which were preſent at his Martyrdom, & they afterwardes reported it vnto others. This cauſed S. Anthony to be more highlie eſteemed.

The bleſſed Father was neuer wearied with trauelling in our Lordes vineyard, preaching whereſoeuer he was, though he was ſickly, for that naturally he was ful of fleſh, and corpulent. The Diuel diſpleaſed with the good life of the Saint, moleſted him alſo, and eſpecially one night he would haue ſtrangled him, and had alreadie ſet his handes on his throat, ſo that he was in danger of death, but recommending himſelfe to the glorious virgin, and ſaying the Hymne: *o glorioſa Domina*, the diuel left him, and vaniſhed away. All theſe difficulties, could not hinder S. Anthony from preaching, for he was ſtill incouraged, by the proffit which aroſe vnto ſoules thereby.

There was ſuch concourſe of people when he preached, that they could not ſtand in the Churches, wherfore ſometimes he went into the plaine fieldes, and thither came men and women of all degrees, yea ſometimes at midnight, to get good places, and to ſtay till the holy Saint came, for he was eſteemed as a new Apoſtle. The artificers and marchants alſo would vſually ſhut vp their ſhoppes, vntill the Sermon was ended. It was ſtraunge to ſee the theares that were ſhed when he preached, and you might heare one ſay to an other: ô what a goodly thing it is, not to haue offended God. I will forthwith confeſſe me, and hereafter take heede of ſinning any more; an other ſaid: I haue done that which Anthony ſpeaketh of, but I knew it not to be a ſinne; now that I know it, I wil not commit it any more, ſo that euery man determined to lead a new life.

One Lent the Sainct preached in Padua, and many mooued by his effectuall wordes, went together whipping themſelues through the open ſtreetes, and calling for mercie vnto God, which paſſed from that cittie vnto others, and it is held, that from thence the cuſtome came, of the publique diſciplinning which is vſed in the holy weeke. When S. Anthony had ended his ſermons, they were conſtrained to haue many ſtrong and luſtie men to goe on each ſide of him, to ſtoppe the multitude of people, for euery one ſtroue to kiſſe his hand or his habite, and it was once feared that the throng of people would haue preſſed him to death. S. Anthony had alſo (together with the ſacred doctrine he taught) the guift

the guift of tongues, with a pleaſant, cleere, and ſhril voice. And though there were at his Sermons many thouſand perſons, and of ſundry and different languages, yet they all vnderſtood him. As it happened in Rome, where the people of ſundry nations liſtening vnto him, and he preaching in the Italian tongue, yet they all vnderſtood him. Many men affirming; that there happened the ſame which befel vnto the Apoſtles, when they preached in Ieruſalem, on the day of Pentecoſt.

Preaching one time in Fraunce, neere vnto the cittie of Bruges, he retyred into the plaine fielde, becauſe of the multitude of people, which came to heare him. It was Sommer, and whileſt he preached it began to thunder, and lighten greeuouſly, wherefore the people doubting to be throughly wet, began to make a ſturre, euery one haſtening away to ſome ſhelter. The holy man bad them be quiet, and not dread, for they ſhould not be wet. All the people gaue credit vnto the wordes of the holy Preacher, and none ſturred out of his place. Then it began to raigne very much trough out all the countrie, but vpō the people which heard his Sermon, there fel not one droppe. It happened in the ſame Prouince of Fraunce, that a deuout woman was deſirous to goe to the Sermon of the holy man, but her husband would not ſuffer her, becauſe he was ſickly. She went vp vnto the toppe of her owne houſe, looking toward the place where the holy man preached, and though ſhee was two myles off, yet by the permiſſion of God ſhe heard the wordes of the holy preacher, as if ſhe had bene hard by. Of this, the husband of the good woman was witnes, who calling her, and ſhe anſwering; that ſhe ſtaied there to heare the Sermon, he ſcoffed and derided at her wordes, and with ſome paine he went vp to the place, where the wife was; and it pleaſed God, that he alſo heard the wordes that the holy man ſaid, aſwel as if he had bene hard by him.

One time S. Anthony preaching, he ſaw a traueller approch vnto a noble Lady, which was at the Sermon, and ſpeake vnto her. The holy Saint ſeing her much troubled, and to change countenance, bid her, (as he ſtood in the pulpit) not to beleeue that falſe meſſenger, who brought her newes that her ſonne was dead, for it was a lie without doubt, and ſaid withall: that he that told it to her, was the Deuil. The wicked fiend would by this lie haue diſturbed the Sermon, but ſeing himſelfe diſcouered, he vaniſhed away in all their ſightes.

The holy Saint being once in Padua, it was reuealed to him, that his father was in daunger of death in Liſbone, being accuſed to haue committed manſlaughter, whereof he was innocent. Wherefore he asked leaue of his Guardiā, and hauing obteined it, he was carried in one night only (by an Angel) from Padua vnto Liſbone. Being come thither, he ſpoke with his father, and brought to paſſe, that the Iudges cauſed the dead body to be brought before him. The holy man before much people, asked him: if his father had killed him. The dead body (it being Gods pleaſure) ſpoke and ſaid, No: and that he was falſely accuſed thereof. The Iudge hauing ſeene the ſtraung miracle, ſet free the father of S. Anthony, who remained in his company all that night, and the next day, he was carried backe from Liſbone vnto Padua, as he had bene brought thither.

One time this bleſſed Saint preached at the funeralls of a rich man, and among other thinges, diſcourſed vpon the wordes of the goſpel, to wit: *Where*

thy treasure is, there is thy heart. To confirme those wordes, the holy father said: That the former wordes be true, it is euident in this rich man, who was couetous, for his heart was to be found in his chest, where his money lyeth. Forthwith some went and opened it, ant there they found the heart of the couetous man indeed, as fresh, as if it had bene then taken out of the brest of a man. It happened often at the end of the Sermons of S. Anthony, that the people departed with such desire to be confessed, that the confessors of his order, and of the other orders also, were not sufficient to satisfie them. He also sometimes heard Confessions, and among others he heard the Confession of a Paduan, who told him that he had kicked his mother. The holy man reproued him sharpely, and told him: that the foote which had stroke his mother was worthie to be cut off. The wordes of the holy man were of such force in the mind of him that was confessed, that when he came home, he him selfe cut off that same foote. The holy Sainct being aduertised thereof, caused him to be brought vnto him, and restored him his foote againe, with the signe of the Crosse. This blessed S. did many other miracles, all which to tel would arise to a great number. And though he was continually busied in the proffit of his neighbour, yet forgot he not his accustomed deuotions, for he had his appointed howers vnto prayer, and meditation, in the which exercises he was many times comforted by God. It is said for certaine, that he was heard to speake with our Sauiour, who had appeared vnto him in his Cell, in the shape of a beautiful Infant.

S. Anthoine did not onlie shew this zeale and great force in the obseruation and puritie of his religion, but also in sundrie other thinges which did occurre; Amõgst which one of the most remarkablest was that which hapned vnto him against Ancelinus tyrant of Padua, & of other citties of Lombardie. He was one of the most fierce and fearful mõsters, which euer had been in the world, a very Lyon, and rather a Tygre then a man. For not to speake of his other cruelties, he caused to be massacred all at õce, with the most horrible paines and torméts that he could inuent, a thousand Paduans, who liued vpon his pay in the cittie of Verona, vpon a report made vnto him, that the cittie of Padua, was reuolted against him. S. Anthonie went and found forth this tyrãt, enemie of mankinde, & with wordes seuere & rigorous which issued forth of that brest enflamed with diuine loue, he reprehended him, and blamed his execrable wickednes, threatning him with the wrath of God, and with that euerlasting fire which was already prepared for him. The guard of Ancellinus, expected no other thinge, but to be commanded to kill the Saint (as it was his common custome when any one did anger him) but he tooke off his girdle, and put it like a rope about his neck, prostrating him selfe before the feete of S. Anthonie, with promise to amend him selfe (although he did not.) That which caused this great alteration in this tyrant, was, that he saw issue forth of the face of S. Anthonie as he spake vnto him, a diuine splendor which made him to tremble and to bow by force. This great magnanimitie and cõstancie of the Saint, proceeded of the contempt of all thinges vpon the earth, and to haue his hart fixed on heauen, so that he feared not death, nor yet desired life, nor had any desire of perishable goodes which the word might offer vnto him; As de facto it came to passe, that this tyrant Ancellinus, sent him a costly and a rich present, together with wordes of

of frindſhip and ſubmiſſion, which the S. refuſed, and was very angrie againſt them who brought the ſame vnto him, cõmanding them with ſpeede to depart from thence, for feare leaſt the houſe wherin they were, ſhould fall vpon them. This refuſal of the preſent, ſaued the B. Saint his life, for that the tyrant had commanded his ſeruants, that preſently as ſoone as he had accepted it, they ſhould kill him; and it ſhould ſeeme that S. Anthonie knew by diuine reuelation this deſigne: which is not ſo ſtrange, ſith amonſt the other giftes of God, he had that of prophecie, as hath already beene declared.

S. Anthony ſpending his time in theſe holy exercíſes, the end of his life approched, which was reuealed to him many dayes before. Wherefore he withdrew him ſelfe into a ſolitary place without Padua, called the field of S. Peter, where was made for him a little Cell, and there he remained certaine daies, cõuerſing with none but with God only; and vſing continual prayer and meditation. But growing greuouſly ſicke, he cauſed him ſelfe to be carried into the citty, vnto the lodging of the fryers of his order, which had the charge of a Monaſtery of poore Nonnes, who were alſo of his order, where he was laid in a bedde. The holy Saint knowing that the end of his life was neere, deſired to haue all the Sacraments of the Church. Then began he to ſing the Hymne of the glorious virgin (vnto whom he was very deuout) which beginneth. *O gloriosa Domina*, and caſting his eies towardes heauen, he looked very attentiuely. The religious men and other perſons which were preſent, asked what he beheld, and he anſwered: I behold my Lord Ieſus Chriſt. Then remained he quiet a while, and betweene the handes of them which were preſent, it ſeemed he was aſleepe, and in that manner he rendred vp his ſoule vnto God, being 36. yeares old, on the 13. day of Iune, in the yeare of our Lord. 1231. In the time of the Emperor Frederick the ſecond.

The Fryers of his order deſired to keepe his death ſecret, but it was not poſſible, for in the ſame hower he yealded vp the ghoſt, children went crying by the waies; *The holy Father his dead. Anthony is dead.* The Cittizens fel at great ſtrife about the place where he ſhould be buried, for ſome would haue him buried where he died, and others would carrie him to the Church of S. Mary. This variance continued fiue daies, after which time, the holy body was buried in the aforenamed Church of S. Mary, to which place people came aboundantly from ſundry partes. God ſhewed many miracles by the merittes of his ſeruaunt Anthony, among which may be ſeene one notable thing which was this. Some ſicke perſons touched the holy corps, but yet recouered not their health by it. Theſe being not healed, confeſſed their ſinnes, and againe made their prayer vnto God, and deſired the interceſſion of S. Anthony, and forthwith they were perfectly whole. A moneth after the deceaſe of this holy man, his Canonization was treated, of and the examinations and diligences (by Pope Gregory 9.) as the cuſtome is to doe in ſuch cauſes; For that purpoſe the Pope aſſembled the Cardinalls, and many other Prelates, and among other he ſaid theſe wordes

In my opinion it were a thing blame worthy, if you would depriue Anthony of the honour which is due vnto his meritts, ſeeing it pleaſeth the Maieſty of God to crowne him with honour and glory in heauen. And as it ſhalbe vnbelief

not to geue credit to the manifest verity of his miracles; Euen so to deny the due honour vnto the merits of the Saint, shalbe a kind of enuy. The Canonization of S. Antony was done in the cittie of Spoleto (where at that time resided Pope Gregory 9. aforenamed) on the day of Pentecost, on whole yeare after his death, which was in the yeare of our Lord. 1231.

The life of S. Basile the great. Iune. 14.

GOd commaundeth the Prophet Esaias, to preach and reprehend the people of Israel of their sinnes, and said vnto him: Cry out aloude, doe not cease, lift vp thy voice like a Trumpet. *In these wordes lift vp thy voice like a Trumpet, is giuen to vnderstand; that he which wil doe the office of a preacher wel, ought to sound it out like the Trumpet, or the sound of the Cornet, in which, three thinges are to be considered. The first is: that when a man would sound this instrument, he setteth it to his mouth, and then he bloweth. The second is: that he doth not vse only the mouth to blow vpon the cornet, but also, doth play with his fingers vpon the same. The third is: that the instrument which he vseth to sound is more straight at that part which is next vnto him, then it is at the other that is furtheſt from him. These three thinges we may consider, in the sounder of a Trumpet, Cornet, and such like instrumente. The preacher is called a Trumpet, for if he haue in him selfe these three partes, without all doubt, he shal doe very great good in his preaching.*

The first consideration is, the blowing of the mouth, which signifieth that he must speake, and not be dumbe. The blowing is sent forth by strength, so the speach must not be as of many preachers, like a singing larke, or nightingale, to wit: to seeke only to delight, with his inuentions and colours of Rhetorique, but to reproue freely the vices of men, whereof at this day the world is ful. The second consideration is: that he must play with his fingers, vpon the holes of the flute or cornet, which doth signifie: that the preacher must not only teach, but worke also. The third is, that as the instrument is more streight at that part, that is next to the mouth, then at that which is furtheſt from him, so the preacher must be more rigorous to himselfe, then vnto others. The preacher ought not to be as they which our Sauiour reprehended, who laid loade vpon loade on the people, but themselues would not touch it, as much as with one finger.

All these properties were found in S. Basil the great. He was a great preacher, and did much good with his doctrine, for he reproued vices, without hauing regard to the Emperours person, as is euident in the affaires he had with the Emperour Valens, whose errors he boldly reprehended. He also did that which he taught, and was more rigorous to himselfe then vnto others, since he was one of the greateſt penitentes, that were in his time. The life of this holy Doctor was written by Amphilochius Bishoppe of Iconium, by the two Gregories, Nazianzenus, and Nissenus, by Theodoretus, Ruffinus, by the authors of the Tripertite history, and by Nicephorus Callistus. These authors we must vse, to helpe to make a fayre and sweete nosegay, of the actes of this glorious Saincte; whose life is related by them in this sort.

AMong the other Prouinces of Asia, there is one called Pontus, bounded with the greater sea, where be the two famous cities Calcedonia, and Nicomedia.

Nicomedia. Besides these there is an other of no lesse name then these, which was called Helenopontus; and in that S. Basile was borne. His father was of the same name, and his mother was called Eumelia. Both of them were good and vertuous people, as is euident by the children which they had, which were foure; three sonnes, which were al Bishopps, to wit: S. Basile the great, of whome we now speake; Gregory Byshoppe of Nissa, and Peter Byshoppe of Sebaste. They had also one daughter, which was the eldest, and wery faire. And becawse the spouse to whom she had bene promised, died before their mariage was celebrated, she entred into a Monastery, and there shee remained all the daies of her life.

S. Basile was geuen much to studie, euen from his childhood; and in diuers places he studied sundry sciences, At last he staied at Athens, the head and fountaine of all learning. There he remained 15. yeares, in which space he became a great Philosopher, in so much that he there read Philosophy publiquely. He had great friendship with Gregorius Nazianzenus, who also studied in Athens, and was also friend vnto Libanius the Sophister. And though S. Basile was much busied in studie, yet did he not forget to exercise a vertuous life, in chastitie, continencie, and humilitie. He prayed very much, he fasted exceedingly, and did all the good he could vnto his neighbours.

One night he had an inspiration from God to leaue the studie of humanitie, and to ascend to the study of diuinitty. This was the cause that he vnderstanding that in a Monastery of Ægipt, there was an Abbot called Porphirius, who was a great diuine, he went vnto him, and continued a whole yeare in his company, and proffitted much (with his doctrine) in the holy scriptures. In all which tyme S. Basile eate no other thinge but hearbes, and drancke no other drincke but water. Then had he a great desire to goe to Ierusalem, to visite the holy places, where the misteries of our redemption were wrought. And crauing of the Abbot Porphirius leaue, and his benediction, he went thither.

The Instructor of S. Basile in Athens in former tyme, had bene oue Eubulus a great Philosopher; wherefore being to passe by that cittie, and thinking good to visite him, he found him among many other Philosophers, with whom he disputed. S. Basile was some what altered (both in apparrel and countenance) from that he was in former tyme, and comming before Eubulus, he began to reprooue him, telling him; that he ought not to spend his tyme anie longer in disputations of final importance, but that it was better to trauel in the learning of the diuine Philosophie, to despise the world, to read the holy Scriptures, and seeke to vnderstand them, for his owne good, and the proffit of others.

The Philosophers which were in the company of Eubulus, asked who that man was, that so boldly reproued him, and he answered: It is either God or Basilius. Then S. Basile made him selfe knowen and Eubulus ledd him vnto his house, and in the space of three dayes which S. Basile staied with him, he perswaded him to sel his goodes, and giue the money to the poore, and then both of them went vnto Ierusalem together. S. Basile reioyced much that he had conuerted his maister to God. So they both departed from Athens, with an intention to be Baptized in the floud of Iordan.

They came vnto Antioch, and lodged in a house, where they saw a yong man

sonne vnto their host very much afflicted and greiued in mind. S. Basile asked him the cause, and he told him: that he was a student, and his maister had giuen him certaine verses of Homer to expound, which he could not vnderstand, and that was it that troubled him. S. Basile had compassion on the yong man, and expounded the verses to him, and gaue also the exposition to him in writing, which was of such sort, that when Libanius (a great Sophister scoolemaster vnto the young man) sawe, he was astonied and said: it was not done by a mortal man.

Then he was told by whom it was done, and he went to S. Basile, and knew him to be his fellow disciple, and Eubulus, master vnto them both. He tooke them both to his house, and hauing giuen them kind entertainement, he besought S. Basile to make an Oration vnto his schollers, which S. Basile did, and gaue them some documents fit and conuenient for students, to wit: That they should conserue the sinceritie of their mind, and integritie and puritie in their bodie, by liuing chast. That they should valke leisurely and with grauitie. That their wordes should be wel pronunced, wel placed, and with fit termes, wel considered, and to the proffit of others, and not to be clamorous. That they should be temperate in their diet, that they should obserue silence before old men, that they should be attentiue when they heard wise men talke, that they might learne some thing thereby. That they should alwayes shew subiection in the presence of their elders, and to their inferiours and equals, they should be louing and charitable. That they should speake little, and heare much. That they should take heed of iangling, and rash speech in answering, not considering that which others say. That they should not be dissolute in laughing, that they should be shamefast, and walke with their eies modestly cast downe, and with their mindes musing on profound matters. That they should auoid contention. That they should not be obstinate nor perfidious. That they should not haue regard to haue offices and magistracies without desert. That they should fly the honors of the world, and that he which can helpe his neighbour, should looke for the reward from heauen, if he expected it not from him.

These were the aduises that S. Basile gaue vnto the disciples of Libanius, and he endeuored to perswade him to forsake the world, and to goe with them; but he answered: that his houre mas not yet come, and desired them to pray to God for him. All the tyme they remained in his house, they contented themselues to haue of him bread and water, though Libanius desired to haue vsed more curtesies vnto them. At the last, they tooke their leaue of him, and continuing their iourney, they came to Ierusalem. They visited the holy places with great deuotion, and thē visited Maximus Byshoppe of that Cittie; who knowing that vnder those base and course habits, were hidden two rare and singuler men, tooke vnto them great affection, and was contented to goe with them, for to Baptise them in the floud Iordan. When S. Basile came neere vnto the riuer, he stripped himselfe, and went into the water, and whileſt the Byshoppe Baptised him, there discended a Beame of fier from heauen, in the sight of all them which were present, and from the beame y flued a doue, who touching the water with her winges, mooued it a little and then tooke her flight aloft. All the standers by being frighted, and in a m[illegible] to the same.

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The Byshoppe Baptised Eubulus also, and anointed them both with the holy oyle, and apparrelled them with the vesture of Christians. Then he gaue them both the blessed Sacrament; to the great spiritual content and ioye of both these new Christians (in respect of their Baptisme) but auncient in respect of their good desires, and blessed workes. They all returned vnto Ierusalem, and from thence S. Basile and Eubulus (the good Bishoppe Maximus being sory therefore) departed, and went vnto Antioch, where Miletius ordeined S. Basile Deacon, and he began to discouer & open, the heauenly light that was in him, in preaching vnto the people, to the wonder of euery one, and vnto the proffit of many. For by meanes of his preaching, some that were Gentiles were made Christians and others that were euil Christians amended their liues. One restored the goods wrongfully gotten, or forcibly taken away, an other left the dishoneſt conuersation he had with women of euil life. One left an euil custome of swearing, an other left the cursed vsage of playe and gaming, such a yong man entred into Religion, and such a virgin (not regarding her temporall spouse) was made a Nonne, and was espoused vnto Iesus Christ. Others fasted much, others prayed long; others gaue much almose, and euery man lamented their sinnes, and did penance.

The fame of S. Basile was diuulged ouer all the Orient, and many came to enioy part of his holy doctrine. He went into many places, especially into the citty of Cæsarea, where he produced the same fruite he had done in other places, where he had bene. He was praised and commended of euery one, in so much that Eusebius Byshoppe of Cæsarea enuied him a little (as Gregory Nazianzenus affirmeth) and did not shew him so good countenance as he did before, but spake some wordes which displeased S. Basile, so that he determined to depart (as he did) and passed with his friend into the Prouince of Pontus, and there they withdrew themselues into a Monastery for certaine dayes.

It happened that the Arians waxed very strong, and got credit in the Cittie of Cæsarea, and necessary it was to find some to dispute with them, in defence of the Catholique faith. All the Cittizens with the Byshoppe of Cæsarea, had a great mind vnto S. Basile, for they thought there was not a fitter person then he for that purpose, and so they sent one to entreat him to come. S. Basile would first take Counsel of S. Gregory Nazianzen in this matter, for with him he held very strict freindship, as he had with Eubulus also. S. Gregory bad him not to haue any regard, vnto that which had happened betwene him and the Byshoppe, for that it was the cause of God, and it was his opinion: that he ought to goe forthwith vnto Cæsarea, & he offered that he would goe with him thither also. These two lights of the Church went vnto that Citty, and led Eubulus also with them. Assoone as they came vnto the Citty, the darknes of the heretikes vanished away, and all thinges altered, for the state of the Catholiques which was very feeble and weake, became strong, and the heretickes became euery day more and more confounded.

A few dayes after deceased Eusebius Byshoppe of Cæsarea, and by the course which S. Gregory and other Bishopps (there assembled to make election) took, S. Basile was chosen without any resistaunce. So that, if before he was Bishoppe, he were solicitous for the affaires of God, after he had taken this great charge

vpon him, he was much more careful then before. He trauelled and endeuoured, to driue the heretikes out of that Citty, and if any remained, he durſt not ſhew his face, nor diſcouer him ſelfe vnto one that was ſo great an enemie to him, as S. Baſile was.

The diligent Prelate did alſo effect an other thing hauing firſt watched, faſted, prayed, and done other pious workes, which was this: He ordeined a manner to ſay Maſſe, ſome thing different from that which was vſed at that time, in reſpect of the ceremonies & prayers. But to do this we muſt thinke he had a ſpecial reuelation from God, and alſo that his inſtitution was inſpired from aboue. The firſt day that he celebrated according to the new appointment geuen vnto him, there was ſeene a great brighnes to deſcend, which ſtood aboue him vntil the Sacrifice was ended. When he would receiue, he deuided the Hoaſt, and tooke the one part, and for the other, he cauſed a golden doue to be made, and ſet it vpon the altar in ſtead of a Tabernacle, and in that he put the B. Sacrement.

Eubulus with the other Prieſtes were in the quier of the Chappel, where the holy Prelat ſaid Maſſe, and they all ſaw the brightnes like fiery rayes, which ſtood ouer him, and they ſaw alſo many Angels of heauen in the ſhape of yong men, apparelled in white, which attended on him at the altar. All they wondred much thereat, and when the holy Sainct had ended Maſſe, and departed out of the quier, they fel at his feete, and glorified God. S. Baſile demaunded of them, what they ment by that which they did, they told him the viſion which they had ſeene was the cauſe. He rendred thankes vnto God, and made a marueilous Sermon, with which the people remained much comforted. In the time of this holy Biſhop, there was a great dearth, which killed many, but ſuch was his diligence in crauing of one, that he might geue to an other, and care in prouiſion to haue graine brought from other partes, that the dearth did not that harme which was feared. And this cauſed the people to be more affected vnto him then they were before, and his fame to be more ſpred.

In this time Valens brother vnto Valentinianus was Emperour in the Orient, who was a great Arrian heretike. By their perſwaſions he began to perſecute Saint Baſile, and for that intent he went vnto Cæſarea; But ſeing the people much affected vnto their Paſtour, he durſt not offend him openly, fearing it would cauſe a rebellion, yet for all this he ſent a Captaine of his, called Modeſtus to ſpeake with him. The Captaines life was not correſpondent to his name, for he was a moſt cruel man, and was authour of all the cruelties that Valens did. One of the which was; that he hauing congregated 80. Biſhops and Prieſtes which would not conſent vnto the Arian hereſie, he put them in an old ſhippe, and launced them into the maine, and then ſet fire vnto them. This cruel man came vnto S. Baſil, and as Theodoretus ſaith; at the firſt ſpoke mildly, and promiſed him great fauour and kindnes with the Emperour, if he would follow the Arian doctrine, and fauour it with his opinion. And becauſe faire wordes would not ſerue, he threatened him greeuously.

The couragious Biſhop not daunted therwith anſwered him; that he would not diſpleaſe the Emperour of heauen, to pleaſe the Emperour of eart. That he regarded not his threates, and that if he killed him, he ſhould doe him a great benefit, in deliuering him out of a life ful of paines and troubles,

troubles, as his life was. At last Modestus said; Wel wel, Basilius, studie this night what you vil doe, and to morrow morning giue me an answer. S. Basil answered; why doest then appoint me a longer time; to morrow I shall be of the same mind, I am at this present. Modestus went vnto the Emperour and told vnto him what had passed, whereat Valens tooke great indignation, and determined to banish him. The sentence of his banishment was written, and brought vnto the Emperour to subscribe, and signe it; and assoone as he tooke it in his hand, the chaire wherin he sat, broke in pieces, and fel to the ground, yet altered not his purpose, for notwithstanding he tooke the penne to subscribe the sentence, yet could not make one letter to be seene, though he chaunged it three tymes. This was not of sufficient force to make him change his wicked purpose, for he againe called for an other penne with great instancy, and then his arme began to shake and tremble, as if he had the palsey, wherefore in a rage, he rent the paper wherein the sentence was written.

It happened at the same time, that the Empresse fel soddenly sicke, in such sort that she was at the point of death. The same happened to a little infant, which the Emperour had by her, and was to be inherit our of all his Estates. These thinges made the Emperour to remember him selfe that these afflictions happened vnto him, for persecuting Basilius. Wherefore he sent messengers to call him, and to intreate him to pray vnto God for him, and for the health of the Empresse and his sonne. The holy Byshoppe was content to doe so forthwith, and to good effect, for the sonne amended apparantly, and the Empresse was restored vnto perfect health. Neuertheles, the Emperour tooke it in euil part, that this happened by the meanes of S. Basile, for his desire was, that the heretical ministers he had with him should haue done it, and had the credit thereof. Then he commaunded some of them to be called, and gaue them in charge the care of his sonne, to the end, that when the child was perfectly whole, the grace of his healing should be attributed vnto them, and not vnto S. Basile. Assoone as the Arians began to pray for the child he departed out of this life, whereby the Emperour might plainely perceiue, that the prayer of the Arians made him to die, and that the prayer of S. Basile had healed him, and yet for all that he left not his peruerse opinion, nor ceased to persecute S. Basile.

After this on a tyme, the Emperour talking with S. Basile, there was present one demosthenes, who was maister cooke vnto the Emperour, and an heretike as the Emperour also was. This man hearing S. Basile speake much against the Arian heresie began to defend it, and in the wordes he said, he vttered a Barbatisme. S. Basile looked backe on his Priests, and said vnto them: Behold you heere Demosthenes without eloquence. Then S. Basile turned to him, and said: Thou shouldest doe better to see the Emperours meat be wel dressed and kept, then to intrude thy selfe, to talke of diuinity and matters of faith. This reasoning was on the day of the Epiphany, in the Cathedral Church of the City of Cæsarea where aswel for the reasons S. Basile made, as for the seeing of the ceremonies of the Catholiques, the geuing of offeringes vnto the Churches, to see them kneele all the while, and to pray in great silence, the clergie doing their dutie with grauitie and deuotion, and to see them all cõmunicate at the end of

Masse, the Emperour was something mooued in his minde, to leaue the Arian heresie, where nothing was to be seene, but disorder & confusion. On that day the Emperour offered rich giftes, and all the people were attentiue to see, if S. Basile accepted them, (the Emperour being an heretike) The holy Prelate receiued them, for that he had hope of his conuersion, and also because he would not renew his indignation. The Emperour had assuredly bene conuerted, but that he had many heretikes about him, who laboured and endeuoured, to turmoyle all that which S. Basile did set in order.

There was an other persecution raised against the holy Saincte, and the cause was: that one Eusebius who was Gouernour of the Cittie, sought to get into his handes a great lady, who was very beautiful and a widowe, to satisfiy his pleasure with her. This womã seing her selfe in a streight, fled vnto the Church, and desired S. Basile to defend her; who very willingly tooke it vpon him. The Gouernor hated the holy Sainct, and now he thought he had a good occasion to do some harme vnto S. Basile. Wel, to haue the woman in his power he got some false witnesses, who said: they saw S. Basile and the woman goe vp into a chamber together, and by this meanes caused them to be summoned to come before him. They which were faultles; lest they should seeme culpable appeared; and being before the Iudgment bench, the accusation or indictement was giuen vnto him. The Gouernour staying for no answer; commaunded the woman to be taken away and carried vnto prison, and the holy Prelate he reuiled, as, if he had bene conuicted of the fault.

This being bruited through the Cittie (in a very short time) the men and women in Cæsarea were assembled all in armes, to defend their pastor. It was strange: o see the women, aswel the old as the young, to come with stones and staues, and men with swordes and launces, all of them threatening to kil the Gouernour, and the Emperour also, if they restored not their pastor vnto libertie. The Gouernour was inforced to depart from the Cittie, and if S. Basile had not bene, who opposed him selfe against the furie of the people, he had not escaped with life. This is that which happened betweene S. Basile and the Emperour Valens the Arian, and with his ministers and officers, but within few daies after that same Emperour being vanquished in a battaile, hid him selfe in a certaine house which he fled by, and some other of his knights with him. Whe his enemies (which got the victorie and pursued him) vnderstood where he was, they set fier on the house, and made him die the death of an heretike; for the house was burned to the ground, with all them that were with him in it; This death of Valens (as Trithemius saith) was after the death of S. Basile.

Amphilochius recounted a notable thing which befel to this Prelate, and saith: that he heard him tell it Helladius, who was his familiar friend, and afterwardes his successor in the Bishopricke, and the matter was of a Senator called Proterius. This man had a daughter, whom he desired should be a nonne, and whileſt he laboured therein, the diuel stroue to hinder it, causing one of his seruants to be enamored of her. This fellow knowing him selfe not to be such a man, that could deserue that which he desired, sought to obteine it by the meanes of a negromancer, of whom he tooke counsel, and talked with the diuell, and made an accord with him, that if he got the yong woman, he would deny

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and renounce his Baptisme, his faith, and Iesus Christ also, and of this he made vnto him a writing, and subscribed it with his owne hand. The diuel wrought so, that the vnfortunate yong woman, married the wretched young man, against her fathers mind. This thing was afterward discouered, for he neuer went vnto the Church, he said no prayers, he did not any worke of a Christian. But lastly, he went vnto S. Basile to craue helpe, who by the meanes of his prayers, and the hard penaunce the young man did, obteyned that the diuel restored vnto him his writing, and then he liued vertuously.

All the authors which write of this Sainct, praise (beyond measure) his abstinencie, and continencie. He fasted very much, and his order in prayer was this: from the sunne setting vnto the rising thereof, he would be on his knees in prayer. His garment was one cassocke onlie. He was a virgin, and was the first man, that reduced the hardnes and rigour of the auncient fathers who liued in the desert, to a more conuenient order then was in vse before. He wrote many workes, and those very learned, so that Gregory Nazianzenus affirmeth: that no Greeke doctor that liued before him, declared or expounded the holy Scripture with more veritie, and more eloquence. His austerity of life was such; that he was brought so low, that he had nothing on him but skynne and bones, so that he fel into a sharp feuer, which brought him to great extremity.

A great conning Phisition who was a Iew, visited him; and S. Basile wished him wel, for he knew he was to be conuerted. The holy Saincte asked this Phisition what he thought of his sicknes? and he answered; I know that which I would not say, but at the sonne set this euening thou shalt end thy life. It shall not be so said S. Basile; what; not, said the Phisition? If it be not so, I wil loose my life. S. Basile said: I will not haue you loose your life, but be Baptised and made a Christian, if I shalbe aliue to morrow morning at the rising of the sõne. The Phisition who held him selfe sure of his death, made that match, for he thought it to be impossible he should liue so long. S. Basile praied vnto God, and not only obteyned to liue vntil the next day, but amended so wel, that he rose from his bed, and went vnto the Church to Baptise the Phisition, who was made a Christian, hauing seene this, which seemed to be vnto him a very great miracle.

This being done, the holy Prelate returned vnto his bed contented, and there in the presence of the new Christian (who surpassed many more auncient in the faith, in almose deedes, and other holy workes) prepared him selfe to die. He receiued the blessed Sacrament deuoutely, and shed many teares, and recommended charitie, and the loue of God, and their neighbours, vnto them all that were present. And lifting vp his eies vnto heauen, he yeelded his spirit vnto God. The Phisition seeing the holy Saincte to be dead, fell on his breast, and shedding many teares, said: ô Basilius true seruant of God, if it had pleased thee to liue longer thou haddest not died yet.

When it was knowen in the Cittie that S. Basile was dead, very great was the concourse of people, which went to see the holy dead body, and to kisse it, and doe reuerence vnto it. They all bewailed the losse of such a diligent pastor, and louing father, and great was the labour to keepe the people frõ renting all his garmẽts and clothes, euery one desiring in deuotion to haue some part ther-

of. His body was buried in the cathedral Church of the Citty of Cæsarea. The Church celebrateth his feast day, on the 14. of Iune. His death was in the yeare of our Lord. 389. (Baronius saith: 378.) as Tritemius saith: in the tyme of Valens and Valentinianus, brethren and Emperours. Vsuardus putteth the feast of S. Basile, on the first of Ianuary. Of S. Basile doe write Gregorius Nissenus, Gregorius Nazianzenus, Helladius, Byshoppe of Cæsarea his disciple, Nicephorus, and others.

The liues of SS. Vitus, Modestus, and Crescentia Martyrs. Iune. 15.

THe sacred Scripture speaking of that famous worke of the temple which Salomon built, saieth in the third booke of the kings: that it was a strange thing, that from the beginning of the bulding, vntil it was ended, there was not heard therein the stroke of the hammer, or other iron toole. Some expositors of this place seeme to say: that this was a kind of Phrase among the Hebrewes, to show the hast was vsed in the worke, as in the Italian and Spanish they vse to say of a thing done in hast; that it was not seene nor heard. The common opinion is, that when it is said: in the building of the temple there was heard no stroke of any thing, was, because the stones were hewed, pollished, and cut fit in the quarry, and the timber was also sawed and smoothed in the place where it was felled, and after they were laid in their place without any noise.

Of this we haue a figure and model of the temple of glory, which remained ruinated in part by the fal of Lucifer. It is repairing againe, and in the worke happened, that which happened in the temple of Salomon: There is no stroke heard, for that the stones are hewed and wrought in the quarries of this world. Here be the trauells, the troubles, and persecutions, with the which the soules are hewed, that being polished and squared, they may be put in their proper places. This befalleth especially vnto the Martyrs, who for that they must haue in heauen the most honourable places, they must needes be wrought in this world by diuers torments and martyrdomes, as were especially these three Sainctes of whom now we treate, to wit; SS. Vitus, Modestus, and Crescentia. These Sainctes were wrought by the handes of the best worke-man, and pollisher of Martyrs, that euer was in the world, and he was the Emperour Diocletianus, who tooke away (yea rather he gaue) life vnto more Martyres, then any persecutor of the Church. And moreouer, the tormentes and Martyrdomes he caused them to indure, were most terrible. So that it is thought hereby, they be in a high and eminent place in that so worthy building. The life of these Sainctes taken out of an auncient Manuscript, with which venerable Bede accordeth, and other authors of martyrologes, was in this manner.

AT the tyme that there was a Iudge in the Ile of Sicilie (a cruel man called Aurelianus, and in the most cruel persecution that Diocletianus and Maximianus raised against the Christians) there was in the same Ile a rich and mighty man called Hylas. This man had a sonne of twelue yeares of age called Vitus, who without the knowledge of his father (who was a gentile) and against his will, was made a Christian and was baptised. Aurelianus had notice thereof,

thereof, or rather he certainly knew, that Vitus was a Christian; wherefore he sent for his father, and willed him so to order it, that his sonne should alter his mind, if he would not be left destitute of a sonne. The father spoke vnto Vitus, and some tymes with prayes, then with threates, an other while with flattery, laboured to haue him change his opinion. But seeing it did no good, he brought him before the Iudge, who spoke vnto him in this sort: Tel me I pray thee, why wilone so young as thou art, gainesay or withstand the precepts of the Emperours, since they haue prohibited by lawe, that the man crucified should be adored, and yet thou wilt adore him? Adore the gods which we and al other adore, if thou wilt not; I wil lay aside the respect I beare to thy father, and the regard vnto thy smal yeares, and chastise thee with the same rigour, that I haue done others for holding thy opinion.

The discreete youth Vitus, (as if he had bene of perfect age,) answered him, and said: I wil not adore the diuels, nor meane to bowe my selfe vnto the vaine and deceipful Idols, my hart is resolued to serue Iesus Christ, sonne of the liuing God, to adore him and none other. When the father of S. Vitus vnderstood it, he lifted vp his voice and said wailing: pittie me my Cittizens and friendes, since hauing but one sonne, I shall see him die, and can not remedy it. Then said Vitus: father do not thinke that I perish, be rather ioyful, as I do reioyce, seeing my selfe deserue to be accounted in the number of the holy martyrs. Aurelianus said: now we must change our stile. Hitherto I haue had regard vnto the friendshipe of thy father, but from henceforth I wil set apart. So he caused him to be beaten a little, to put him in feare, but for that by this chastisement he preuailed nothing, he commaunded him to be tormented, with more crueltie and rigour. The ministers beginning to torment the holy Saincte, on a sodeine their armes shruncke; and so it happened vnto the Iudge, who said vnto the father of S. Vitus: This thy sonne is surely a magitian, for he hath taken away the vse of my armes. I am no magitian said the holy young man, but am the seruant of God; he hath chastised thee for tormenting me, and if I pray vnto him, he wil cause thy armes to be healed. Aurelianus said: by this I shall know that thou saiest the truth, and that thy God is omnipotent, and ought to be adored.

S. Vitus made a prayer for the Iudge, and forthwith he was healed, to his great content, and becausse he would not fall into the same daunger againe, he said vnto the father of S. Vitus: Take thy sonne, and perswade him in the best manner thou canst, to adore our Gods, for I wil not deale with him any more. Hilas led his sonne home, and vsed all the meanes that might be, to make him alter his purpose. The holy young youth was wery sore and ful of paine, with the torments he had indured; wherefore his father laid him in a rich and soft bed, then sent he musitions with diuers instruments, to geue him delight with their musicke. He sent beautiful damsels to keepe him company, and to attend and cherish him, promising vnto her a great reward, that should bring him in loue, by her cunning wordes or behauiour.

All this diligence and labour was lost, for the holy yong man was alwaies more constant. And fearing lest those damsels would prouoke him to wickednes with their flattery and kindnes, he asked helpe of God, and he sought meanes to get out of their company, as if they had bene venemous beastes. One tym-

they left him alone, (for ſo deſired) and he was viſited by Angels, and much comforted by them, and they inſtructed him how to behaue himſelfe, to get away from his father. Saint Vitus talked with S. Modeſtus and Creſcentia, who had brought him vp, and they three went into a Barcque, and ſayled into Italy.

The Emperour Diocletianus had a daughter poſſeſſed with an euil ſpirit, and the deuil ſaid: that he would depart from her, if Vitus came thither, and told where he was. The Emperour ſent for him, and he was brought, and with him SS. Modeſtus, and Creſcentia. The Emperour requeſted him to heale his daughter, and tould him alſo why he deſired it at his handes. S. Vitus went vnto the yong woman, and laid his hand vpon her head, and ſaid: In the name of Ieſus I commaund thee thou wicked ſpirit, to depart from this his creature. The diuel departed with terrible howling, and hurt many Pagans, that had ſcoffed at S. Vitus, in not beleeuing that he could heale the ſicke bodie.

The Emperour ſhewed great kindnes vnto S. Vitus, and affected him much, becauſe he was of a comely preſence, but when he heard him name Ieſus Chriſt, he asked him if he were a Chriſtian. And vnderſtanding it to be ſo, he being a deadly enemy vnto them all, and not hauing regard vnto the benefit receaued by him, perſwaded him to adore the Idoles, and that he would vſe him as his ſonne, and would make him a great man in the Empire. S. Vitus reſiſted him very ſtoutly; wherfore the Emperour put him in a darke dungeon, and SS. Modeſtus and Creſcentia with him.

The holy young man being in priſon, ſong with the Prophet Dauid, and ſaid: *Deus in adiutorium meum intende.* He asked fauour of God to helpe him, that he might ſupport that trouble and others for his loue. Then there appeared a great light in the priſon, and in that was heard a voice which ſaid: Be conſtant Vitus my ſeruant, for I wil alwayes helpe thee. The keepers of the priſon heard the voyce, and ſaw the light, and went vnto the Emperour to certifie him, what they had heard and ſeene; which when the Emperour vnderſtood, he ſent for him to come to his preſence. By the way as S. Vitus went, he animated S. Modeſtus and Creſcentia ſaying to them: now the time of your triumph approcheth, therefore be you of good courage in all that may happen, hauing regard vnto the reward that God hath prepared for you in heauen. The Emperour hauing asked certaine queſtions of S. Vitus, and ſeeing his conſtancie, cauſed him to be led vnto the Amphitheatre, which was a place where the plaies and publique feaſtes were made, and where many with wild beaſtes were killed. To that place were aſſembled many people from all Rome, to ſee that which ſhould be there done.

The Emperour cauſed a great fire to be made with a fornace, which was ful of pitch, roſin, and lead, and when it was wel kindled, he commaunded the officers to throwe Vitus therein, ſaying now we ſhall ſee if thy God can deliuer thee out of mine hãdes. S. Vitus made the ſigne of the Croſſe and entred into the fire, and withal an Angel deſcended from heauen, who droue the fire from the holy Saint, and made it that it did him no hurt at al. The holy martyr ſong ſpiritual Hymnes in the praiſe of God, as he ſtood in the middeſt of the flame, and all the people wondred much thereat. Laſtly, he came out of the fire, without any

any ſigne that he had bene therein, yea he rather ſeemed to be more beautiful then before.

The Emperour commaunded a fierce lyon ſhould be let looſe vpon him to deuoure him, ſaying: that inchauntmentes would not preuaile againſt that kind of beaſt. The Lyon was let looſe, and S. Vitus made the ſigne of the Croſſe againſt him, and the Lyon loſt his fiercenes, and fel at the feete of the holy Saint, as if it had bene a lambe. S. Vitus ſaid vnto the Emperour: Behold ô Diocletianus, the beaſts doe acknowledge their Lord, & be vnto him obedient, but thou art obſtinate in blindnes, and wilt not acknowledge him. The Emperour gaue no eare vnto his wordes, but commaunded that he, and S. Modeſtus and Creſcentia, ſhould be put into a torment called Caſtata, which was like to the Equuleus, yet in this they differed; that in the Equuleus the bodies hung right downe, and in the Caſtata they were ſtretched out flat. In that torment all the lymnes of the Martyrs were diſioynted, and their bones put out of their places, by the cruel bandes they bound them withall. Their inward partes were all ſeene, their bodies being broken in diuers places. This was ſuch a torment that it depriued the Martyrs of their liues.

The skie was then cleere, and yet on a ſoddaine it waxed darke, thundring and lightening, to the great hurt of many of the Temples of the Idolles, and of many Pagans which periſhed. The bodies of the bleſſed Martyrs were buried by a noble matron called Florentia. The Church celebrateth their feaſt on the day of their martyrdome, which was on the 15. of Iune, about the yeare of our Lord 300. (Baronius ſaith. 303.) the aboue named Diocletianus being Emperour.

The liues of SS. Marcus and Marcellianus Martyrs. Iune. 18.

THe holy Ghoſt in the booke of Iob, ſaith of a man: That he drinketh iniquitie like water. *There be two ſortes of ſinners; ſome drinke their ſinnes, and others doe eate them. He that eateth, firſt turneth the meate in his mouth, cheweth it ſmal, and then ſwalloweth it. And ſome times it happeneth; that hauing chewed it, and feeling the taſte vnpleaſant, he ſpitteth it forth and ſwalloweth it not downe; But he that drinketh, doth nothing els, but powreth the drinke downe his throat. Euen ſo happeneth it vnto him, who ſeeing an occaſion to doe ſome ſinne, committeth it without any conſideration, and we may ſay, ſuch a man drinketh that ſinne. Of theſe men ſpeaketh the Scripture, in the booke of Iob, and it is taken for a very bad ſigne. But he, who when an occaſion commeth to offend God, ſuffereth it not to paſſe through him forthwith, but goeth ſtudying whether he ſhal commit it or no; we may ſay this man doth chew the ſinne: and ſometimes when he feeleth it to haue an euil taſte or bitter, he ſpitteth it out of his mouth, and committeth it not.*

The ſame happened to two brethren, the one called Marcus, the other Marcellianus, who were at the very point to looſe their liues, if they adored not the Idol within the tyme which was prefixed and aſsigned vnto them. Vnto this was adioyned the temptations of ſome perſons which perſwaded them to doe it; but for all that they were not reſolued ſo ſoone, but rather they would conſider the deede more ſeriouſly. They chewed the ſinne, and found

ſuch bitternes therin, that they did ſpit it out of their mouthes, and would rather looſe their liues, then to offend God by Idolatry. The liues of theſe holy Martyres, was written by Symeon Metaphraſtes, together with the life S. Sebaſtian in this manner.

IN the reigne of the Emperour Diocletian there was taken in Rome two brethren, which were rich and of noble bloud, the one called Marcus, the other Marcellianus. Their father was called Tranquillinus, and their mother Mary. Both of them had wiues and children. Cromatius who was gouernour of the citty, cauſed them to be impriſoned, and ſentenced them to be beheaded. But being importunated by the kinſfolkes of the two brethren (which were very many, and men of great reputation) he aſſigned them the ſpace of 30. dayes, wherein they ſhould deliberate, what they would doe, and if in that tyme they would doe ſacrifice they ſhould be freed, or elſe they ſhould be put to death.

In this meane while their kinſfolkes flocked vnto the priſon where they were (which was in the houſe of Nicoſtratus a great man) and endeuored to perſwade them to adore the gods, and to deliuer themſelues from death. Thither went alſo many of their friendes, and ſaid vnto them: from whence proceedeth this your ſtubbornes that your heart is ſo hard, as to haue no compaſſion of the old age of your father which begot you, and wil you be a cauſe of new griefes vnto your mother? In your birth you cauſed vnto her great paines, but they were yet accompanied with conſolations, ſeeing her ſelfe mother of two ſonnes, of whom ſhe thought to receiue greater ioy in her old age; Now this content is chaunged into griefe, ſeeing you wil die, it being in your power to auoide death, and yet will not awoid it. O deare friendes! we pray you in all affection, that you wil not cauſe your father and mother to taſt ſo bitter a potion, and depriues vs your friends of your ſweet company and friendſhip. You may at this time doe the wil of the Emperour, and for that he is not immortal but muſt die, then may you returne vnto your former intent and deſire; for we haue heard ſay, that the God whom you adore, refuſeth not any that returneth vnto him, yea he receiueth them very comfortably and louingly. Theſe and ſuch other thinges, ſaid their friendes to them.

After them came their mother, calling her ſelfe wretch, afflicted, and vnfortunate. She had her haires looſe, and rent them in their ſight. Shee tore her clothes, and ſhewed them her rugged breaſtes beaten and bruiſed, and ſaid vnto them: My ſonnes, this is the breaſt which gaue you ſucke, haue you of it and of me no compaſſion? Why would you that I ſhould looſe you, it being in your libertie to conſerue your ſelues? If I ſaw you led priſoners by your enemies, I would enter into the middeſt of them to defend you. If any rigorous Iudge would put you to death in a darke dungeon, in that place would I alſo keepe you company, and die with you. This is a new manner of dying, to deſire the executioner to ſtrike, and death to come. A new manner of complainte make I, and ſtrang is this my miſery, ſince that you my deareſt children wil die voluntarily, and may eſcape death.

After hee came in their father, weake and feeble, and aggreiued with his old age, led by the handes of his ſlaues, his gray head couered with duſt and aſhes. He cried out with a loud voice, ſaying: I miſerable wreth, come to lament with

you

you my ſonnes, the death which you voluntarily ſeeke after, woundeth me. The expences which I thought my ſonnes ſhould haue beſtowed on me at my burial, now muſt I (wretched man) perforce beſtow to bury them. Oh my ſonnes, the ſtaffe of mine old age, the light of mine eyes, fortunatlie borne, wel brought vp, inſtructed with all diligence, what is now this folly, that you be ſo enamoured of death? was there euer mã, that if he could fly it, would not auoide it? The wretched begger ready to die with famine, the ſicke man that feeleth 1000. griefes, he that is repleat with troubles and miſeries, he that is ſcorned and deſpiſed of euery one, ſeeketh ſtil to liue and auoid death, but you that be rich, in health, and honoured, doe not deſire to eſchewe it, but loue it and ſeeke after it. How great is this your prepoſterous dealing? Come yee young men of Rome to bewaile with me, two young men that wil die voluntarily. Come ye old men, and helpe to bewaile me miſerable wretch, for that I am repleat with ſo many miſeries; I find my ſelfe old and ſickly, and ſhortly I ſhall remaine without children. Conſider what I ſhal looſe, and what I ſhal haue left. Come hither you that be fathers, and be in feare, that ſhortly ſuch misfortune may come vnto you, as now I am brought vnto. Lament you mine eies, for you haue reaſon. Be blinded with teares, that you may not ſee the ſword ſtrike on the neckes of my children (for it would haue put me to extreame griefe, if I ſaw but a ſmal fillipp giuen vnto them) & to the end they may not ſee the bloud of them ſhedde, whom I could not indure to ſee ſhed one teare.

The old father hauing lamented ynough, their wiues came with their children in their armes, and brought them before their fathers, ſaying with a compaſſionate and mourneful voice: Vnto whom wil you bequieth and leaue vs for ſlaues? who ſhal haue charge of theſe your ſonnes? who ſhal take poſſeſſion of your houſe and goods, ſince you wil abandon and leaue vs deſolate? Poore, and vnfortunate, to whom ſhal we goe to be pittied, if you be ſo hard hearted towardes vs? ô how hard be your hearts, be they of diamond? you wil not heare our fathers, you wil not hearken vnto your friendes, you wil not haue regard vnto your vnfortunate wiues, and haue now no cõpaſſion of theſe babes, your pretie and innocent infants; but lay downe, your neckes cherefully vnto our enemies to be beheaded. Marcus and Marcellianus heard all this, and although the temptation was very terrible, yet they would not drinke downe the ſinne, (if they muſt needes commit it,) but chew it firſt. They reſolued not to doe that ſo ſoone, which was requeſted of them, but conſidered with themſelues what might happen if they did it.

There was preſent at that ſpectacle the valiant champion of Chriſt S. Sebaſtian, who ſeeing the two brethren to ſtand in a doubt, and fearing they would ſhrinke at this conflict, came neere vnto them, and with a feruent voice ſaid: ô moſt valiant champions of Chriſt, vnto this inſtant you haue fought valiantly, and now hauing the crowne and palme of victory ſo neere vnto you, wil you looſe it? you haue ouercome and vanquiſhed your enemie, you haue him vnder your feete, and wil you let him re-enforce his ſtrength, by the flattery and teares of women, that he may againe aſſaile you, and perhaps vanquiſh you? Let not the loue of your children cauſe you to looſe the reward, which God hath prepared in heauen for you, if you be conſtant. If they know that which you

knowe, they would not lament, but rather reioyce seeing you at the point, to be so soone happy and blessed. These people that perswade you to change your opinion, know not that there is an other life. If they did beleeue, and knew but the life of the blessed, they would desire to keepe you companie. If at this tyme, you do cõsent to do that which they perswade you, you shal remaine with thẽ a very short time: and though thus you may enioy their company, yet that wil end quickly, and then you shal be seuered from them, to be with them alwaies tormented in hel, where you shal see them in that burning fire, among dragons and serpents, who do deuoure the flesh of the vnbeleeuers.

In that place is heard nothing but howlinges, and gnashings of the damned, and the hissing, and hideous noise of the diuel. There euery thing is confusion, euery thing darknes, euery thing torment without end: consider if it be wisdome for a little euil present, to fly such an euil to come; besides that, by the meanes of martyrdome, you shall become Cittizens of heauen, and such a heauen, that if here on the earth, a house wel wrought and adorned delight one, how great shal the ioy and delight be, to see him selfe in the lodginges of eternal happines, which be most delightful, adorned with pretious stones and the finest gold. There neuer wanteth odoriferous flowers, for the smelling, and most delicious fruites for the tast. There is alwaies the spring time, the meadowes are alwaies greene and ful of flowers, and they are neuer parched. The aire is alwaies temperate, and there it is not knowen what infirmity is, for euery thing is health.

There is heard musique of diuers instruments, wel tuned, and shril, plaied vpõ by Angels. In that place be infinite riches, states and seigniories. There they make smal account to be a king, for that euery thing is ful of crownes. There is most pleasant conuersation, all the people being vertuous, amiable and aduised with great modesty. There all the senses shall haue that which they can desire, and desire all that they can enioy. There is the habitation of life, and it is not knowen there what death is. There is not any thing which may moue lothsomnes, or annoy, and there wanteth not any thing that may cause ioy and content. Consider then you valiant souldiers of Christ Iesus, if you haue reason for so short a torment, as to lay your necke vnder the sword, to loose so much good, and to exchaung it for so much euil. If you die, you gaine life and heauen, and if you liue, you gaine death and hel.

These wordes said S. Sebastian, and whileſt he talked thus, there was seene a very beautiful yong man that spoke in his eare. The succesſe was: the two brethren were hereby incouraged, that they continued constant in their good purpose. The terme of thirty daies being expired, a Iudge delegated in place of Cromatius (called Fabyanus a most cruel man) caused the martyres to be tied vnto a post, and to naile their feete to it with nailes, and told them: they should remaine so by the feete. vntil their mindes were submitted, to do reuerence vnto their Gods.

The martyrs seing themselues nayled vnto the post, song that verse of Dauid which saith: *Ecce quam bonum, & quam iucundum, habitare fratres in vnum.* The Iudge said vnto them: leaue this your folly (you cursed wretches,) and yee shal be freed from many torments. They answered: we are wel here, being fixed in the loue of Iesus Christ; And I pray you leaue vs here stil. One night and one day

day passed, and the holy martyrs remained in these torments, saying certain psalmes of Dauid verse by verse. Fabyanus seing their constancy, commaunded they should be killed with speares, and so being wounded and perced in many places, they yeelded vp their soules vnto God, and their bodies were buried in the Via Ardeatina.

The Church celebrateth the feast of these holy Sainctes, on the day of their martyrdome, which was on the 18. of Iune, in the yeare of our Lord 300. (Baronius saith: 284.) In the raigne of Diocletianus and Maximianus.

The liues of SS. Geruasius and Protasius Martyrs. Iune. 19.

Salomon saith in his prouerbes: that some sonnes be their fathers crowne, and some fathers be the glorie of the sonnes. *The glosse expounding this sentence saith, that in this place, by the fathers are vnderstood the Apostles, and they that come from them; And that the Patriarches and Prophets were the glorie of the Apostles, and the Apostles were their crowne. Although this be the proper exposition of this place, yet it may also be vnderstood of these fathers, which being vertuous and good, had vertuous and good children: such as SS. Geruasius and Protasius were; children to SS. Vitalis and Valeria. The fathers were martyrs, and so were the sonnes, in such sort, that the sonnes were a crowne vnto their fathers, and the fathers were the glorie of their sonnes. The martyrdome of these holie brethren, and the inuention of their bodies, was written by S. Ambrose.*

You must marke one thing, which is wel considered by the Byshoppe Lippomanus, and may breede a scruple in them, that be not much exercised in reading the liues of Sainctes, which is, that some Authors giue one name to them that condemned them, and other Authors giue them an other. This happeneth, because the Iudges had diuers names, or els because one Iudge apprehended them, and began the processe, and an other finished it, for the Iudges were changed after the wil of the Romaine Emperours. It may also be, that the same Iudges seeing the wonderful workes the holy Sainctes wrought, and how they were put to death without forme of iustice being worthy to liue, did voluntarily giue ouer office, and others succeeded them. This being marked, none wil be offended, when he shall heare in this place S. Ambrose say: that the Iudge which martyred SS. Geruasius and Protasius was called Athanasius, and Symeon Metaphrastes that writeth the same history saieth: that he was called Amolinus. The cause hereof was; because one Iudge began to martyrize them, and the other did finish it, or els, because he had two names. This being then presupposed: the holy Bishoppe and Doctor S. Ambrose saieth.

AMbrose seruant of Iesus Christ, to the Christians of Italy, wisheth eternal felicity. In the sacred Scripture, he is condemned for culpable and faultie, that hath receiued any grace or gift of God freely, and doth not communicate it to his neighbour; And therefore saieth Dauid; *Lord I haue not hidden thy iustice; in mine heart, I haue spoken thy veritie, and saluation:* wherefore Dauid for doing of this, would be rewarded, and said: *Thou Lord do not put awaie thy mercy from me* as if he had said. So as I was the meanes that others found mercy, so shall I find it in thee (o Lord.)

This I ſpeake to the end, that God hauing graunted vnto me, that in the lent time, which is paſſed (I being partaker, not only with them that praied, but alſo kept company with them that faſted) being one day in prayer, ſome what wearied with faſting, I ſlumbred, and was not faſt a ſleepe, nor yet fully awake. Me thought I opened myne eies, and ſaw two young men, with garments as white as the ſnow, who were in praier; I would faine haue ſpoken vnto them, and yet I could not: wherefore awaking and remembring me of that which I had ſeene, I requeſted of God to put it from me, if it were an illuſion of the deuil, or to manifeſt it more plainely to me, if it were a reuelation & truth from him; and to obteine this of God, I augmented my faſting. I ſaw the ſame, two other nights, and on the third night being fully awake, becauſe that watching had taken away my ſleepe, I ſaw with the two young men a third perſon, much like to S. Paul the Apoſtle, whoſe Image I haue in my ſtudie. The young men ſtood ſtil, and S. Paul ſaid thus vnto me.

Theſe be they which receiuing my holy admonitions, made final account of worldly goodes and poſſeſſions, and hauing ſpent ten yeres in the ſeruice of God in this Citty of Millaine, ended their liues, and offered it vp by martyrdome for the loue of Ieſus Chriſt. Thou ſhalt find their bodies in the ſame place, where they be in praier. Twelue foote vnder the earth thou ſhalt find a cheſt, take it out, and in the ſame place ſhalt thou make a Church to be builded, to their honor. I asked the Apoſtle what was the name of the Saincts, and he anſwered me: neere vnto the heades of the Saintes thou ſhalt find a booke, in which is written their birth, and their death. This being ſaid, the holy Saincts vaniſhed away on a ſodeine.

I called the Biſhops of the citties there aboutes, and told them what had happened. Then went we vnto the place which was ſhewed and demonſtrated, and I was the firſt that tooke vp a mattock, and began to throwe vp the earth which I digged; They all helped me, vntil the cheſt promiſed vnto me by Saint Paul was diſcouered, the which was of ſtone. We oppened it, and within it the holy martirs were as whole & perfectly ſound, as if they had bene laid there that very day. Their bodies were intier, their bloud was freſh, and they caſt a ſweete ſmel and odour, of which were partakers not only they that were preſent, but alſo the abſent, becauſe it was diſperſed almoſt through all the cittie. At their heads ther was a booke, and hauing opened the ſame, we ſaw theſe wordes in it.

I Phillip ſeruaunt of Ieſus Chriſt, iointly with my ſonne, brought and buried in this my houſe, theſe two holy Saincts. The mother of theſe Saincts was called Valeria, and their father was called Vitalis. Theſe two were borne at one birth, and the one was called Geruaſius, and the other named Protaſius. Their father being a man that had bene cõſul, & exerciſing and following the warres; went with captaine Paulinus vnto Rauẽna, where ſeing a Phiſitian called Orſicinus, who for feare of death was at the point, & ready almoſt to adore the Idols, incouraged and comforted him ſo, that he perſeuered conſtant in the faith, and died for the loue of Chriſt; and for this cauſe, Vitalis was taken & put to death.

Their mother Valeria becauſe ſhe would not eate of the meate offered vnto Idols, comming from Rauenna vnto Milan, being accounted a contemner of the Idols, was ſo euil vſed by the Pagans, that ſhe at her comming vnto Milan, yeelded

yeelded vp her ſoule vnto God. Geruaſius and Protaſius tooke the adminiſtration of the goodes, and poſſeſſions that their father and mother had in Millan, for that they were both dead without any wil or teſtament made. They ſould al that they had, and gaue part therof vnto the people of their houſe, vnto al whom they gaue freedome, and part of their goodes they gaue vnto the poore. Themſelues withdrew into a little houſe, where they remained ten yeares, ſpending the time in praier, reading, faſting, & exerciſing other holy and vertuous deedes.

In the eleuenth yeare it came to paſſe, that there paſſed by Millaine an earle called Aſtaſius, who went to make warre on the Marco-manni, which be people of Germanie, about Bohemia and Morauia. Some of the miniſters of the Idols went to meete him, and ſaid vnto him: If thou wilt returne vnto our Emperours with victorie, compel Geruaſius and Protaſius to adore the Idols. When Aſtaſius heard their wordes, he cauſed them to be apprehended, and brought to his preſence, and ſaid vnto them: To the end the gods may giue me victory in the enterpriſe vnto which I goe, I deſire you both iointly to adore them, and offer ſacrifice to them.

S. Geruaſius ſaid vnto him: Thou oughteſt rather to looke for the victory from God, the father almighty, Creator of heauen and earth, and not from dumbe and vaine Idolls, which haue eyes and doe not ſee, eares and doe not heare, noſe and do not ſmel, handes and doe not feele, feete and doe not walke, and haue alſo a breaſt, and doe not breath. Aſtaſius was in a horrible chafe and rage, at the hearing of theſe wordes, wherefore he cauſed S. Geruaſius to be ſtripped, and to be beaten with wandes and chaines of iron, vnto which were tyed certaine plummettes of lead. This they performed with ſuch cruelty, and he alſo indured ſo long, that he yeelded his ſpirit vnto God in this torment.

S. Geruaſius being thus ſlaine, he called for Protaſius, and ſaid vnto him: Behold thou wretch, whether wilt thou liue or die with thy brother? Protaſius anſwered: who is he that is wretched? I that dread not what thou canſt doe, or ells thou that dreadeſt my power. Why doe I feare thy power replied Aſtaſius? Protaſius ſaid againe vnto him: becauſe thou feareſt ſome damage or miſcheife will light vpon thee, if I doe not ſacrifice vnto thy Idols, and therefore thou wouldſt compel me to doe ſacrifice vnto them. I feare not thy threates nor thy power, and thy torments I make no more account of, then I doe of mire vnder my feete. I adore one God only, who reigneth in heauen.

Aſtaſius hearing this, commanded that he ſhould be beaten with great knotted ſtaues, vntil he fel dead vnto the ground, which was forthwith done. Then he cauſed him to be ſett on his feete, and ſaid vnto him: Thou wretch, be not ſo rebellious and ſtubborne, what, wilt thou end thy life in ſuch ſort as thy brother hath done? Saint Protaſius made him anſwer: I make no reckoning nor account of thy wordes nor deedes, for I ſee thou art blind. The Infidellity of thy heart is the cauſe, that thou ſeeſt not the euil that thou doeſt vnto thy ſelfe. I haue learned of my Lord Ieſus Chriſt, not to be angry wit thee, ſince he was not angry with them that crucified him, but rather prayed vnto his eternal father for them, ſaying: *Father forgiue them, for they know not what they doe.* Euen ſon I haue pitty of thee, for I ſee that thou knoweſt not what thou doeſt, when thou tormenteſt the Chriſtians. Therfore finiſh vp that which thou haſt begun with

me, to the end I may be rewarded of my Lord Ieſus Chriſt, in the company of my brother.

The cruel tyrant Aſtaſius hearing theſe wordes, cauſed his head to be cut off, and when it was done, I Phillippe, ſeruant of Ieſus Chriſt (with my ſonne in my company) ſecretly by night, tooke away theſe holy bodies, and carried them vnto my houſe, and God being onlie witnes thereunto, I laid them in this cheſt of marble, aſſuring my ſelfe, that by their praiers, I ſhal obteine mercie of our Lord Ieſus Chriſt, who with the father and the Holy Ghoſt, raigneth for euer and euer. Amen.

The ſame S. Ambroſe writing to his ſiſter, certifieth her of the finding and martyrdome of theſe two holy brethren, and ſaith: That he built vnto them a ſumptuous Temple. Symeon Metaphraſtes ſaieth. That two other Saincts called, Nazarius, and Celſus were martyred with them. Phillippe maketh mention only of SS. Geruaſius and Protaſius, for that he buried their bodies, and S. Ambroſe doth the ſame, for that he found them, and builded a Church vnto them. Their feaſt is celebrated on the ſame day on which they were martyred, which was on the 19. of Iune, about the yeare of our Lord. 169. (Baronius ſaith. 171.) in the tyme of Nero the Emperour. S. Ambroſe maketh mention of theſe holy martyrs, in the Epiſtle which he wrote to all the brethren of Italy, and the 85. Epiſtle, and in his 91. ſermon. S. Auguſtine wrote of them in the 108. Sermon, and in the 22. booke, and 8. chapter de Ciuitate Dei. S. Paulinus alſo ſpeaketh of them in the life of Saint Ambroſe, and Gregorius Tnronenſis in the fourth chapter. *De gloria Martyrum.*

The life of S. Siluerius Pope and Martyr. Iune. 20.

IN the Parable (which our Sauiour preached vnto the people, and did after declare in perticular vnto his diſciples) I meane of the ſower and the ſeede, which partly was loſt, for that it was eaten by the foules, he ſaith: that by the foules are vnderſtood the diuells, who be not birdes domeſtical and peaceable, but wild, and rauenous. The property of theſe foules is; that if they ſee a flocke of domeſtical foules which be weake, whom they vſe to catch and pray vpon, they aſſaile the guid of all the reſt, that he being dead, the other may be in confuſion, and wander out of the way, not knowing which way to turne them, but ſtrap vp and downe, to the end, that then he may haue a readier and eaſier meanes, to take more of them.

The ſame doth the diuel, who alwaies endeuoureth to make warre, againſt the principal heades. He dilighteth to ſpend all his force in that (and all his munition) for he knoweth the great hurt the inferiours ſuſteine, when the ſuperiour is by him ouerthrowne. Whereof it commeth, that the Popes being the heades of the Church, he hath an eſpeciall malice towards them. Some times by the meanes of heretiques (which be moſt intrinſical, and moſt familier vnto him) he laboureth to make warre againſt them, and deſireth to diminish the Pontifical authority. Other times he ſeeketh out tyrants to perſecute and depriue them of life, as it happened in the Primitiue Church, ſo that al were martyred euen to the time of Melchiades the predeceſſor of Siluеſter, which was the 33. Pope, and gouerned the Church of God, about the yeare of our Lord 310. They all died by the sword, and other violent deathes, by the ordinaunce

dinaunce of the tyrantes, whom the diuel perswaded to perſecute more then any other Chriſtians, for that they were the principal heads.

One among the other Popes, whom the diuel moſt perſecuted by the meanes of his miniſters was, Saint Siluerius (although he was none of the former number, but long after) for that he shewed himſelfe contrary, and was a great perſecutor of the heretikes. As we may ſee in his life, taken out of the Romane Pontifical, and out of other good authours in this manner.

BY the death of Pope Agapitus, the Seate of S. Peter was giuen vnto Siluerius. The election of Siluerius was procured and furthered by Theodatus king of the Goths, who were at that tyme Lordes of the greater part of Italy, and of Sicilia, and their principal ſeat was in Naples. The cuſtome of that time was (the Popes permitting it) that their election ſhould be made by the conſent of the Emperour of the Orient, which was in this ſort. The voices of the clergy being taken, the Emperour was certified thereof, and he confirmed the election. Iuſtinianus hauing vnderſtood, that Theodatus had intruded him ſelfe into that buſines, and vſurped that which aperteined not vnto him (he not being able to ſupport the inſolency and to much boldnes of that king) reſolued to make open warre againſt him, and ſo he ſent into Italy, a famous captaine called Beliſarius with a puiſſant army, who conquered Sicilia, and then tooke land, and arriued in Italy. The Goths ſeeing the warre ſo hot, and that Theodatus was a baſe minded man, and not apt for the warre, depoſed him, and gaue the kingdome vnto Vitiges, a man of baſe linage, but of great actiuity and proweſſe. Theodatus vnderſtanding it, fled vnto Rauenna, and there he was murdered by the friends and ſeruantes of Vitiges, betweene whom and Beliſarius was very cruel warre.

Among other thinges which happened in that warre one was: that Beliſarius beſieged Naples, and tooke it, and ſacked it very cruelly, ſparing neither wemen nor children, Churches, Prieſtes, nor Nonnes. Then went he vnto Rome, and wonne it, and expulſed the guarryſon of the Gothes which was therein. Yet Vitiges (as a valiant Maro) was not daunted herewith, but got together a hundred thouſand men of warre, and beſieged Beliſarius in Rome. The ſiege indured one whole yeare. In which appeared many worthy euents, both without and within the cittie. The hunger and calamities which the beſieged indured in the cittie was exceeding great, and that dearth and ſcarcitie of vittaile was in a manner ouer all the world; So that Darius Archbiſhop of Millaine, writeth: that there were many women that did eat their owne children. In Rome there dyed many both by famine and ſicknes, and alſo in skirmiſhes, for they were cruelly bent on both ſides.

Whileſt this ſiege endured, Viligius a Deacon of Rome was in Conſtantinople, being the Popes Nuncio vnto the Emperour. The Empreſſe Theodora talked with him one day, and (for that ſhe was infected with the hereſie of Eutiches) ſhee tooke it in euill part, that Pope Agapetus had depoſed, and put out of his dignity Antimius Patriarch of Conſtantinople, (who was alſo diſtayned with that ſame hereſie,) and had placed Menna, a Catholique and holy man of life in his place. The Empreſſe was deſirous to haue Antimius reſtored vnto his digni-

tie, and treated thereof with Vigilius, and accorded with him, that a letter ſhould be written vnto Pope Siluerius, commaunding him with many threates, to reſtore Antimius vnto his former dignitie, and to depriue Menna forthwith without any excuſe to be made.

The holy Pope as a man valiant and Catholique did anſwer: that he would not do ſo by any meanes, for it was againſt all reaſon, and it ſhould be an euill example, for him to vndoe that which his predeceſſor had done vpon ſo good aduiſe. This anſwere ſet the Empreſſe in a great rage, whereupon ſhe apointed Vigilius to write vnto Beliſarius, that without delay, he ſhould apprehend Siluerius, and depriue him of the Papacie, and ſett Vigilius in his place, who carried theſe letters vnto Rome. Beliſarius hauing redd the letters, and hauing continual imploiments in the affaires of the warre, appointed his wife Antonina, to ſee it performed. Forthwith falſe witneſſes were ſought and hyred, which ſhould ſay (that Siluerius conſpired with the Gothes, to deliuer the citty vnto them) as ſhe willed them. This Information being giuen, they ſent from Beliſarius a meſſenger, willing Siluerius to come forthwith vnto his lodging, for he had matters of great importance to conferre with him. The Pope was bidden to take heed of the Grecians, yet for all that he went, knowing him ſelfe to be an innocent man.

At the firſt and ſecond dore, the people and the Clergy that came with him, were ſtayed without, and they would not ſuffer any to goe in, but him only and Vigilius, and then they brought them vnto the lodginges of Beliſiarius. Antonina lay vpon a bed and Beliſiarius ſate at the beds feet. Aſſoone as ſhe ſaw the Pope, ſhe began to ſpeake with aloud voice; I pray you ô Pope Siluerius did I euer deſerue it at thy handes (or my Beliſarius) that thou ſhould vſe this trecherie; in conſpiring to deliuer vp the cittie to the Gothes, and put me and him alſo into the handes of our enemie? with this not ſuffering him to anſwere one word, they which were about him, ſtripped him out of his Biſhopps weede, and clothed him like a monke. This being done, a Deacon called Sixtus went out, and bad the people and Clergy not to looke for him, for he was depriued of his dignitie, and made a monke. When this was heard, euery one fled away. The holy Pope was forthwith baniſhed into the Iſland Pontia.

In the tyme he was in the Iſland, he wrote a letter vnto a Biſhop called Amaten, in which letter hauing recounted vnto him in what manner he was taken he ſaith; I am now in this Iſland, where I liue and ſuſteyne my ſelfe, with the bread of tribulation, and the water of trouble, but for all this I haue not abandoned the exerciſe of my office; but rather I haue with the biſhops which I haue aſſembled together, excommunicated them that haue in this ſort abuſed me. And together with them, and by the conſent of the whole counſel, I haue ordayned, and commanded from henceforth, that none be ſo bold to do that which they haue done to me. And if perhaps any be ſo hardie, to deceiue any Biſhop, as I haue bene deceiued, that he ſhalbe accurſed and Anathematized before God, and his Angells. And thou Vigilius, and all the others which be of your conſent and opinion, take and hold this the ſentence of your cõdemnation. And thou in perticuler know, that thou art depriued of the order of prieſthood, being condemned by the Iudgment of the holy Ghoſt, and by Apoſtolik Authority.

All

All this ſaid the holy Biſhop, not by way of reuenge, but in zeale of charitie, and in diſcharge of the dutie of his office, being obliged thereby to chaſtiſe them in the manner he could.

Remayning in that ile he died, by reaſon of infirmitie, and the afflictions he endured. And becauſe his ſufferance was ſuch, for that he would not yeeld vnto the vniuſt requeſtes of the proud Empreſſe Theodora, the Catholique Church numbreth him among the holy Martyres. S. Siluerius was Pope three yeres, and ſomewhat more, he dyed in the Iſland Pontia, which is in the *mare* Major, about the yeare of our Lord 540. At one only tyme he gaue orders vnto 13. Prieſtes. 15. deacons, and conſecrated 19. Biſhops. The Church celebrateth his feaſt on the day of his death, which was on the 20. of Iune. in the tyme of the aforenamed Iuſtinianus.

The life of S. Paulinus Bishop. Iune. 22.

IESUS Chriſt ſaith in the goſpel; That the good ſhepheard giueth his life for his ſheepe, *and by this he prooueth, that he was a true paſtor, in that he gaue his life for vs his sheepe. Agreable to this rule, we may say of Saint Paulinus Bishop of Nola, that he was a good paſtour, for that before he had that charge, he gaue all his goodes vnto the poore for the loue of Ieſus Chriſt, and after that, for the ſame poore men he gaue his owne life, in that he ſuffered himſelfe to be ſold into the countrey of Infidels, and was made a ſlaue of his owne free will, to obtaine liberty for one of his ſubiects. The life of this good Byshope, collected out of the writinges of S. Auguſtine, S. Gregory the Pope, S. Gregory of Toures, Vranius the prieſt, Proſper Aquitanicus, and other authors, was in this manner.*

SAint Paulinus was a Frenchman, and borne in the Citty of Burdeaux. He was of noble linage, and wery wealthy in temporal goodes: his wife was a great ladie, equal to him in all thinges, and was called Teraſia. He was much delighted with the ſtudy of humanity, and diuinity, in the which he was very cunning and learned, as his workes which he left in writing beare witnes.

One day there came into his handes the dialogue which Chriſt had with the rich yong man, the concluſion whereof was this. That Chriſt bad him: *ſel all his goodes, and geue them to the poore, and then to follow him.* S. Paulinus throughly conſidered this ſaying of our Sauiour: and though there was preſented before his face, the commoditie, authoritie, and the ſufficientie to liue without need of others, which be the eſpecial properties of riches, neuertheles, conſidering the wordes of Chriſt (when he ſaw the yong man would not take his counſel, but depart with diſcontent) to wit. *That more eaſely a camel shal enter through the eye of an needle, then a rich man into the kingdome of heauen*; he doubted of his ſaluation, ſeeing him ſelfe, to be ſo rich; wherefore he reſolued to put him ſelfe in ſecuritie aſmuch as he could.

He thought that it vas neceſſary to communicate this his determination with his wife, and by conſent of them both, they ſold all the goodes they had, and gaue the price vnto the poore. And to auoide the murmuring of their kinsfolkes and friendes, they determined to depart from their owne countrey, and ſo they

paſſed into Italy, and ſtaied to dwel in Nola, a Cittie of Campania, where they liued a godly and holy life, ſo that euery one eſteemed & regarded them highly; and becauſe they ſaw them to be poore, they prouided them of thinges neceſſary for their ſuſtenaunce, which was not done only by the people of the cittie, but by the inhabitants alſo of the places adioyning, whether the fame of them was come.

S. Paulinus being in this eſtate, did not forget to geue almoſe, for a poore man one daie asking ſomething of him, he bad his wife giue him a loafe, ſhe anſwered him and ſaid: there was but one in the houſe Geue him that (ſaid Paulinus) for God wil prouide for vs: but yet ſhe would not geue it him. At dinner tyme certaine mariners came, who told him: that they brought barkes loaden with wine and graine to be geuen vnto him, and that they were ſtaied a while, for that one of the barkes was ſuncke in the water. The wife of the holy Saincte was by, and he ſaid vnto her: See now wife, for one loafe which thou wouldeſt not geue vnto a poore man, I haue loſt a barke loaden with graine. It happened afterward, that the Biſhoppe of Nola dyed, and by the vniuerſal deſire of all the people S. Paulinus was elected Biſhoppe. This Biſhopricke was very rich, and had great reuenewes, ſo that when Paulinus had it; in him was fulfilled that which the Goſpel ſaith: *That he which leaueth his goodes for the loue of Chriſt, he will geue vnto him a hundred for one in this life, and in the world to come, life euerlaſting.*

Whileſt that S. Paulinus was Biſhoppe, though he had his wife in the houſe, yet had not ſhee the title or name of wife, but ſiſter, both of them liuing in chaſtitie. He gouerned his dioceſſe very diſcretly and bleſſedly. He deſired not to be honoured and reuerenced as a Biſhoppe, but to be loued as a Prieſt. He was neuer ſeene to be ſo wroth, but his anger was tempered with mercy. He comforted the afflicted, animated the feareful, mittigated the enraged, edified ſome with good examples, and others with good wordes. He holpe ſome with good counſel, others with money, and would not ſuffer any to depart from him diſconſolate. He was pittiful, merciful, humble, peaceable, and followed many holy Saincte by imitation. He was faithful as Abraham, obedient as Iſac, benigne as Iacob, liberal as Melchiſedech, diſcreet and prudent as Ioſeph, begging of richmen to geeue vnto the poore, and being to each of them a helpe, to wit: in this life vnto the poore, and in the other to the rich. He was meeke as Moyſes, innocent as Samuel, merciful as Dauid, wiſe as Salomon, of great courage as S. Peter, feruent as S. Paul; amiable as S. Iohn, and in care and diligence of his Church, in faith and charitie, he imitated all the Apoſtles.

In the tyme he was Biſhop of Nola, it happened that the Gothes (hauing ſacked Rome, and deſtroyed a great part of Italy) came vnto Nola, where they were no leſſe cruel, then they had bene in other places. They robbed, ſacked, deſtroied, and tooke many people priſonners. S Paulinus was one of them, which ſuſteined the greateſt loſſe, becauſe they robbed his Church of the Ornaments, and his houſe alſo. S. Auguſtine ſaieth: that S. Paulinus ſeing his Church and houſe to be robbed, turned vnto God and ſaid; *My Lord, goodes and treaſure I account to be aboue with thee, litle care take I, of all the thinges here on earth.*

S. Gregory recounteth in particuler, a renowned acte which S. Paulinus did after

after this deſtruction, which was this. Among the other priſonners, the only ſonne of a poore widowe was made a ſlaue and was led into Africa, where he came into the handes of the ſonne in law of the king of the Vandalles, who were Lordes of that countrey. The afflicted mother vnderſtanding it, came vnto the holy Prelate, deſiring him to vſe ſome meanes, that ſhe might be able to redeeme her ſonne. He hauing no other thing to geue, ſaid vnto her: woman I geue my ſelfe vnto thee, lead me into Africa, and exchaunge me for thy ſonne. The woman thought he had mocked her, but he ſaid this vnto her ſo confidentlie, and alleadged ſuch reaſons, that the woman beleeued his wordes and they paſſed both of them into Africa. They ſpoke vnto the Pagan, who was maſter to the young man, and he asked of Paulinus, what trade he had? He ſaid: he had none, but he knew to gouerne and keepe a garden. The Barbarian was wel pleaſed therewith, and gaue backe vnto the woman her ſonne, and charged Paulinus to looke wel vnto a garden he had, hard by the Pallace.

In that place S. Paulinus remained a few daies, endeuouring alwaies to pleaſe his Lord. Beſides the great diligence he vſed in looking vnto the garden, at dinner tyme when his Lord did eate, he alwaies brought into the houſe one thing or other either fruites or flowers, or herbes, and euery thing in ſuch good ſort, that the Pagan held him ſelfe to be very wel ſerued by Paulinus. And ſome tymes he would conuerſe, being delighted to talke with him, whom he found diſcreet and aduiſed euery way. S. Paulinus ſaid once to him my Lord: aduiſe your ſelfe wel of that you ought to do, for the king your father in law ſhal die very ſhortly.

The maſter of S. Paulinus told the ſame vnto the king, telling him moreouer, that his gardiner had told him ſo, and that, if he deſired to ſee him he might, if he would come to dinner at his houſe, for euery day he brought ſome nouelty vnto him from the garden. When the king ſaw S. Paulinus he was much troubled in mind. Then ſaid he in ſecret to his ſonne in law: thy gardener hath ſaid the truth. For know thou, that this night in my ſleep, me thought I was among certaine rigorous Iudges, which threatened to kil me, and he was one of them. Aske of him what he is, and ſee thou maked him to ſay the truth. Then the kinges ſonne in law, being alone with Paulinus, asked him what he was, bidding him to tel the truth vnto him.

The holy Saint anſwered him; I am thy bond man, and thy gardener. I aske thee not that, ſaid the Lord, but what thou art in thine owne countrey? The holy Sainct ſeing him ſelfe enforced to ſay the truth, told him who he was, to the great wonder of the Pagan, when he vnderſtood that he was a Biſhop. Then he bad him to aske what he would, and that he ſhould returne vnto his owne countrey; ſo he requeſted of him, all the bondmen which came from Nola and were in that kingdome. The Pagan was content to beſtow on him that fauour, and forthwith they were ſought out, and vnto them being geuen much graine (for the loue of the venerable Prelate) they returned all with him ioyfully vnto Nola. That which S. Paulinus ſpoke of the kinges death, was fulfilled very ſhortly after, God chaſtiſing him for the many cruelties he had done in ſundry countries, in deſtroying citties, and ruynating townes, for he died by a ſodeine death of the bodie, and eternally in his ſoule.

S. Paulinus returned vnto his Bishopricke, hauing added this vnto his other good workes, wherein he emitated the sonne of God, who was made a seruant, to make others free from sinne. Lastly, vnto the good Prelate (exercising him selfe in good and holy workes) came the end of his life, which was hastened by a plurisie. In the time of his sicknes he was visited by two Bishops, the one called Symeon, or Symachus, and the other Benedictus, whose company did comfort him very much. Then he enforced him selfe, and rose out of his bed, and caused an altar to be made in the same chamber, where he said Masse, and these two Bishops attended on him. Being againe returned to bedde, and tying a while in silence, he then asked: where be my brethren? His seruantes thinking he had asked for the two Bishops, which were there present, answered vnto him: Behold they be there. The holy Saint replied: I aske not for them, but for Ianuarius and Martinus, which haue talked with me, and told me; they would come againe by and by. This Ianuarius was Bishop and martyr, patron, and honourd of the Church of Naples, & Martin was the holy Bishop of Towers, so much knowen in the Church of God, who came to visite Paulinus at his death. He began forthwith to say some vers of the Psalmes of Dauid as these: *Leuaui oculos meos in montes: vnde veniet auxilium mihi. Auxilium meum à Domino, qui fecit cælum & terram.*

There was a priest called Posthumius, who was his Steward, and was much afflicted to see his death, because he left many debtes which he incurred, that he might haue where with to giue almes. He seeing the Bishope sing, thought he had a good occasion to aske him concerning this matter, wherwith he was troubled. Then he said vnto him: father, with what shal we pay your debtes? for know you, that I am indebted. 40. peeces of mony, for garments giuen vnto the poore, and haue not any thing to pay it: you leaue not goods worth so much though all should be sold. The holy Saint hearing this, seemed to smile, and said: doubt not sonne Posthumius any want of mony to pay our debts, arising for charitable deedes, done for the loue of God and the poore. A few houres after in all their sights, there came a priest from Lucania, sent by the holy Bishope Exeperantius, and Vrsatius his brother, who brought a guift of fiftie peeces of money. S. Paulinus receiued the same, rendring thankes to God, and said, *Blessed be thou ô Lord, that forgettest not them that trust in thee.* Out of the 50. peeces of monie, he gaue two vnto the Priest that brought them, and bad that with the others, they should pay his debts.

He spent that night in great paine, and when day brake he said his mattins, and caused many of his Priestes to be called, and exhorted them to continew in peace one with an other, to loue, helpe, and continew in vnity, and the seruice of God, and spoke to them many other holy and good thinges. He remained then in silence vntil euensong time, and then he asked for a taper lighted, and taking it in his handes he said: *Parani lucernam Christo meo.* Then he remained vntil the fourth hower of the night partly in praier, partly in meditation, in the sight of many people, who were about the bed & in the chamber expecting his passage.

One a sodeine was felt an erathquake, in the house where the holy Bishope was. All that were there fel to the ground in a great feare, desiring God to be merciful vnto them. This earthquake was not felt but only in that house, and in that

in that noiſe the ſoule of the bleſſed man was conueied vnto heauen, like vnto an other Helias. His body was not foule nor disfigured, but very faire, and worthy to be reuerenced. There is no cauſe of wonder, that at the death of this holy Saint an Angel made a like motion by an earthquake as at the death of our Sauiour, ſince at his death all the world felt his loſſe, and bewayled him. His Church bewailed to haue loſt ſucha paſtour, but heauen reioyced to haue got ſuch a Saint. The poore lamented, and the Angels made ioye.

He died on the 22. of Iune, and on the ſame day the Church celebrateth his feaſt. This was (as Trithemius ſaith) in the yeare of our Lord 420. (Baronius ſaith. 431.) In the raigne of Honorius, and Valentinianus (of Theodoſius and Valentinian as Baronius ſaith.) It is commonly ſaid: that this holy Sainct found out the vſe of belles of mettall, for at the firſt they vſed inſtruments of wood in ſtead of them, and for this cauſe the bell is called Nola in latine, after the name of the citty where they were found. Some others call them Campana, after the name of the Prouince Campania, in the which is the cittie of Nola.

The life of S. Iohn Baptiſt. Iune. 24.

HVmility, is one of the moral vertues which shineth moſt before God. This is euident, for that we ſee all they that be adorned with this vertue in earth, haue alſo an eminent place in heauen. Who was more humble in the world then Ieſus Chriſt; who ſaid of himſelfe by the mouth of the Prophet: I am a worme and noe man? Which is as if he had ſaid: I am made man in ſuch ſort, that I was reputed and accounted for the meaneſt of all men, yea the baſeſt and the moſt contemptible of all mankind, and therefore doe I cal my ſelfe a worme, as if I were not worthy to be called a man. The Apoſtle ſaith, for that he was ſe humiliated, God did exalt him, and gaue vnto him a name aboue all names, that at the name of Ieſus, all both in heauen earth, and hel, do humble themſelues and make reuerence.

Let vs ſeeke now for an other humble perſon. After the ſonne, next ſucceedeth in place the glorious mother. Which is the immaculate Virgin Mary: For she was ſo perfectly humble, that when God ſent vnto her a meſſage (of the greateſt dignitie that earth or heauen could affoord excepting god himſelfe I meane, to be the mother of God; although in her were all the partes and qualities that might poſsibly be in a humane creature, yet she answered the meſſenger, and ſaid to him: O bleſſed Angel, thou telleſt me, that God hath beſtowed on me the dignity to be his mother, and I tel thee, I am content to be his meaneſt ſeruant, that is inough for me. Surely this was great humility, and what befel after? God confirmed that dignity to her, and made her his mother indeed: He gaue her the title of Queene of heauen, and exalted her aboue all the quiers of Angells.

Let vs now ſee who shal haue the third place after our Sauiour, and after his bleſſed mother in humility. Doubtles, we may ſecurely ſay: that next by due ſucceedeth S. Iohn Baptiſt, Precurſor of the Meſsias. This is apparant, for that the Sinagogue ſending to him a meſſage (by certaine Phariſes, and other principall learned men of Ieruſalem inueſting him with title of Meſsias and of his Prophet if he had but affirmed he had bene ſo, they would haue accepted him for the ſame, only to depriue Chriſt thereof, neither would he haue it.

It is aſſuredly a moſt wonder full thing, that the humility of S. Iohn did not erre in that, in which Lucifer the moſt noble and goodlieſt creature, that God created at the beginning of the world, did erre in. The dignity to be like to God, was not offered vnto Lucifer, but only with ſome proud humor, and aſpiring mind to aſcend on high, and to be like vnto God, he fel in to hel. Vnto S. Iohn Baptiſt an offer was made, if he would be the Meſsias, which was a dignity agreeable to God, yes he ſaid that he would not; and that he was not the Meſsias.

Being asked what he was, he ans wered: he was the voice of a crier; and in ſome ſort he told them he was nothing. For a voice is nothing, but a little wind and a thing of nothing. S. Iohn in him ſelfe was reputed nothing, he was ſo humble, that he ſeemed to be nothing, and of this what ariſeth? That God (if we geue credit to the words of S. Bernard) placed him in the ſame ſeat (and gaue him the ſame place) which had bene Lucifers. That which he loſt by his pride, S. Iohn gained by his humility. He alſo gained that God did cannoniſe him in his life time, ſaying of him: That among all the borne of women, there was none greater then he. *All the foure Euangeliſtes write many perticular thinges of this S. which is not litle to his praiſe and commendation. S. Iohn Euangeliſt hauing finiſhed his treatiſe of the word, who being God was made man. It ſeemeth he could not find matter where of to treat, and ioyne thereto ſo fit, as S. Iohn Baptiſt, and talking forthwith of him ſaith: That he bore witnes of Chriſt which was his office. S. Matheiw writeth his penaunce and his preaching. S. Marke writeth his martyrdome, and his birth remayned to S. Luke. For he being to write of the Natiuity of Chriſt, it was fit he ſhould alſo write of the Natiuity of his Precurſor. In briefe therefore, he writeth of him as followeth.*

IN the tyme of Herod king of Iudea, there was a Prieſt called Zachary, who had a wife called Elizabeth. They were both iuſt, and obſerued the commaundements of God, and liued without doing any agreiuance or hurt to their neighbour, in any ſort. They were both in yeares, and had no children. It came to paſſe, that Zacharias going into the Temple, and coming vnto the Altar to offer Incenſe, he ſaw an Angel at one ſide of the Altar, at which he was much troubled. He reuolued many thinges (as one doctor ſaith) in his mind, and ſaid; How happeneth this; that one is come to take away mine office? But this can not be a man, for it is not lawful for any man but to me at this tyme, to enter with in this place. Surely it is an Angel? if he be an Angel, what cometh he to doe? if he come for that I am vnworthy of this office, and he wil doe it, I wil geue him the Incenſe, and depart out; If he come for any other purpoſe, I were beſt to ſpeake to him, and to know his intention. It may be he commeth to bring newes of ſome warre, or dearth that is to come, where with God wil chaſtiſe people, but woe is me, if peraduenture this ſhal be for my ſinnes.

Thus Zacharias diſcourſed with him ſelfe, and ſtil his feare increaſed. The Angel which knew it, ſaid to him; feare not Zacharias, thy requeſt is heard, Elizabeth thy wife ſhal bring forth a ſonne and thou ſhalt cal his name Iohn. It ſeemeth that they be not farre from the truth, who expounding this place, ſay: that Zacharias was out of hope to haue a ſonne, hauing now ceaſed to importune God to geue him one, and that his demaund was the ſame which all the people deſired, to wit: that he ſhould ſend the Meſſias. And therefore the Angel ſaid to him: that his requeſt was heard by God, for that he was ready to be made man. He told him alſo, that he ſhould haue a ſonne, who ſhould beare witnes of the

of the Meſſias, and that the wil of God was; that he ſhould name him Iohn. Whether this be ſo, or ells whether his requeſt made to God at other tymes to beſtow a ſonne on him, were then heard, and that God was pleaſed to giue him a ſonne, we wil not ſtand to declare at this preſent; onely, out of theſe thinges, we may draw matter of commendation of this ſo great a Saint.

One is: the manner of his Annunciation was done by the Angel Gabriel, who ſhould be the ſame meſſenger, that within few daies after ſhould anuntiate the Incarnation of the ſonne of God. It is alſo for his praiſe, that the newes of his birth was told in the Temple, in the Sancta Sanctorum, neere to the Arke of the Teſtament. That Zachary was at that tyme in the Pontifical veſtures, and was offering of Incenſe on a feſtiual daie: All the people being without at their praiers. The birth of Iſaac and of Sampſon were fore-told by Angels, but not with ſuch ſtately circumſtances, therefore the Anuntiation of S. Iohn, ſurpaſſeth all the other made vnto his tyme.

It is alſo his praiſe, that though God was content that Zacharias ſhould be Author of the body of S. Iohn, yet would he not haue him authour of his name, but cauſed the Angel to declare by what name he ſhould be called. This was the prouidence of God, becauſe men are often deceiued in giuing of names, for they cal the ignorant, wiſe, the wicked good, the poore, rich, the vnskilful, cunning, the malitious, craftie, and the ſhameles, liuely and bold. But God is not deceiued in giuing of names to men, fort that he knoweth all his creatures, and knoweth what is in them. Therfore his wil was that his Precurſor ſhould be called Iohn: that is: In whom is grace. This name fitteth S. Iohn Baptiſt wel, ſince grace was beſtowed on him ſo ſoone, and ſince the grace came after him, and ſeing that in him began the law and tyme of grace, it was requiſit he ſhould be called Iohn. The Angel ſaith further vnto Zacharias. That his ſonne ſhould be cauſed of ioy and mirth vnto him, and that many ſhould reioyce at his na iuity.

A man that is ſicke longeth to haue the day come, eſpecially in the long nights of winter, that the ſunne with his cleare beames, may driue away the ſorrow of his heart. If the ſicke man heare that the day ſtarre appeareth, and that the day breaketh, he is glad for he knoweth the ſunne wil riſe ſoone after. Mankind was afflicted and ſicke, in the long night, before the coming of the ſõne of God, who is the true ſunne of Iuſtice, they wiſhed for his coming, that he might reioyce them with the beames of his heauenly grace, and driue the darknes out of their hartes: who whileſt they were in this deſire, they ſaw the morning ſtarre comme before, as a Page to the ſonne, which is S. Iohn Baptiſt, and of him ſpake Dauid with the wordes of the eternal father: I haue prepared a light vnto my Chriſt; to wit: my only begotten ſonne, in ſending Iohn Baptiſt before him. The Euangeliſt S. Iohn ſaieth likewiſe of him; He was the light which burned and ſhone. Seing then this cleere ſtarre to appeare, men vnderſtanding that ſhortly after ſhould come the Meſſias, they reioyced to ſee it, and therefore the Angel ſaid: that many ſhould reioyce at his Natiuitie. The Angel ſaid alſo: that Iohn ſhould be great before our Lord. Only this word may ſhew; that no humane toung is ſufficient to ſay that, which may be ſaid of the great S. Iohn Baptiſt.

If he be eſteemed ſo much, that is great with an earthly king, what ſhal the greatenes be, of one which is great before the king of heauen; in whoſe ſight all

the kinges of the earth take of their Crownes, and lay them on the ground, as the old men did, whom S. Iohn ſaw, who before the lambe tooke of their Crownes, and laid them on the ground, confeſſing they were as nothinge in the ſight of God. What is his greatenes then? The Angel ſaying: that S. Iohn Baptiſt ſhalbe great before God. I know not what more greatenes, can be ſpoken of him. He goeth on with his ſpeech and ſaith; that he ſhalbe a great penitent, that he ſhal drinke no wyne, nor ſtrong drinke, and that he ſhalbe repleniſhed with the holy Ghoſt, euen from his mothers wombe.

Great was this mercy of God toward S. Iohn, in remembring him in the tyme of that great neceſſity, I meane, of original ſinne. For with others, the child in the mothers wombe, is wholy void of remedie, ſo that firſt it is neceſſary that he be borne, and after that) as our Sauiour hath inſtituted) to be Baptiſed. But S. Iohn, before he was borne, was repleniſhed with the holy Ghoſt and ſet free from original ſinne. The Apoſtles were not filled with the holy Ghoſt, vntil 50. daies after the reſurrection, being now perfect, and ſome of them old men. But S. Iohn Baptiſt had this guift before he was borne, which was aſſuredly a great fauour.

The Angel ſaid alſo: that Iohn ſhould conuert many of the children of Iſraël vnto their God, and ſhould make many of them to become good. His doctrine and example of life ſhould be ſuch, that many ſeing and hearing him, ſhould be conuerted vnto their God. He ſaid alſo: that he ſhould goe before Chriſt Ieſus in the ſpirit, and vertue of Helias: that he ſhould be his patterne as S. Gregory declareth, in going in a garment of camels haire as he did, and lead a ſolitary life, and ſhould be perſecuted of Herodias, as Helias was by Iezabel. Laſtly, the Angel ſaid: that Iohn ſhould conuert the hearts of the fathers, to their children, which was aſmuch as to ſay: that by his preaching many of the Iewes ſhould become ſo good, that Abraham, Iſaac, Iacob, and the other Patriarches, ſhould be pleaſed, to haue them for their children.

This was the meſſage which the Angel brought to Zacharias, who wondering no leſſe at the wordes of the Angel, then at the ſight of him, anſwered: how ſhal I ſee this fulfilled, I now being very old, and my wife alſo barrain with age. This was as if he had ſaid: ô holie Angel, if thou wilt haue me beleeue thy wordes, giue me ſome ſigne. To make Aaron to beleeue, it was neceſſary, to make his wand to flouriſh Moyſes ſaw his hand leprous, and on a ſodain whole. Gedeon gathered the dewe from the fleece. Ezechias ſaw the ſunne goe backe tenne degrees, and therefore credited the wordes of the Propher. Doe thou ſome like thing) ô Angel) if thou wilt haue me beleeue thy wordes. The Angel anſwered: How now Zachary, ſufficeth it not vnto thee that I a man Angel? Know then that I am Gabriel, one of them which ſtand in gods ſight, and becauſe thou wilt not beleeue my wordes, thou ſhalt be dumbe, vntil this thing be fulfilled. The Angel hauing ſaid this departed. The people looked ſtil that Zacharias ſhould come forth, and euery one wondred what ſhould be the cauſe of this his long ſtay.

Zacharias commeth forthwith his owne proper fault, who went before to pray for the faultes of the people. Euery one which beheld him, imagined that he had ſeene a viſion. They demaunded of him the cauſe of it, and he could not anſwere becauſe he was dumbe. Hauing ended his office he went vnto his howſe,

howſe, and within few daies, Elizabeth was cõceiued with child, and fiue monethes paſſed, before ſhe would let it be knowen. It is not without a miſtery, that of the father which was dumbe, and of the mother which would not ſpeake, S. Iohn Baptiſt which is the voice was borne, for that to learne to ſpeak wel, it behoueth firſt to know to hold ones peace. In the ſixth moneth of the conception of S. Iohn, the Angel Gabriel went to the glorious Virgin Mary in Nazareth, and did annunciate the Incarnation of the ſonne of God, and becauſe he there gaue notice of S. Elizabeths being with child, and ſhe was her coſin, this miſtery being already celebrated, and God being made man in her chaſt wombe, ſhe went to viſite her.

Of this viſitation ariſeth another greatenes of S. Iohn Baptiſt. If a king comming vnto a cittie, before he be diſmounted from his horſe, ſhould goe to viſite a priuate gentleman, it would be counted a ſpecial fauour and grace. When the Pax is giuen to the people in the ſacrifice of the Maſſe, they alwaies begin at the moſt worſhipful. The ſonne of God deſcending from heauen vnto the earth, before he was borne, went to viſite S. Iohn, which was a ſigne he loued and eſteemed him very highly. The bleſſed virgin brought him the Pax firſt, before any other, which was an argument, that there was not a more honorable perſon in the whole world then he. In that place S. Iohn Baptiſt was ſanctified, clenſed from original ſinne, and repleniſhed with the grace of God. In that place he adored God being made man, before all other men, and reioyced thereat: wherefore Anſelmus ſaith, that vnto him was accelerated the vſe of reaſon, and that his acte was meritorious. There was he an inſtructor to his owne mother, and for his cauſe ſhe propheſied, acknowledging the bleſſed Virgin, to be the mother of God.

If an organiſt would play, he needeth one to lift vp the bellowes. S. Iohn Baptiſt did this, and his mother ſounded the organ of hir voice, ſaying to the mother of God: how haue I merited to haue the mother of my Lord come vnto me? The bleſſed Virgin alſo, ſaid here more wordes at once, then we read in the Scripture that euer ſhe ſaid, and they were ſo high and ſo miſtical, that no mans vnderſtanding can fully declare or expound them. This bleſſed Virgin remained three monethes with her couſin Elizabeth, and in this tyme, alwaies they remained together. The two bleſſed children (as I thinke it lawful to contemplate) did make many wonderful dialogues together, both of them being in the wombs of their mothers. S. Luke recounteth the returne of the bleſſed virgin home, before the birth of S. Iohn, and therefore ſome authors ſay: that ſhe was not preſent there, others ſay ſhe was. Indeed the Euangeliſts obſerue not alwaies the order of tyme, which you may ſee euidently by S. Mathew, for he was accounted among the Apoſtles, before his conuerſion is related. If it be true, that the bleſſed Virgin did not returne to Nazareth, before S. Elizabeth was deliuered, then this is an other greatnes of S. Iohn, to wit; that Ieſus Chriſt with his bleſſed mother, were preſent at his birth.

The birth of the bleſſed infant being knowen vnto the neighbours, all the people came to the father and mother to reioyce with them. When they departed, others came alſo. The houſe was alwayes ful, they were all ioyful, and ful of mirth, ſeeing that the houſe and family of Zacharie ſhould not finiſh in him,

in that he had a ſucceſſour. This was the cauſe, that whē the day came the child ſhould be circumcized, all deſired to haue his name Zachary, to continew the houſe and the name. But the mother inſpired by God, ſaid: no, but his name ſhal be Iohn. They anſwered her: that in all her kinred there was not one that had that name, and they would haue him therefore called Zacharie. The mother ſaid it ſhould not. So they were inforced to goe to the old father, who had not yet recouered his voice, which he had before loſt by the offence, in not beleeuing the Angel. For although that others might haue doubted, and haue beene excuſed in ſuch a like caſe: Yet Zacharias being a Prieſt and a learned man, ignorāce could not excuſe him, for he ought to be aſſured, that the Angel or other meſſenger of God could not faile in that which he ſaid, ſince he could ſay no other but that which God cōmaunded him. Therefore Zacharias ſinned, and for a penaltie of that ſinne, he remained dumbe, vntil that time. They by ſignes demanded of him, how he would haue them name his ſonne, and he wrot with his hand: Iohn is his name.

This name had ſuch vertue, that forthwith it opened his mouth, vnlooſed his tongue, and he began to ſing a Canticle, full of wonderfull miſteries. The holy old man and woman enioyed the company of their ſonne ſeauen yeares, after which he wēt vnto the deſert. Theſe be the reaſōs that the Catholique Church, and ſome Doctors yeeld, of his going vnto the deſert. Firſt, becauſe in all his life he committed no deadly ſinne, he went into the deſert, to auoid the occaſion of comitting veniall ſinnes. Moreouer, he ſhould be a preacher, and therefore he went vnto the deſert, to exerciſe him ſelfe in pennance, which he ought to perſwade and preach in his Sermons. Alſo, becauſe he was the voice of God; for as the voyce declareth the deſires of the heart and of the mind: Euen ſo S. Iohn declared the will and pleaſure of God, which is: to aduiſe men to do pennance. If then S. Iohn be a voice, he goeth to the deſert to ſtrengthen the ſame. Iſaias ſaith of him; that he was a ſword, diuiding in two partes. The ſword that is to cut, hath need to be whetted on the hard ſtone. So S. Iohn went into the deſert to be whetted, and to haue his edge ſharpened, that he migh the better cut aſunder vices, and throwe them to the ground. The only ſight of ſuch a penitent perſon, was an occaſion for many to doe pennance.

S. Iohn went into the deſert at ſeauen yeares old and when other young laddes exerciſed themſelues in wantonnes and childiſh ſportes, he ſurpaſſed (in ſanctitie) men already of perfect age, yea, and old men alſo. O admirable Child! O Hermit that makeſt all the Quires of Angells which come to meete thee on the banck of the Riuer Iordan to wonder! O bleſſed child what doeſt thou in the deſert? in what bed doeſt thou ſleepe, what thing doeſt thou eate? where is thy father and mother? why doeſt thou couer thy tender and delicate body with ſuch courſe ſackcloth? Tell me gratious Infant, what ſinnes haſt thou cōmitted, that at ſeauen yeares thou doeſt ſuch ſharp pennance? It was not for any offence. This was not a pennance for any ſinne. For what ſinne could a child of ſeauen yeares old haue, which was holy before his birth?

God had prepared him an eminēt place in heauen, and it was fit that he ſhould ſo behaue himſelfe, to merit and deſerue it. He ſhould be a glaſſe and patterne for the clergy, for religious men, and for Prieſtes. It was fitting therfore that no cauſe

cauſe of reprehenſion ſhould be in him. Great difference there is betwene the Eccleſiaſtical and the ſecular perſon, becauſe the ſecular man is not ſo much delicated to God as the religious man is. If there be any fault in him, it ſeemeth as it were not ſeene, and it is not of ſo great importance. But the religious man and the Prieſt which be eſpecially dedicated to God, muſt labour that their liues be ſuch, that it be not diſtained or ſpotted with any ſinne.

This is very agreable to reaſon, for if a man haue any ſcarre of a wound in the body, it maketh no great matter, becauſe it is not ſeene, but if he haue it on the face, be it neuer ſo little, it is then vnſeemely, becauſe it cannot be hidden. So happeneth it in ſecular perſons, which be the body of the common wealth, who if they haue any default, great regard is not had thereto, and it ſeemeth not to be ſeene. But in a Prieſt or religious man, which be the face of the common wealth, euery little ſcarre is a diſfigure, and euery little default in them, ſeemeth to be a great deformity.

This then was the cauſe, that S. Iohn Baptiſt ſonne of a Prieſt, and the mirrour of religious men, not hauing committed any ſinne that deſerued it, yet did ſuch ſharpe pennance, and liued ſuch an auſtere life (only for to auoyd ſinne) finally, he was to beare witnes to Ieſus Chriſt, and conuenient it was that his life ſhould be ſuch, that ſhould not diminiſh the credit of his wordes, yea the man ſhould be worthy to be puniſhed, that would not beleeue him. Hereof it came that God made him ſo great, and that S. Iohn did ſo much on his part alſo.

That which he did on his part was this; He left and forſooke the houſe of his father, and all the pleaſures thereof, the honours of the world, he left apparel, he left the eating of delicate meate and drinke, and left all reputation in the world, he went into the deſert among wild beaſtes, where he remained 23. yeares, and did greater pennance then euer man did. His garment was a long veſture downe to the ground, made of camels skinnes and haires, and it was girded vpon his naked skinne. His meate was locuſtes and wild hony. Some ſay theſe locuſtes be herbes ſo called, or as S. Ierome ſaith, little thinges called locuſts, which being dried at the ſunne, are eatē in Paleſtina. His ordinary exerciſe was praier and meditation. At the end, he went out of the deſert, God commanding him that he ſhould preach, and performe the office of his Precurſor. It is a matter worth the conſideration, to ſee the habite and his ſhape, when he opened him ſelfe. Imagine a man that all that tyme was neuer clothed with linnē nor wollen, that ſlept in no bed, nor eate no vſual meare, when it rayned it rayned vpon him, it did ſnow and hayle vpon him, and the ſunne parched him with his heate in ſummer; So that his skynne was tanned and blacke, his beard and head were out of order, like vnto a wild man, he went bare foote, and was leane and disfigured. Imagine I ſay, ſuch a man to come out of the deſert, and cry aloud, and ſay; *All men do pennance, for the kingdome of God is at hand.* At the firſt ſome Shepheardes heard him, who thought he had beene a foole, that went crying in the fieldes, or ſome leper. But coming neere vnto him, they ſaw he was not leprous, and hearing his ſpeech, they perceiued he was not a foole. Then gaue they notice of him vnto the villages there aboutes. The people came from euery place to heare him, and he exerciſed the office of preaching vntil the time

he loſt his life for it. This is it that S. Iohn Baptiſt did for the loue of God.

That which God did for him was: that there is not a dignity ſcarſe to be found in heauen or in earth, which he had not. There are Patriarches, Prophets, Apoſtles, Martyrs, Confeſſors, and Virgins, and all theſe dignities had S. Iohn. He was Patriarch, for he was father of all the religious men and Hermits, which forſooke the world, and went to doe pennance in the deſert. He was a Prophet, becauſe he ſhewed indeed with his finger, that which the other Prophets ſhewed only in wordes, and a farre of, which was the true Meſſias Ieſus Chriſt, the Sauiour of the world. Then went he vnto Limbus to doe the ſame, certifying the holy Fathers which awaited his comming in that place. He was alſo the Apoſtle of the eternal father. Ieſus Chriſt had twelue Apoſtles, the holy Ghoſt had two, to wit, S. Paul and S. Barnaby, and the eternal father one, and that was S. Iohn Baptiſt. He was alſo a Martyr, becauſe he was put to death for the truth. He was alſo a Confeſſor and Doctor, confeſſing Ieſus Chriſt for the true Meſſias and Sauiour, and giuing inſtruction vnto many, and eſpecially ſome of the Apoſtles, as namely to S. Andrew, that was his diſciple. He was a Virgin in all his life, and could not abide to conuerſe with women.

To him came diſſolute people, and lewde of behauiour, as ſouldiers, proud people, as the Phariſies, all kind of people, that ſinned, and went aſtray, and he accepted them and inſtructed them. He cõuerſed and conferred with them, but it is neuer ſaid; that he talked or conuerſed, with any woman. When he reprehended the adultery of Herodias, he talked to Herod, becauſe he would not haue any dealing with her, little nor much. But ſhe dealt not ſo with him, for ſhe conſpiring with her daughter, brought him to his death. It is apparant then, that he had all the dignities which were in the earth. In heauen there be two dignities: the one of God, and the other of Angels. No man maie depriue him of the dignity of an Angel, ſince God beſtowed it vpon him, calling him an Angel, by the mouth of the Prophet Malachias. It is a thing impoſſible that he ſhould haue the dignitie of God, yet had he that which was poſſible, to wit: to be likened to Ieſus Chriſt the true God, becauſe the Angel Gabriel did annũciate his birth, as he did the birth of Chriſt. His name was brought vnto him from heauen, euen as the name of Ieſus Chriſt was. Indeed he was not borne of a Virgin, as Ieſus was, but yet of an old and barraine woman, which was a little leſſe miracle, then to be borne of a virgin, euen as the Angel gaue her to vnderſtand; when he ſaid the be bleſſed virgin: that it was not impoſſible to be both a virgin and mother, ſince hir coſin Elizabeth, being farre in yeares and barraine was a mother.

S. Iohn imitated Ieſus Chriſt alſo, in that which he did in the world; for as one repreſenteth a comedie, in which one cometh forth, that briefely telleth all that which is conteined in it: So S. Iohn Baptiſt was he that was the Prologue, imitating Ieſus Chriſt in all that he ſhould doe. Chriſt was to preach, Baptiſe, and dye, and all theſe thinges did S. Iohn firſt. Hereof it cometh, that he being ſo much likened vnto God, all thoſe that were the wiſer ſort of people, went to ſee him, and talked with him, asking if he were the Meſſias, if he were God. For though they did not wel vnderſtand that the Meſſias ſhould be God, yet it was ſo ordeined from aboue. So then, when they asked if he

were

were the Messias, they came to aske him also if he were God. Saint Ambrose saieth: that S. Iohn in his life was accounted the Messias, and the Messias in his death was reputed to be S. Iohn. All these thinges did God for his Sainte, and hauing done so much for him, he willeth vs to giue him all the praises that we possibly can. Can men giue praise vnto an other man? many men do praise the great Saint Iohn Baptist. Can the Angells giue praise to a man? The Angel Gabriel gaue great praises to S. Iohn Baptist. Can God giue praise to man? God also gaue great commendation of Saint Iohn Baptist, saying among other thinges of him; *That among all the sonnes of women, there was not a greater then he.* He then that is in such high fauour with God, pray for vs, and be our intercessor, that God may giue vs his grace. Amen. The Church celebrateth the Natiuitie of S. Iohn Baptist on the 24. of Iune. And becaufe the Church maketh a particuler feast of his martirdome, I haue not intreated now thereof, reseruing it to his proper place.

The liues of SS. Iohn and Paul Martyrs. Iune. 26.

THE value or estimation of a precious stone, is knowne by the price, for which it is sold. You cannot haue a better meanes to know and vnderstand of what value heauen is, then to consider the great price the Martyrs paid for the same. Which being considered of S. Iohn and S. Paul, men of great wealth; after they had giuen and bestowed all their goodes on the poore, to obteyne heauen, they lastly also gaue their proper liues for the same: wherefore, the martyrdome of these two Saints, ought also to be a forcible argument with vs. For they being wise, and prudent men, and not prodigal, nor dissolute, it is a good proofe, that the thing for which they spent their liues, is of inestimable value, and that we ought to make high account of the same. The liues of these glorious Saincles, was writen by Terentianus, a captaine of the Emperour Iulianus the Apostata, who was the man that put them to death. He sayeth thus.

IN the tyme of the Emperour Constantinus Magnus, the Scythians (a valiant and fierce nation) mooued warre against the Romanes, in the Prouince of Thracia, and made themselues Lords of some of the territories of the Empire, and intented to doe more harme also. The Emperour treated in his senate, whom he should make general in this warre, and they all nominated Gallicanus, who was a valiant and couragious captaine, a man of good yeares, and wel experienced in martial affaires. He was talked withal about this matter, and he answered: that he would not take on him that charge, vnlesse the Emperour would giue him his daughter Constantia vnto wife. The Emperour would not haue made any difficulty in bestowing her vpon him, seing him to be a man of marke and quality, worthy of her, but that he knew that the virgin had made a vow of perpetual chastitie, and she had rather loose her life, then breake her vow. This made Constantinus pensiue and sad.

When Constantia knew it, she called her father and said to him: My Lord and father; The confidence I haue in the mercy of God, that it shal not be wanting neither to you nor me, maketh me to say: Make an accord with your

captaine Gallicanus in this manner: that if he returne with victory from the warre againſt the Scythians, that you wil geue me for wife vnto him; and for an erneſt, he ſhal geue me his two yong daughters, which his former wife left behind her (all the while he remayneth in the warre) and I wil geue vnto him my two ſeruantes Paul and Iohn, men very vertuous and wiſe; who may remayne alwaies in his company; and that he wil take their aduiſe in matters of importance. And vpon this accord, I offer my ſelfe to marry him, and make him my husband. The Emperour propounded this watch vnto Gallicanus, and he was wel content therewith.

Then departed he vnto the warre, and tooke with him Iohn and Paul at the handes of Conſtantia, which were eunuches, and principal men in the Emperours court. The two daughters of Gallicanus remayned with Conſtantia, the one was called Attica, and the other Artemia. Few men in Rome ſurpaſſed theſe two damſels in diſcretion and wiſdome.

When Conſtantia had got them into her handes, ſhe made a deuout prayer to God ſaying: Almighty God who by the prayer of S. Agnes the bleſſed Martyr, diddeſt heale me an of incurable fiſtula, and haſt ſhewed me the way of truth, & inſpiring me to remaine in chaſtity, haſt put me in the number of thy ſpouſes; Thou Lord which art father and ſonne of the Virgin Marie, thou which ſuſteyneſt and vpholdeſt all the world, and was ſuſteined of her bleſſed breſts, thou being he which giueſt the eſſence of increaſing and augmentation vnto all thy creatures; Thou which increaſedſt in wiſdome, being the eternal wiſedome. Thou great, thou omnipotent, thou infinite, thou which wert borne in time of a mother, being begotten from euerlaſting without mother, of the euerlaſting father, God of God, light of light, thou which repayredſt the ruine of the world with thy death. Thou which ſhalt be Iudge vniuerſal both of the quick and dead. I beſeech thee ô Lord moſt humbly, that (for thy ſeruice) thou wilt graunt to me theſe two ſoules, which thou purchaſedſt with thy pretious blood, and the ſoule alſo of their father Gallicanus, and make them and him to be Chriſtians. Open my mouth (ô Lord) and their eares, that liſtening to my admonitions, I, and they, may perſeuer in chaſtity, and may be thy ſpouſes perpetually, and not deſire nor wiſh for any other ſpouſe, but thee only (ô Lord) and that we may enioy thee eternally, in thy celeſtial kingdome.

Terentianus ſaith: that the bleſſed virgin wrote this her praier with her owne hand, and that he had the authentical coppie thereof. The effect of her prayer, was this: That Gallicanus returned with victory, and entred into Rome triumphing, with the triumph called, Ouation. He was alſo receiued by the Emperour Conſtantinus and his ſonnes, & by al the Senate, with great pompe and ioy. The firſt thing Gallicanus did, after he entred Rome, was; he went to viſite the Church of Saint Peter. The Emperour ſaid to him familiarly: I would know of thee the cauſe, why thou now being returned, adoreſt Ieſus Chriſt and his Apoſtles, for when thou diddeſt depart from Rome toward the warre, thou diddeſt viſite the Capitolle, and diddeſt ſacrifice to the diuells? Gallicanus anſwered.

Know you my Lord, that hauing begunne the warre againſt the Scythians, I ſaw my ſelfe in a great ſtreight and dãger, for in diuers ſhirmiſhes and aſſaultes

I alwayes

I alwayes loſt, whereby I was inforced to retire into the cittie of Phillopæi, in which I was beſieged, and I found my ſelfe in very great daunger. The number of the enemies was great, and of my company which was very ſmal, euery day many paſſed, and went vnto the enemy, and abandoned me: I had no other remedy, but to make ſacrifice to Mars, and yet ſtil matters went from bad to worſe. I was now ready to depart ſecretly from the citty by flight, and behold, Iohn and Paul ſeruants of Conſtantia (thy daughter and my Lady) ſaid to me; That if I made a vowe to be a Chriſtian, I ſhould be deliuered out of that danger, and ſhould haue victory againſt mine enemies.

I made the vowe, and I wil tel you the truth, the wordes were not ſcarſe out of my mouth when I ſaw neere to me a comelie yong man, who bore on his ſhoulder a ſtandard of the croſſe, and ſaid vnto me; take thy armes and follow me, and ſo I did, and both of vs iſſued out of the citty. When I was come out, I ſaw a great number of wel armed men beſide me, and in array of battaile: They all bad me to giue a charge in the middeſt of the enemy, and they would take my part. I did alſo, and neuer ſtayed vntil I came to the pauillion of the king my aduerſary, who ſeeing me to be paſſed with my army through the middeſt of his ſquadron, fel at my feet, and deſired me to giue him his life. I was moued with compaſſion, being loth to make ſlaughter of any perſon. And in this manner Tracia was freed, and the Scythians were made tributaries to the Empire. Then I would not ſuffer the coronels and other ſouldiers, which had abandoned me by their reuolt, to returne vnto me, except they were made Chriſtians, but them that continued in their dutie and ſeruice vnto me, I honored with offices, and increaſe of pay. As for my ſelfe, I not only determined to be a Chriſtian, but alſo to liue in chaſtitie, and of this I made a ſolemne vow; In ſuch ſort, that Conſtantia thy daughter hath libertie and is free, to marry whom it ſhal pleaſe her and thee. I reſtore vnto thee the army in ſafety, victorious, and augmented. Thracia deliuered, and the Scithians ſubiected. Now I pray thee giue leaue and liberty, that I may withdraw me to liue a priuate life, and exerciſe me in the workes of piety, agreable to the religion, which now of late I haue embraced.

When the Emperour heard theſe wordes, he imbraced Gallicanus very kindly, ſhewing vnto him all curteſie he could. He commended much his holy purpoſe, and told him: that his daughters alſo were made Chriſtians, and had conſecrated their virginity vnto Ieſus Chriſt, and vowed to be virgins during their liues, that afterwardes they might be his ſpouſes for euer. Then the Emperour tooke him by the hand, and led him vnto his pallace, where Helena his mother, and Conſtantia his daughter was, with the two damſells, (daughters to the ſaid Gallicanus, (who hauing vnderſtanding how the matter was, came to meete him; all of them ſheding teares for ioye. The bleſſed virgin Conſtantia, rendred infinite thanckes vnto God, for that he had heard her prayer.

Gallicanus remained in the Pallace certaine daies being much made of by the Emperour, in which ſpace he made free 500. ſlaues and bondmen which he had, and beſtowed on euery one of them ſome bounty. Then he deuided his goodes, and part thereof he gaue vnto his daughters, the other he ſould and gaue the greater part thereof to the poore, and with the reſt he went vnto the Citty of Oſtia, in the company of a holy man called Hilarinus, and they made an hoſpital of their houſe, to cure poore ſick men, and lodge pilgrims in.

Gallicanus grew to ſuch perfection, that he did many miracles, and people came from the Eaſt, and weſt to ſee him, as a perſon of great wonder, glorifying God. They ſaw him waſh poore mens feet, and the feet of pilgrimes, and couered the table for them, giuing them water for their handes, and attending on the ſick very diligently. He did other thinges alſo with great lowlynes, although he knew he was the man, that a little before, commaunded the whole Romane Empyre, and was the moſt famous captaine of warre, that was, or had bene in his time.

Then dyed the Emperour Conſtantinus, and left the Empire vnto his three ſonnes, two of which died ſhortly after, and ſo all the Empire came vnto the third ſonne, called Conſtantius, who being ſeduced by the Arians, became one of their Sect, and perſecuted the Catholickes. This man had two coſins, ſonnes to Conſtantius the brother of Conſtantinus his father. One of them which was called Gallus was ſent by him vpon certaine ſeruice into Paleſtina, and becauſe he ſuſpected Gallus would rebel, and take his Empire from him, he put him to death. The other brother called Iulianus, doubting that Conſtantius would kil him alſo, made himſelfe a Monke, and as Theodoret ſaith; he was a lector, in one of the lower orders in the monaſtery. But vnderſtanding after by a Negromancer, that he ſhould be Emperour, he threw of his habit. The Emperour his conſin, being brought vnto extremity in a certaine warre, called him to the Court, and created him Cæſar, and ſent him into Fraunce, where he did notable ſeruice, in reducing that Prouince vnto the ſubiection of the Empire. This was the cauſe that when Conſtantius was dead, Iulianus was choſen Emperour, who raigned two yeares and 8. moneths. In which time being deſirous to giue ſatisfaction vnto all, he commaunded: that euery one ſhould liue in the religion that pleaſed themſelues beſt. Afterward he fel from the faith vnto Idolatry, and commaunded: that the Chriſtians ſhonld poſſeſſe not goodes of their owne, ſaying: they went againſt their owne law, which biddeth them to ſell all, and giue it to the poore.

Gallicanus was yet aliue, and very old in Oſtia, and had there foure farmes, the rent whereof he expended in charitable workes, and maintenance of the hoſpital where he remained. The miniſters of Iulianus would haue taken them from him, but God defended them, for it was notorius and apparant vnto all, that as many as entred, to take poſſeſſion of them for the Imperial Exchequer, the diuel entred into them, and they remayned poſſeſſed. And who euer hired and rented them, became lepers. The diuels by their Oracles told the Pagans, that if Gallicanus were not put to death, they ſhould be tormented in that, or ſome like manner. This came to the knowledge of Iulianus, and he ſent a commaundement, that either they ſhould reſolue to doe ſacrifice, or els to depart out of Italy.

Gallicanus hearing this, left all that he had in Oſtia, and went vnto Alexandria, and there he remained one whole yeere, iointly with ſome Chriſtians, which were in that Citty. Then he retired himſelfe into a deſert, and liued a ſolitary life for certaine daies. From thence he was led priſoner before the Earle Raucianus, who commaunded him to ſacrifice vnto the Idolles, or if he would not, to behead him, and ſo he became the martyr of Ieſus Chriſt. The ſame befel to Hil-

to Hillarinus which had ben his companion in Ostia, who for that he would not sacrifice, was killed with the Bastinado. The perfidious Iulianus, continued his disordinate course, of taking away the goodes from the Christians, saying: that in keeping them, they did against the Gospel, for that therein it is read; *That he which doth not renounce all that which he possesseth, cannot be the disciple of Christ;* He would not take the meaning of the wordes of the Gospel, but in his owne sence, for they meane: that except we beare not affection more vnto the goods then vnto God, the conseruing and multiplying of them is no offence at all. By this cauil, Iulianus laboured to get mony, to pay and discharge the expences of the warre, in which he was continually.

This cursed Emperour was certified, that Iohn and Paul (auncient seruantes vnto the former Emperours, and Constantia daughter of Constantinus) were very rich, and also gaue much almose. Wherefore he caused them to be called vnto him, to follow the court, and to remayne in his Pallace. They answered: That they had willingly serued the Catholique Emperours, but they would not serue him that had denyed his faith, and become an Idolater. Iulianus answered them: That he had forsaken the Christian faith, and a religious life, for that it semed to him to be an idle life, without any proffit. And was made a gentile, and adored their gods, for that by their fauor he had obteined the Empire. Wherefore he told them; that he had taken the best course, and counselled them to doe the same also. Yea, he commaunded expresly, that they should doe so. They answered: that God commaunded them otherwise, and therefore thy desired him not to be offended, if they did not obey him, but God.

Iulianus said vnto them: I wil giue you ten daies space, in which you may take counsel, and aduise to do that which I commaund you. The holy brothers answered: Imagine that the ten dayes be passed, and that which thou thinkest to do then, do it now. Iulianus said: you think perhapps, that the Christians will giue vnto you the honor of martyres: yee be deceiued, for I will put you to death in such sort, that they shall not know thereof, and therefore resolue what you wil do. If you loose your liues for the desire of that honor, you shall loose your liues, and yet you shal not haue it. When the ten dais are passed, resolue to do that which I wish and cõmaund you, and I wil receiue you as my familiar and priuate friendes; but if you wil not, be assured I wil vse you as enemies.

The holy Saints returned vnto their houses, and in the tenne daies they sold all their goodes, and gaue the mony arising thereof, vnto poore men. On the eleuenth day, Terentianus the Emperours captaine came vnto their house, with many armed mẽ. It was supper time, but he found the holy Saints at praier, and said vnto them: The Emperour Iulianus my Lord, sendeth me vnto you, and withal this Statue of Iupiter, that you may offer incense and adore it. And if you wil not, you shalbe beheaded; not publiquely but in this place in secret, for that you haue ben seruantes to the Emperour Constantinus.

S. Iohn and Paul answered: If Iulianus be thy Lord and master, see thou be a good seruaunt vnto him. We desire not to haue any other Lord, but our Lord Iesus Christ. We wil not do as he doth, who being Baptised, is not ashamed to deny the Christian faith, and because God hath taken away his grace frõ him, he desireth to draw others iointly with himselfe, to be damned in the deepe pit

of hel. Theſe, and the like wordes, ſaid the faithful brethren. Terentianus ſeing them conſtant in their religion, and being deſirous to pleaſe the Emperur, who had giuen him in charge, to put them to death without any ſturre, cauſed a pit to be digged in their owne houſe. Then beheaded he both the Saints, and threw their bodies into that pit. On the next day a report was giuen out, that the Emperour had baniſhed them, becauſe no certainty of their death ſhould be knowen.

Not long after, dyed the curſed Iulianus, as he returned from the warre of Perſia, and Iouinianus, a good Catholique was elected Emperour. Then the Churches were opened, and the Catholique religion began to gather vigour and ſtrength. Some men that weree poſeſſed, declared the death of SS. Iohn and Paul ſaying: they tormented them. A ſonne of the ſame Terentianus which had behedded them being poſeſſed, and entring into that houſe, the diuel cried out aloud: that he was horribly tormented by Iohn and Paul. Terentianus hearing this: was ſory for that which he had done againſt the Saints, and went vnto the place where their bodies were buried, and fel on the ground with his face ſaying: he had done that wicked deed vniuſtly, and only to pleaſe the Emperour.

He determined to be a Chriſtian, and gaue a note of his name, to be baptized the next Eaſter that came. He remayned weeping continually vpon the graue of the martyrs, til at the laſt he obteyned of them, and they of God, that his ſonne ſhould be deliuered. The ſame Terentianus ſaith; That he himſelfe wrote this hiſtorie of the life and martyrdome of theſe glorious Saincts, and holy brothers, SS. Iohn and Paul, martyrs of Ieſus Chriſt. Their feaſt is celebrated on the 26. of Iune, and theyr death was in the yeare of our Lord 354. Iulianus the Apoſtata being Emperour.

The life of S. Leo the ſecond, Pope. Iune. 28.

EVen as a ſhippe is not to be called good, for that it hath a prore of ſiluer, or becauſe it is adorned with flagges, banderolles, and pennons, but for that it is ſecure and ſound, wel pitched, ſwift, and ſaileth wel, obedient vnto the ſterne, alſo made of good timber. So a Prelate is not called good, for that he is a good muſitian, a good writer, or for that he is of a noble houſe. For though theſe be things that adorne the perſon, yet are they not the eſſential partes of a good Prelate, if he be not alſo learned, and vertuous of life.

Agreable vnto this rule, Pope Leo the ſecond of that name, may be called a good prelate. Who though he was cunning in muſike, and noble of bloud, and indued with other natural guiftes worthy of great commendation, yet the principal of all other guiftes wherewith he was indued were his vertues. He wanted no other thing in his Popedome but long life, for he was not Pope one whole yeare, and died of ſicknes, leauing behind him this opinion: That he would haue bene of the beſt Popes, that the Church of God had. His life gathered out of the Romane Pontifical, and out of other good authors, was in this maner.

The life

SAint Leo was borne in Sicilia, and was ſonne vnto Paulus a noble man of that kingdome. He was placed in the chaire of S. Peter after the death of Pope Agatho. At that tyme was celebrated a general councel in Cõſtantinople which was the ſixth. Not for that in that citty had bene celebrated fiue councels and this was the ſixth (for there had bene but two, and this was the third) but becauſe of all the generall councels celebrated in the world, this was the ſixth. S. Leo the Pope being then elected, he ſent forthwith Ambaſſadors vnto Conſtantinople, by whom he wrote a very elegant and Catholique letter, to the Emperour Conſtantinus, rendring to him thankes for his good zeale, by which he had cauſed a holy councel to be cõgregated. And he cõcluded, approuing all that which therein had bene determined, and withal approoued all the fiue other vniuerſal councels, and then he tranſlated the councel out of Greeke into Latine.

This holy Biſhoppe beſides his great learning in euery Science, was alſo a moſt excellent Muſitian, and becauſe that in his time, the ſinging which S. Gregory appointed, was corrupted and depraued, he did reforme it in all the originals he conld get, aſwel in the tunes of the Pſalmes, as alſo in the Anthyms, & Reſponſories. He made the ſinging of the Hymnes alſo, which are ſong in the Church, & others he compoſed. He ordeined to giue the Pax at Maſſe, although it was much vſed before, as is apparant by an example of Pope Innocent, written vnto Decentius, who was long before Pope Leo. This is alſo euident in the booke of the Eccleſiaſtical offices, made by S. Iſidore, and the ſame ſaieth Tertullianus. Theſe Authors ſpeake of giuing the Pax at maſſe, as of a thing very ancient.

It may be, S. Leo did commaund it to be giuen, in aſſigning the tyme and the manner how, and when it is to be giuen. He made alſo a decree, in which he commaunded: that he which is elected Biſhope of Rauenna, may not vſe the office of a Prelate, except he haue firſt the Confirmation of the Pope of Rome. Which thing was very conuenient, to ſuppreſſe the inſolency of the Prelates of that citty, who by the fauour of the Exarchs (which were the Gouernours, whõ the Emperours of the Eaſt had ſet to rule in that place) were ſo preſumptuous, as to withſtand the Pope. He commaunded alſo: that the diſpenſations and priuiledges ſhould be giuen *gratis*, in the Court of Rome.

He builded a Church in Rome, neere vnto that Church of S. Bibiana, and put in it the bodies of SS. Simplicius Fauſtinus, and Beatrix, and of other holy Saints, giuing to it the title of S. Paul the Apoſtle. He was a great friend vnto pouerty, and to giue almes vnto the poore. He admoniſhed euery one to behaue himſelf vertuouſly, and vnto that effect he ſought all the meanes poſſible he could.

He was rigorous againſt offenders as was conuenient, and was very mercifull vnto them that were to be pittied. He was father vnto euery one, and euery one he called brother, and loued all as children. In ſuch ſort, that for this, and for his many and rare vertues, he was beloued of the people excedinglie, and in eſpecial, ſeing him to be ſo piteous and ſo religious. The people had great hope of him, but God would not leaue him long in the world, for when he had held the Papacy but ten monethes, and a halfe, he called him to himſelfe, from this life vnto another. His holy body was buried in the Church of S. Peter.

The Church doth celebrate his feaſt on the 28. of Iune. and his death was in the yeare of our Lord 683. in the time of the Emperour Conſtantinus the fourth of that name. At one time he gaue orders vnto 9. Preiſtes 3. Deacons, and 23. Biſhops. Venerable Bede in his martyrologe, putteth S. Leo on the 3. day of Iulie.

The life of S. Peter the Apoſtle. Iune 29.

IEſus Chriſt the ſonne of God (as S. Mathew ſayeth asked this queſtion of his Apoſtles. Who do men ſay is the ſonne of man? to wit: what doe men ſay of me? They anſwered: Some ſay that thou art Iohn Baptiſt: who was ſlaine by Herode: others ſay thou art Helias that was ſo Zelous of the honour of God: and others ſay, thou art Hieremias that famous and holy Prophet: and laſtly, they ſay that thou art one of the prophets. Who though being once departed out of this world, canſt nowe againe appeare here amongſt Vs. Our Sauiour replied: but whom do you ſay that I am? S. Peter anſwered: Thou art Chriſt the ſonne of the liuing God.

This confeſſion liked our Sauiour very wel, wherefore he called S. Peter bleſſed, and ſaid vnto him: That fleſh and blood had not reuealed it vnto him, but his father which is in heauen, *and he ſaid alſo:* Thou art a rock, and vpon this rock I wil build my Church: *And although that S. Iohn Chriſoſtome ſaith: that this fundamental rock of the Church, wherof Chriſt ſpeaketh in this place, is the confeſſion which S. Peter made ſaying: that Ieſus Chriſt is the ſonne of God; yet S. Leo the Pope, S. Ambroſe, and S. Baſile ſay, that this rocke was Peter himſelfe. Vnto S. Peter is very fit this name of fundamental rock, for that ſuch ſtones need not to be wrought and ſmoothed, they being ſolide and whole ſtones; ſo was S. Peter, he was not wrought of noble bloud, nor polished with learning, but he was ſolide, and adorned with vertue, and good vnderſtanding.*

The name of rock, agreeth alſo vnto S. Peter, for when ſuch a ſtone is to be fitted for any building, it may eaſely be turned where it ſhould be, but after it is laid in his place and ſetled, it can be ſtirred no more. So happened it to S. Peter. For before the holy Ghoſt tooke his habitation in him, and confirmed him in his diuine grace, at the word of a maid he denyed Ieſus Chriſt, but after warde, neither Kinges nor Emperours were able with all their threates, to make him ceaſe preaching Ieſus Chriſt to be true God.

S. Peter is alſo a rock, for as the propertie therof is alwaies to goe downe ward, vntil it come to the center: ſo S. Peter is likened to it, for that he was moſt humble, which he shewed alwaies in his life, but in his death he gaue a ſpecial token thereof, in that he would be crucified with his head downe ward, not reputing himſelfe worthy to be crucified as Ieſus Chriſt, his maſter was. The life of this glorious Apoſtle, collected out of the writings of the Euangeliſtes and other graue Authors, was in this manner.

SAint Peter was borne in Bethſaido a Citty of Galilee, and was brother vnto S. Andrew the Apoſtle. He had a wife, who (as Symeon Metaphraſtes ſaith) was daughter to Ariſtobulus, brother to S. Barnaby, the Apoſtle. He and his brother liued by the trade of fiſhing. They were not rich, nor ſo poore, but they had boate, nets, and other neceſſary thinges for their trade. They liued by the labour of their handes, and alwaies had a deſire of their owne ſaluation. This was the cauſe that S. Andrew hauing notice of S. Iohn Baptiſt, left a while his fiſhing

and

and went with him, and became his disciple. Then hearing the same S. Iohn say. That Iesus Christ was the Lambe of God, sent for the Messias and Sauiour of the world, yea showing him with his finger, he left and followed Christ. So that S. Andrew was the first disciple of Iesus Christ. He conuersing with him a few daies, and hearing him preach, and seing that the wordes that Saint Iohn Baptist said were true, he went to his brother Peter and told him such thinges, that he made him leaue his fishing, and brought him to Christ, who receiued him louingly, and said vnto him; *that he was called Symon, but he should hereafter be called Cephas*, which is asmuch to say as, Peter. He receiued him as his disciple, and treated some thinges with S. Andrew. After this the two brethren returned, to their former exercice of fishing.

After which on a time many people following our Sauiour, he being neere to the Sea of Genazareth, where S. Peter fished with his boate, (iointly with another boat which did belong to S. Iohn, and S. Iames,) he entred into the boat of S. Peter, and there he preached to the people which followed him, and stood on the banke. Our Lord hauing ended his speech, S. Peter said: that he had laboured in fishing all the night and taken no fish. Christ bad him launch out into the deepe, and then cast out his net. Saint Peter did as Iesus bad him, and pulling in the net, he found it so ful of fish, that he was forced to call their fellowes in the other boate, to helpe them to take the fishes out of the net, and so they filled both the boates. Saint Peter wondred much at this miracle, and to shew his lowlines, he fel at Christs feet, and said to him: *Lord depart from me, for I am a sinneful man.* Christ answered to him: That he would haue him goe with him shortly, and that he would make him a fisher of men. In this sort Saint Peter went with our Sauiour, and remained with him vntil he died on the Crosse.

Whileſt that S. Peter remained with Iesus, he neuer did any worthy or notable thing, but he would haue him in his company, that he might be a witnes thereof, and to shew, that he bore to him an especial fauour aboue the rest. Truly S. Peter was of worthy and singuler qualities, so that it seemed he deserued that fauour aboue all the other Apostles, for he was feruent, couragious, he loued tenderly, he bore great respect and reuerence to our Sauiour, he confessed him for the Messias & sonne of God when he asked the question before rehersed. When Iesus preached the mistery of the Blessed Sacrament of the Altar, saying: *that his body was truly meate, and his bloud was truly drink*, many which vnderstood him carnally, departed from him, thincking he would giue his body to be eaten in morsels and pieces, and cause them to drinke his bloud in its proper kind. And then when he sked the Apostles if they would also leaue him; S. Peter answered and said; whither, or to whom (Lord) shall we goe? thou hast the wordes of eternall life, and he that heareth thee once, shall heare thee for euer. Also when S. Peter heard him say, that he went to dy, he hindred him, bidding him not to do so, although he was sharpely reproued for the same. Also in the last supper he would not suffer Christ to wash his feet. All this was humilitie, and proceeded of the great loue which he bore to his Lord and maister, which was the cause; that the keies of heauen, were promised and giuen to him. When the tribute was to be paid, vnto which payment the heades of families only were bound;

our Sauiour bad S. Peter to pay for him and himſelfe. By which he gaue him to vnderſtand, that he ſhould be head of the Church.

Our Lord went ſometimes to the houſe of S. Peter, and one time he healed his mother in law, which was ſick of a feuer. Another time S. Peter being a fiſhing, and our Sauiour on the banck, he called him. S. Peter deſired that he might come to him vpon the water, and Ieſus bad him. But for that he wauered ſomewhat in beleefe, he began to ſinke, and our Lord himſelf tooke him by the hand, reprooving him, for his little faith. When our Sauiour was transfigured, S. Peter was one of them that were preſent. He was alſo with him, when he raiſed the daughter of Iairus.

The night of the paſſion when he would go to pray in the garden, S. Peter was the cheif of the three Apoſtles, and our Lord reprehended him only, for that he could not watch one hower with him although he had warned them all, to be vigilant in prayer. This ſignified, that S. Peter ſhould be head, whoſe fault diſpleaſed him more, then the faultes of the other Apoſtles. When Chriſt was taken, S. Peter only ſet his hand on is ſhword, and at one blow, cut of the eare of one, who as it is like was moſt inſolent. And if our Lord had not reproued him, and commaunded him to put his ſword in the ſheath, he would yet haue proceeded further, although the officers & the aduerſaries were very many. When he ſaw our Lord would not be defended, he fled as the other Apoſtles did, although he ceaſed not to follow his maiſter a farre of (iointly with S. Iohn,) vntil that laſtly, he went with him into the houſe of the Biſhop, where he denyed him, and by oth affirmed that he knew him not. S. Peter in this ſinned greeuouly, but he had great occaſion, for that he deſired much to ſee what would become of his maiſter, and he would haue bene there preſent, to haue helped him in what he could.

Moreouer he knew, that if he were knowen to be his diſciple, he ſhould be depriued of that he ſo much deſired, and laſtly ſhould be thruſt out of dores. Hereunto was adioyned the vexation of his mind, (that happened to him) to ſee things fal out in that ſort. So that S. Peter was, as if he had bene beſide himſelfe; and marked not what was ſaid to him, vntil the cock crew, and that Ieſus looked back on him, and made him come to himſelfe againe, his error and fault comming ſo to his mind. Although his fault was heynous, yet afterwards, the greatnes of his penance did leſſen, or rather quite raſe out, the greeuouſnes of his former ſinne: ſince throughout all the reſt of his life, his ordinarie exerciſe was, to waile, and lament; and therefore his eyes were ſo enflamed, and red, in ſo much, that his cheekes were furrowed were frequen weeping, and ſheding teares. Which ſorrow of his, was eſpecially manifeſted in the night, when he heard the cock crowe, for at that tyme of his denial was his greateſt contrition. Yea it was ſo great, that as Clemens Alexandrinus his diſciple affirmeth of him: he was as it were melted, and wholly reſolued into teares. But why did S. Peter fal? God permitted the head of his Church to deny him, to the end he ſhould be merciful to his Subiects when they offended.

After that Chriſt roſe from death to life, in the forty dayes he conuerſed with his Apoſtles, and diſciples, he alwayes more accounted of S. Peter then of any other, as is apparant in this: that in that time, he gaue and comitted to him, the charge

charge of his flock, and the care of his Church, hauing asked him first three times if he loued him. S. Augustin saith: that Christ asked S. Peter three times, for that he had denyed him thrice. When our Lord ascended into heauen, S. Peter was the man that congregated the Church together, before the comming of the holy Ghost, to choose another Apostle insteed of Iudas, and Mathias was elected. When the holy Ghost was come S. Peter preached, and conuerted more people then any other, and shewed such feruour that at one time he conuerted 5000. men. The other Apostles and disciples acknowledged him for Superior, and when they were assembled to treat of any important matter, S. Peter was the first that spoke. The distribution of Almes and offeringes which they gaue that were newly conuerted, passed all through S. Peters hands.

We read in the Actes of the Apostles, that two called Ananias and Saphyra, who were man and wife fel dead at his feet sodainly, for that they would defraud God of part of the price of certaine goodes which they had sold, being desirous to reserue part thereof to themselues. And for that this fact had put the Christians in great feare, and it was necessary to deale more mildely and not with such rigour, S. Peter began to doe some miracles, to the good and proffit of many, as was the healing of the lame man, who was borne so, and was now 40. yeeres old) at his going to the Temple, at the gate called, the beautiful gate. In the Citty of Lidda he cured one sick of the palsey, which had not risen out of his bed in eight yeeres. In Ioppa a Citty of Phenicia, he raised to life Tabitha an honorable Matron, and very rich, who was a great almes-giuer to the same disciples, that made request for hir.

Not long after the coming of the holy Ghost, the Apostles were congregated, and deuided amongst themselues, the prouinces of the world, that euery one might goe to preach in that Country, that fel to his lot. In this assembly, the Apostles made the Creed, called Apostolical, which beginneth: (*Credo in Deum, &c.*) that by it the beleeuers might be knowen, and that they might hold it as a briefe and compendious summary of that they ought to preach, and that the good teachers might be knowen from the false, and from heretickes, by this which they called *Symbolum*. It was also called *Symbolum*, for that it was made and composed by the Apostles; euery one contributing a little, which *Symbolum*, signifieth in the Greek tongue. In the deuision of the Prouinces, S. Ierome and Eusebius say: that Pontus, Galatia, Cappadocia, and Bithinia, Prouinces of Asia, fel to the lot of S. Peter; in which he staied fiue yeares, preaching the Gospel doing many miracles, and conuerting innumerable people to the faith.

Then went he to Ierusalem, as did also the other Apostles, to conferre together of that they had done, and to declare and explaine some doubtful matters that occurred, and also for to visite the holy mother of God (who as we may piously beleeue, was yet aliue, and remained in Ierusalem, taking celestial recreation at hir sight, and angelical conuersation) that they might returne with more force and courage, to preach the Gospel, as S. Peter also did, who returning to his office of preaching, and conuerting of soules to God, in the Prouinces which fel to his lot, arriued at Antioch, and remained there seauen yeares together, to which place sometimes repaired the Apostles and disciples of Christ, as S. Paul and S. Barnaby. In this citty, they which were conuerted to the faith were cal-

led Christians; for before they were called disciples. It is not be thought that S. Peter remayned seuen yeares together in Antioch, but only that for so long, he was called Bishop therof, and ordinarily made his residence there, except that sometime by occasion, he went to Ierusalem.

From Antioch, by especial inspiration and commaundement of the holy Ghost (as S. Marcellus, Eusebius, and other graue authours affirme) he went to Rome. in that citty placing his chaire, and Byshops Sea, there to continew til the end of the world. Saint Peter entred into Rome in the yeere of our Lord. 43. which was the third yeare of Claudius the Emperour, on the 13. day of Ianuary, and on that day is celebrated, the feast of the chaire of S. Peter in Rome, as that of Antioch is, on the 22. of February; for on that day S. Peter entred into that citty. S. Peter staied then in Rome, little more then three yeares, for that he returned to Ierusalem, when Claudius banished the Iewes out of Rome.

After the increase of the faith of Christ, there did arise a great variance among the Christians that were at Antioch, which was: whether the Gentills newly conuerted, were bound beside Baptisme, to circumcision, and to the other ceremonial precepts of the old law? For this caused S. Paul and S. Barnaby went to Ierusalem, and there found S. Peter, and others of the Apostles and disciples, who were congregated (with the assistance of the holy Ghost) after the manner of a Councel; in which S. Peter was superiour, and President, as highest Bishop. This was the first councel that was celebrated by the Christians. In it was determined: that the Gentills conuerted a new, should not be bound to obserue the ceremonies of the old law, and much lesse to be circumcised, but a commaundement was giuen to them to auoid the eating of meat offered to Idols; for in eating thereof, arose a great scandall, as thoug they were Idolaters. It was also declared: that simple fornication was a mortal sinne, and commaundement giuen to auoid it.

S. Peter and S. Iohn had bene taken once before, by appointment of the Saduces, who were displeased at them, for preaching the resurrection of Christ. But an Angel tooke them out of prison, and cõmaunded them to goe and preach in the Temple, and so they did. In this meane space while the Iewes were gotten together in consultation what they should do with them, they were certified; that the prisoners were in the Temple preaching, and that they had infinite people about them, listening to their wordes, and did so highly regard them, that hauing seene them restore to health some sicke men, they brought them others from the places adiacent, and laid them in the street, that S. Peter passing by, his shadowe at the lest might touch them, for with that they recouered their health.

The Iewes seing how thinges went, caused them to be called, and the officers durst not lay handes on them, and offer them violence, fearing the people, but by intreaty they brought them to the Councel. Then the high Bishoppe reproued them, that being commaunded not to preach Iesus Christ as Messias, they had not obeyed, and were therefore worthy to be greeuously chastised. Saint Peter answered; *that they ought rather to obey God then men.* They were men, and commaunded one thing, but God commaunded the contrary, they would rather therefore be obedient to God, then to them. The high Bishoppe and the other

which

which were at this Conſultation, ſeing their reſolution, durſt not proceed with rigor againſt them, for feare of the people; wherefore they let them goe. Beſides that, Gamaliel which was a great Doctor, and one of them, ſaid; If that which theſe men preach be of God, we labour in vaine to hinder it, or to forbid it, but if it be an inuention of man, it wil vaniſh of it ſelfe like ſmoke. By this meanes at that time, ceaſed the perſecution.

It fel out after, that king Herod cauſed S. Iames the greate, brother to S. Iohn Euangeliſt, (who was returned to Ieruſalem out of Spaine) to be apprehended and behedded. And ſeing that therein he pleaſed the Iewes, he cauſed S. Peter to be apprehended alſo, and put him in priſon, loaden with irons, and guarded with many ſoldiers, purpoſing, aſſoone as Eaſter was paſſed (which was now at hand) to deliuer him to the people, to put him to death. But the night before it ſhould be done, God ſent an Angel, who miraculouſly deliuered him out of priſon, to the great ioy and content of all the Church, who continually made interceſſion for him vnto God.

S. Peter being deliuered out of priſon, was enforced to depart out of Ieruſalem, and went againe to preach in diuers countries. And if we wil geue credit vnto Symeon Metaphraſtes a moſt graue Authour, he ſaieth: That at this tyme S. Peter went into Spaine, and that he remained in a citty therof called Sirmiũ, and there he conuerted ſome people, and apointed Epenetus Biſhop of that cittie. Then paſſed he into Africa to Carthage, where he left Creſcens Biſhope. Then he went to Alexandria of Egipt, and then returned to Antioch. Although this author be of great authority, and is reputed for a faithful Hiſtoriographer, yet I am not aſſured, of S. Peters coming into Spaine. For I doe as much doubt this; as I am moſt aſſured, that S. Paul came thither (as it is ſeene in his life) but how ſoeuer it was, S. Peter at this time went, and trauelled into many countries. At the end, he went to Alexandria, where he vnderſtood of the great hurt Symon Magus did in that place. I haue no wil to ſpeake of this curſed wretch, but only in a word to ſhew, what he was, and what end he had.

S. Luke recounteth in the actes of the Apoſtles: that after the death of S. Stephen, the diſciples which were in Ieruſalem, fled into ſundry partes, from the fury of Saul which perſecuted them. One of them called Phillip came to Samaria, where he preached the faith of Chriſt, and did ſome miracles, for which cauſe, many were conuerted and Baptized. And among the reſt one Symon, who was a Magitiã and Inchaunter. The Apoſtles who remained at Ieruſalem, hearing how thinges paſſed in Samaria, ſent S. Peter and S. Iohn, who confirmed the baptiſed, and the holy Ghoſt diſcended on them in a viſible forme.

Symon Magus ſeing this wonder, came to S. Peter and ſaid vnto him: that he would giue him a good ſome of money, if he would beſtowe on him that grace: that the holy Ghoſt ſhould deſcend on thoſe, on whom he laid his hãdes, as S. Peter did, when he confirmed them. The Apoſtle hearing this peruerſe demaund, was angry with Symon, and ſaid: Thy money be with thee to thy perditiõ, ſince thou thinkeſt that the grace and fauour of God, is obteyned & bought with money. Here hence it commeth, that they which buy or ſel any ſpiritual thinges, be called Symoniackes. This Symon (although S. Luke writeth not any other thing he did with S. Peter) tooke ſuch indignation againſt the Apo-

ſtles, as S. Ambroſe, S. Hierome, S. Clement the Pope, Iuſtinus, Euſebius, Egeſippus and others relate; yea and againſt all other Chriſtians, that although he was baptiſed, yet he perſecuted them cruelly, And of him ſelfe he boſted and waunted much, and by his inchauntments and apparences, deceiued and deluded many, which gaue him credit.

The Apoſtle S. Peter oppoſed him ſelfe againſt him, and following him whereſoeuer he went, diſcouering his deceipts and impoſtures, he droue him out of Samaria; and out of all the country of Paleſtina. Then went he to Antioch, and S. Peter followed him, and droue him from thence alſo. Laſtly, the Apoſtle was certified, that Symon was retired to Rome, and that Nero the Emperour highly eſteemed him, and that the Romaines had ſet him vp a ſtatue, betweene the two bridges of Tyber, and letters thereon to this effect: *To Symon the holy God.* Wherefore he determined to returne to Rome, and driue him from thence alſo, and to be reſident there in that ſeate, and to confirme in the faith the Chriſtians that were in that citty. By the way he was accompanied of one diſciple called Marke, that afterward wrote the Goſpel, and had bene baptiſed by him, and had gone in the company of S. Barnaby the Apoſtle.

So S. Peter came to Rome this ſecond time, and his principal intent was, to reſiſt and confound the curſed inchaunter Symon, by diſcouering to the people his fraud, deceipt, and diueliſh fictions, with which he abuſed them. Oftentimes the two Symons diſputed together, and ſome tymes before the Emperour. At laſt treating if the miracles which both of them did were true of fantaſticke, S. Peter propounded to bring a dead man into the place, and which of them two raiſed him to life, ſhould be holden to preach the truth. The magitian was content with this match. The dead man was brought in, and the inchaunter did vſe his coniurations, and it ſeemed that the dead man ſtirred his head ſomewhat, but at the end he remained dead as he was at the firſt. Then S. Peter made his prayer, and the dead man was raiſed to life, wherewith the curſed Symon was ſo confounded and aſhamed, that knowing not what match more to make, began to menace all Rome, and to ſay: that he would fly into heauen to chaſtiſe them by his abſence. To make a ſhew thereof, he went to the Capitol, and called the diuells his familiars, who taking him vp, bore him in the ayre, and euery one which beheld him, were aſtonied and amaſed.

The Apoſtle S. Peter to the end all the ſleightes of that fellow might be diſcouered, and that he might receiue iuſt chaſtiſement, commaunded the diuels to leaue him, and ſo they did. Whereupon the wretch had ſuch a fal, that although he died not preſently, yet he died on the next day in Ariria now called Riria. The Apoſtle ridde of the annoyance of this his aduerſarie, attented wholy on the gouernment of the Church. S. Damaſus ſaieth: that he gaue orders once in the moneth of Decẽber, and therein he ordered 10. Preiſt 7. Deacons, and 3. Biſhops. He tooke two coadiutors not both at one time, but firſt one, then an other, although that they had the ſame charge at one tyme for a while. Theſe were Cletus and Linus. Vnto Cletus he aſſigned the affaires out of the cittie, and vnto Linus he committed the care of thinges within the cittie, and he was the firſt that had this charge. Some authors ſay: that Linus and Cletus were not Popes, which conſidered, during the life of S. Peter was moſt true, for there cannot

not be but one Pope, at once. But after S. Peters death, they were both Popes, the one after the other. And if any author of account say: that they were not Popes, you must vnderstand it, whilest S. Peter liued: who exercised him selfe continually in preaching and praier.

This holy Apostle was very abstinent. S. Clement his disciple writeth of him: that his ordinary diet was bread and oliues, and sometimes he adioyned thereto pulse and herbes. His apparrell was one coate, and a gaberdine ouer it. He was requested in Rome, to put in writing that which he preached. He gaue the charge thereof to Marcus his disciple, and he wrote the Gospel as S. Peter preached the same. After which, the Apostle hauing viewed and approoued it, commanded that it should be receiued in the Church. Moreouer S. Peter had a care to send some Bishops into sundry countries, as he sent the holy S. Apollinaris to Rauenna, and it is certaine he sent into Spaine Saint Torquatus, and others with him, which had bene disciples to S. Iames. S. Peter hauing consecrated them Bishops, they preached the faith in that country, and did much good.

There was at this time in Rome many Christians, so that the adoration of the Idols was much diminished. The Emperour Nero, tooke occasion hereby, to persecute the Apostle, and to take away his life, as the principal Author thereof. He was also wroth with him, euer since (that by his meanes) Symon Magus was put to shame, reproched, and killed. To this was adioyned (as S. Linus wrote in a little booke he made of the passion of S. Peter) that many Ladies of Rome, who were conuerted and Baptised, sought to obserue chastity, by the perswasion of the Apostle, and would not by any meanes be tyed in marriage with such people, from whom they were forbidden by the Gospel. Symeō Metaphrastes saith. That two women whom Nero kept as his concubines, forsook him, being turned to the Christian faith, and desired to liue chast, and abandon the sinne wherewith they were attainct:d.

These thinges so displeased Nero (who though at the first dissembling with the Apostle for feare of the people, which bore him great affectiō) yet at length he could not conteyne himselfe, but vttered his malice. Where vpon he caused him to be apprehended, being desirous to put him to death, iointly with S. Paul, who was already in prison. The Christians vnderstood hereof, and went to the Apostle, requesting him to auoid the peril, by going out of the citty for some few dayes. He refused so to do, for it seemed to him a bad part, to fly from the crowne of martyrdome, yet at the end, so many were the prayers and the teares of the Christians, that S. Peter departed from Rome, and being come vnto a place called now *S. Marcus ad passus*, our Sauiour appeared to him. When he saw him and knew him, he asked him with great lowlines: *Lord, whiter goest thou?* Our Sauiour answered: *I goe to Rome, to be crucified againe.* The Apostle vnderstood the wordes of Christ, that his wil was: he should fly no further, but returne to Rome to be crucified there, in imitation of him, for which cause he returned backe.

Then he congregated all his disciples, and friendes, and told them what had happened to him, and prouiding for the affaires of the Church in the best manner he could, he ordeined that after his death Clement should succeed in his place, and turning about he said to him: Clement, see thy life be irreprehensible,

and abandon all worldly busines, intromit not thy selfe into secular affaires. These and such like thinges let alone to them that be secular. Thou as a good pastor, only busie thy selfe in the affaires of God, that is, in preaching and instructing thy flocke. Then was the Apostle taken and put in prison, where remayning certaine dayes, and hauing Baptised some, at the last he was sentenced to dy together with S. Paul, on the 29. of Iune, in the yeare of our Lord 70. (Baronius saith: 69.) being the last yeare of the Emperour Nero.

S. Dionisius wrote a letter to Timothy of the passion of these holy Apostles, and saith thus among other thinges; O brother Timotheus! if thou hadest bene present at the martyrdome of the holy Apostles, what sorow and grief wouldest thou haue susteined? who could but haue lamented and wayled, to heare the sentence of death pronounced against the Apostles, although he had a heart of stone. Thou shouldest haue seene the Gētiles and Iewes very merry and ioyous; some spit in their faces, and some kicked them. When they were seperated one from another (for they were put to death in sundry places) they embraced each other very tenderly, and with teares, S. Paul said to S. Peter; *Farewel thou foundation of the Church, and Pastor of the flock of Christ. S. Peter* answered: *Goe thou also in peace, Doctor of the gentiles, right soone shal we see one another.* I saith Dionisius accompanied S. Paul, vntil his head was cut off. S. Peter was condemned to dy vpon the Crosse, for which he shewed great cōtent, and receiued the sentence with great humility, and reputing himselfe vnworthy to die in such sort as his master did, requested the officers to crucify him with his head downe ward. On this manner he died vpon *Mons aureus.*

His body was buried in the Vatican, where at this day is seene the sumptuous Church of S. Peter, and the Popes pallace also. There his holy Reliques were visited alwayes as they be at this day of all Christian beleeuers, with wonderful veneration, and that with great reason, for as the truth is, it were to great indiscretion to cōpare the Apostles with any other Saincte that liued after their time, since these were elected by God, who made them the pillers of his Church. S. Peter who was elected from out the other twelue, Prince, & head of the other, is therefore worthy of a singuler veneration and worship.

God had chosen out some famous and selected men, before his coming into the world, to make them particuler officers in his house, as Adam was, whom he made his Gardyner, Noe his maryner, Abraham his steward, Melchisedeck his priest, Ioseph his dispensator, Sampson his champion, Moyses his chronycher, Salomon his Doctor, Dauid his captaine, Iudas Machabeus his standardbearer. All these were famous for the offices they enioyed, but goe on a little further, and see how famous S. Peter was for the office that he had, since he was the Vicar of Christ, and his lieftenaunt in earth; By which dignity he surpassed all them of the old Testament. The priuiledge which God graunted him, by the dignity he had, was; that vnto him and his successors, he gaue plenary authority in the earth, ouer all reasonable creatures, as to one that was his immediate curate. S. Peter was ordeined by God, vniuersal steward and dispenser of the spiritual goodes, and also of the temporal, in as much as they depend vpon spiritual.

God gaue authority to S. Peter, to graunt plenary Indulgences and Iubilies,

lies, to wit: to distribute the treasures of the Church. Saint Peter was secured by God, that he could fal into no heresie, nor lose his faith, as he lost not his faith when he denied Christ, although he sinned greeuously. To Saint Peter was graunted authority, that he might make interpretation of the scripture, and had authority to make lawes and statues, which should bind euery man. To Saint Peter God gaue authority, to dispense in the positiue lawes, and that he might canonise for saintes, such as did deserue it. Saint Peter was exempt by God, from all iurisdiction, and made subiect immediately to him only. To Saint Peter God gaue authority to assemble an vniuersal councel, and the definitions and decrees of the councel be of no validity or force, except they be approoued by him. Also God graunted to S. Peter, that he should liue 25. yeeres in the Sea of Rome, and also that the aforenamed priuiledges graunted to Saint Peter, be also graunted to all other Popes his lawfull succeſſors. Notwistanding the liuing of 25. yeares in that Sea, and to be called Peter, is not graunted to any other to this present day, for that none of his succeſſors is so bold to take that name.

It is a thing most iust, that such a Saint that hath obteyned such and so many fauors, should be honoured and reuerenced of all men. And that euery one should take him for a special patron, to the end they may obteine that which he possesseth, which is, the beatitude. Of which God make vs pertakers fot his mercy sake. Amen. Nicephorus Callistus saith: that S. Peter the Apostle, was of a tale stature, and leane. He had a white countenance which seemed to be pale, his beard and haire of his head curled, he had black eyes and blould-shotten, he had little eye browes, and a long nose, and some what turned vpward, his presence graue and modest, and surely it gaue signe, that he was the Temple of the holy Ghost.

The life of S. Paul Apoſtle. *Iune.* 30.

OVr Lord God seing the great affliction and troubles, wherewith the children of Israel were oppressed in the Land of Egipt, and hearing their lamentations and prayers, hauing pitty on them, was inclined to deliuer them. To performe this, it was fit to giue them a head, to gouerne and direct them, and Moyses he appointed to be that man, for he thought him apt, and fit for that office. Saint Augustine saith: the cause why God elected him more then any other was; for that he saw he vndertook the defence of an Hebrew, which was euil entreated by an Egiptian (and so he might defend him, he reckned not to loose the fauour which he had in the court of the King of Egipt, called Pharao, whose daughter did hold and account him as her sonne,) and stuck not to put his life in daunger for killing of his enemy, and also to goe as a banished man into strange countries, where he was compelled to become a pastor or shepheard, and follow beasts and cattel through the plaines, and woodes, and to suffer many trauells, and greeuances. He that did thus, for one of his countrimens sake, would in likely-hood, do much more for all the people. Saint Augustine saith:

this was the cauſe, why Moyſes was elected more then any other, to be captaine and guide of his people.

One may ſay that God did the ſame, hauing pitty and compaſsion on the gentiles, who were ſlaues vnto the diuel and ſupported and indured greter afflictions, then the Hebrewes did indure in Egipt. To remedy this damage, he was to find a guid and captaine, and for this charge he found out S. Paul, whom he thought fit for it.

The cauſe why God elected Saint Paul more then any other perſon, was the ſame which moued him to elect Moyſes, becauſe Paul was Zelous of the honor of the old law, who conſideringe and ſeing, that euery day it loſt the reputation it was in before time, and that many forſook it, and cleaued to the new law of Ieſus Chriſt, who (as he knew) was dead on the Croſſe, he made no reckoning of the trauel of his perſon, nor of the daunger of his life, nor yet of the ſpending of his goodes, ſo that he might bring to paſſe that his owne law might be maintained in credit, and the law of Ieſus Chriſt might be kept from increaſing. God ſeing in him this great Zeale, elected him for guide and for a help for the gentils, making him maſter and doctor vnto them. And he behaued himſelfe very wel in this office, as is ſeene in the diſcourſe of his life: which is collected out of the ſacred Scripture, and many approoued authors was in this manner.

SAint Paul was an Hebrew, of the tribe of Beniamin, and was borne in Giſcalis a territory in the land of Iewry. Which being taken of the Romaines, his father and mother went to dwel in Tharſus, a citty of Cecilia, which was ſubiect to the Romaines and they which inhabited the ſame, enioyed the priuiledges of cittizens of Rome. Saint Paul was ſent to Ieruſalem being yet very yong (as S. Ierome ſaith) to ſtudy the law, Gamaliel who was a great learned man being his maſter. There he had Saint Barnaby to be his ſchool-fellow, and they were great friendes one to an other. It is alſo thought, that the father of Saint Paul was an noble man and rich, hauing ſent him to ſtudy in Ieruſalem.

In that place he not only applied himſelfe to learne humanity and diuinity, but alſo to labour, to the end, that if euer he came to pouerty or need, he ſhould haue ſome meanes to ſuſteine his life, which after came to paſſe, as he writeth of himſelfe, ſaying: that he laboured with his handes, and that he and all his company, liued by his labour. He cared not whether his trade which he learned, were honorable or no, but ſuch a one, as with it he might get his liuing in any place, whereſoeuer he was. The moſt common opinion is, that he was a Ropemaker, but Theodoretus in his booke, *De curandis Grecorum affectionibus*, calleth him a ſhomaker, or tanner of hides. Origene againſt Celſus ſaith: that he was a taylor, and that he made Prieſts garments, and other ornamentes for the temple. It may be that he had skil in diuers trades, and that in one place he laboured on one trade, and in an other place an other. All the time Saint Paul remayned in Ieruſalem, before his conuerſion, he obſerued the lawe of Moyſes ſo zelouſly (for that he beleeued the obſeruation thereof was very acceptable to God) that none of his ſect and nation, ſurpaſſed him therein.

In the time of S. Stephens martyrdome, S. Paul ſhewed himſelfe very diligent, and that he might be put to death the ſooner, and with more grief, he offered the

red the Executioners to keep their clothes, for in this he thought he had done more, then if he had throwen the ſtones. Then began he to be cruel harted, and eager to ſhed the bloud of Chriſtians. And ſeing that by the death of S. Stephen, the diſciples (or the greater part of them) were departed from Ieruſalem, and wandred, diſperſed into diuers places, he got letters of the Prince of the Sinagogue to go vnto Damaſcus, and to put in priſon them (aſwel men as women) that he found were Chriſtians, and bring them to Ieruſalem.

Being on his Iourney, it pleaſed our Lord God to cal him, and conuert him vnto his ſeruice, making him a veſſel of election, in which ſhould be carried his name through all the world, and the Gentils (he being their preacher and guide) be deliuered from the bondage in which the diuel did hold them, and that they might receaue a remedy by beleeuing the faith of Chriſt. Saul was Baptiſed before he tooke the name of Paul, for S. Ierome ſaith: he tooke that name in reſpect of Sergius Paulus the Proconſul, whom he conuerted to the faith of Chriſt. This man was the firſt Senator of Rome, and of the dignity of conſul that was made a Chriſtian, and in memory of that, S. Paul tooke his name. Others ſay: that the change of the name of Saul into Paul came of the propriety of the tongues; for that the ſame that Saulus is in Hebrew, the ſame Paulus is in Latine. I ſpeak but breifely here of his conuerſion, for that I haue entreated thereof more largely in his proper place.

After his conuerſion, his firſt voyage was into Arabia, where he preached Ieſus Chriſt a good while, and thence departing, he returned to Damaſcus. Being now exerciſed and practiſed in the goſpel, he entred with great boldnes into the Synagogues, and diſputed with ſome, inſtructed others, and left others amaſed and aſtonied at his profound doctrine. Some were conuerted, others were more hardened, and others alſo ſo perſecuted him, that to eſcape out of their handes, the diſciples were forced to let him downe ouer the wal in a basket, that veſſel of election, being then in ſuch a cheſt.

This peril eſcaped, after a while he went to Ieruſalem, and as Saint Luke ſaith: the diſciples durſt not come where he was. But Saint Barnaby meeting him, and they embracing ech other for old acquaintance, you may imagine that he ſaid to him; how long ô Saul wilt thou be thus pertinacious and obſtinate in the perſecution of Chriſtians? I giue thee to vnderſtand, that thou ſhalt find them if thou wouldeſt conuerſe with them, a bleſſed people, and worthy to be imitated, and not perſecuted. Ah brother Barnaby (ſaid Saul) know that I am an other man then I haue bene before time. I follow him, whom thou doeſt follow, I beleeue that which thou beleeueſt, and confeſſe that which thou confeſſeſt, that is, that Ieſus Chriſt is my God, and my redeemer. I beleeue and confeſſe, that he was borne man for my good, dyed for my remedy, and is riſen and aſcended into heauen for my glory. To this time none that confeſſe his faith, and beleeue his Goſpel, paſſeth me in ſuffering trauells and paines, for his names ſake, I hauing preached him three yeares in ſundry partes of the world; and now I come to do the ſame in this citty, to the end, that euery one which knoweth me may ſee, how much I am chaunged and altered, and may vnderſtand, that if beforetime I deteſted the name of Ieſus Chriſt,

that now I loue the ſame ſo much, that I am ready and prepared to ſpend my life a thowſand times for his loue.

Whileſt S. Paul ſpoke, S. Barnaby beheld him earneſtly, and marking how zealouſly he vttered thoſe wordes, and ſeing the teares which he ſhed in ſigne he repented his former life, he imbraced him againe, and led him to the Apoſtles, which then were preſent in Ieruſalem. There S. Paul declared the manner of his conuerſion, to the great content of them that were preſent, who all contended to runne to imbrace and receaue him, one after an other. He preached certaine daies in Ieruſalem, but ſeing the ſmal proffit he reaped, aſwel for that the people of that citty in which he preached, being Doctors, Scribes, and Phariſes, were ſtubborne and hard hearted, as alſo, becauſe they knew him to be contrary to himſelfe, they reputed him a vaine and ſenſeles perſon; wherefore they deuiſed to kil him. S. Paul hauing bene there 15. daies, departed, and went to Cæſarea, and from thence to Tharſus into his owne country. In this place he preached many dayes, and then in the company of Saint Barnaby, he went to Antioch.

In that citty were now many Chriſtians, who had reuelation of the holy Ghoſt, that Saul and Barnaby ſhould depart, and go to preach the Goſpel in diuers partes of the world, and thoſe two were called the Apoſtles of the holy Ghoſt. Before they went, they faſted and prayed; that God would direct their wayes, and be their guide. At laſt they departed, and trauelled through many countries. They went to Seleucia, and there they took ſhip, and paſſed into the iſle of Cypres, where S. Barnaby was borne. In which place they preached, and eſpecially in Paphos, where Sergius Paulus the Proconſul was conuerted, by the preaching of S. Paul.

There was in that citty one Elymas a Negromancer who reſiſted Saint Paul, but he was puniſhed, for he was made blind for a ſeaſon, to the great marueile of Sergius the Proconſul, yea this made him to be conuerted, and made him firme in the faith. Then went they preaching in other Prouinces and Citties, and being in Lycoania, the Iewes ioinith with the Gentiles, would haue ſtoned him to death; ſo from thence they departed. They were another time in a Citty called Liſtra, where becauſe Saint Paul healed one that was borne lame, the people would haue honored them for gods, and they ſaid; Barnabas was Iupiter, and Paul was Mercury. The Preiſts of the Idolls would haue offered ſacrifice to them, but they forbad them, telling them, that they were men as they were.

Then he returned to Antioch, and from thence to Ieruſalem, to treat with the Apoſtles, about a doubt or queſtion, which was riſen among the faithful of that citty, to witt: whether they which were conuerted from Gentiliſme, were bound to be circumciſed, and obſerue the ceremonies of the old law; or not? This difficulty was treated of in the councel in which S. Peter was head and Preſident, and it was declared: that they were not bound vnto it. Then ordayning certaine thinges that they ought to obſerue, they ſent two diſciples, the one called Sylas, and the other Barſabas vnto Antioch, with the determination of the councel. This being finiſhed, SS. Paul and Barnaby were ready to depart to their office of preaching, but a little variance aroſe betwene them, becauſe S. Barnaby

Barnaby would haue taken S. Marke the Euangeliſt in their company, and S. Paul would not, becauſe the ſaid Marke, departed from Pamphilia, for feare of martyrdome, and was returned vnto Ieruſalem. The end was, the Apoſtles did goe ſeuerally one from an other.

Sainct Barnaby took Sainct Marke in his company, and went to Cypres, where he was martyred, and then Sainct Marke went and accompanied Saint Peter. Saint Paul taking an other diſciple called Sylas in his company, went into Syria, Cilicia, and then to Liſtra, where he took Timothy into his company, and circumciſed him, not for that he was bound to circumciſion, but partly for that he would not giue ſcandal to them which ſaw him in his company, for that his father was a Gentil, and partly becauſe as yet the old lawe was not quite extinguiſhed.

Then went Saint Paul into Miſia and Macedonia, where is a Citty called Philippi, in which he healed a damſel poſſeſſed with a diuel, who foretold many thinges to come, and was a great gaine vnto her maſter. He ſeing he had loſt his gaine, by Saint Paules helping of the damſel, was wroth with the Apoſtle, and cauſed him and Silas to be put in priſon, and to be whipped cruelly, but the next day they ſuffered them to depart. The Apoſtle endured, and abyded many like perſecutions, and not only he, but they alſo which kept him company.

Then came he to Athens, where he ſaw an Altar, cõſecrated to the vnknowen God. There S. Paul preached, and Dioniſius Areopagita, and a woman called Damaris, with many others were cõuerted. The Apoſtle departed from Athens, and came to Corinthe, and preached there certaine dayes, and reaped much fruit in that place. Then paſſed he to Epheſus, and to Galatia, and through many other countries, preaching to them that were preſent, and writing epiſtles to the abſent. All this did much good, and augmented the faith of Chriſt. In Troade he raiſed to life a yong man called Eutichus, who ſleeping in the window of a houſe, in which S. Paul preached, fel downe to the ground and died; but as I haue ſaid, the Apoſtle did raiſe him againe to life.

Finally, he came to Cæſarea in Paleſtina, where one called Agabus prophecied to him, that if he went vnto Ieruſalem he ſhould be taken and euil entreated. The diſciples would haue ſtayed him and not ſuffered him to goe, but to ſmal purpoſe; ſo great was the deſire S. Paul had, to indure afflictions and ſuffer for the loue of Chriſt. Then went he to Ieruſalem, and there found S. Iames the leſſe, who was Biſhop of that citty, and remained with him certaine daies, conferring of diuers matters, and euery day S. Paul went to the Temple, to make his prayer.

It happened one day, that ſome Iewes of Aſia being preſent knew S. Paul, who aſſone as they ſaw him, began to ſhout and call the people, to the end they might take him, as the enemy of them all. He was forthwith taken, and very euil entreated. Some conſulted together to murder him, but the Coronel who was in Ieruſalem (with many ſouldiers) being aduiſed of this conſpiracy, ſent him vnder a ſtrong guard to Cæſarea, where he deliuered him vnto Fælix, who was ſent by the Romaine Emperour, to gouerne that Prouince. He gaue audience to the accuſations and obiectiõs, which the Iewes made againſt S. Paul,

yet did he not determine the cauſe, but left him in bondes, to the end Feſtus his ſucceſſor ſhould giue Iudgment. At the end becauſe S. Paul appealed to the Iudgement ſeate of Cæſar, Feſtus ſent him bound vnto Rome. In this voyage the Apoſtle endured many troubles, aſwel by land as by ſea, but that which happened to him in the Iſle of Malta is remarkeable. The Ship in which S. Paul went, was driuē out of her courſe by a mighty ſtorme, and at the end arriued at Malta, where they all took land. The Barbarians that were in the Iſland, were mooued with pitty, ſeing them beaten with tempeſts, and kindled a great fire to dry and warme them.

S. Paul made the fier, and laid wood thereon, whereupon a Viper, which was amongſt the wood feeling the heate, took hold of the hand of the Apoſtle. The Barbarians of the Iſle ſeing that, ſaid among themſelues: ſurely, this is a very wicked man, ſince that eſcaping the daunger of the Sea, he cometh to die on the land, and they awayted to ſee him fal downe dead. But he ſhaking the Viper into the fire, he was burned, and he remayned without any hurt at all; for which cauſe the Barbarians who before accounted him a naughty man, ſaid he was a holy Saint, and brought many ſick men vnto him, and he cured diuers of them. Then was he imbarked againe, and at the end came vnto Rome, where a houſe was appointed to him to be his priſon, which ſeemeth to be the houſe of ſome Chriſtian (of which at that time were many in Rome) who promiſed (it may be) that he ſhould be ſafely kept, and ready to appeare when he was called. There S. Paul remayned two yeares, and at this S. Luke maketh an end of the Actes of the Apoſtles.

S. Paul was wel and kindly vſed in that houſe or priſon (if it was ſo) and like a gentleman, and was viſited by many. Iewes, who hearkened to his preaching about the matters of our faith; and he ſpoke in ſuch ſort to thē, that many were conuerted, and others ſaid: they had a deſire to vnderſtand thinges better. At the end of two yeares, by the interceſſion of Anneus Seneca, who was ſchoolemaſter to Nero (as we may wel thinke) and was become a great friend to the Apoſtle, he departed out of priſon, and from that time to the fourteenth yeare, which was the laſt yeare of Nero, there is no certeinty of that which the Apoſtle did, in theſe eight yeares. This is no ſmal argument to proue that in that time he went into Spaine, as he had promiſed before he went to Rome, writing to the Chriſtians of that Citty. It is not a thing likely, that he which had ſpent all his former time ſo wel would, ſpend idely and without profit theſe eight yeeres.

S. Ierome writing vpon Amos, ſaith: that S. Paul the Apoſtle like a cloud ful of water, would waſh all the Church of God. He preached the Goſpel from Ieruſalem vnto Hungarie, and the countries adiacent, and went as farre as Spaine trauailling from one Ocean to an other. Saint Gregory giueth a teſtimony of the comming of S. Paul into Spayne, & S. Anſelmus, in his commentary vpon the Epiſtle to the Romaines. S. Iohn Chriſoſtome auoucheth it diuers times in ſundry places. S. Epiphanius Biſhop of Cypres accounteth it a matter aſſuredly true, that the Apoſtle went into Spaine. S. Iſidore, Sophronius, venerable Bede, Dorotheus Biſhop of Tyre, and S. Thomas of Aquine, be of the ſame opinion.

Symeon

Symeon Metaphraſtes, not only ſaith the ſame, but alſo recounteth ſome thinges that S. Paul did in Spaine. The diuine Hierotheus, is of the ſame opinion, and his wordes be of great waight, becauſe he was a Spaniard, and that the Apoſtle tooke him in his cõpany into Spaine. Moreouer, it is a good proof, that in Tortoſa is celebrated the feaſt of S. Ruffus, which was ſonne of Symon Cyreneus, who holpe our Sauiour to beare his croſſe, and this citty accounteth him for their Biſhop, and they ſay Saint Paul left him there when he was in Spayne.

In Narbona, they reckon for their firſt Biſhop Paulus the Proconſul, who was conuerted by S. Paul, and whom he took thither with him, when he went into Spayne. The ſame recounteth the Biſhop Equilinus, and Vſuardus is of the ſame opinion, yea he ſaith more, that the two Paules went preaching though Spaine. In the hiſtory of S. Facundus, and Primitiuus martyrs and Spaniardes borne, it is read: that the Iudge which would martyr them, demaunding of them who thaught thẽ that doctrine? they anſwered: S. Paul the Apoſtle. But you muſt not vnderſtand that they learned it of the Apoſtle himſelfe, becauſe their martyrdome was in the yeare of our Lord 168. and they could neuer heare S. Paul, but that they learned it of them whom S. Paul had inſtructed in Spayne, and had ſeene and conuerſed with him. By theſe thinges is very euident, that S. Paul was, preached, and conuerted many in Spayne. The Apoſtle went alſo into the countries adiacent, and it may be that he paſſed into Africa: which may the rather be beleeued, by reaſon of his great charity.

Laſtly, he returned to Rome, in the 14. yeare of the Raigne of Nero (Baronius ſaith 13.) to wit: *Anno Domini: 99.* hauing ſpent 8. yeares in preaching in diuers places. Now was he come to Rome, S. Peter being there a good ſpace before. By the conuerſion of people vnto God, by little & little appeared, the decay of the worſhip of the Idolls. The Prieſts and miniſters of the temples of the Gentils, complayned to the Emperour, ſaying: all the Empire would come to ruyne, if the heades of the Chriſtians which were cauſes thereof, were not chaſtiſed. Little perſwaſion was ſufficient to mooue Nero, who was naturally inclined to ſheding of blood.

Thereunto was adioyned the complaintes of perticular cittizens, who lamented, that their concubines being made Chriſtians, would not vſe their company any more, and of theſe, two were concubines to Nero himſelfe. The Emperour cauſed SS. Peter and Paul, as the heades and principal cauſes of the complaintes of the Prieſtes and cittizens to be taken. S. Paul was ſoone found, but S. Peter was warned, importunated, and beſought, to depart from Rome, and he doing ſo (by manner of compulſion) met our Sauiour, as it is written in his life. And ſo returned back into the citty againe, and was taken, and within few dayes they were ſentenced and iudged both to death, but not to dye in one manner. S. Peter was crucified, which was the ordinary death for them that were put to execution. S. Paul was beheaded as being a man of account, and a gentleman, and in this he enioyed the priuiledge, of a Romane cittizen. At the time the hangman was ready to cut off his head, he called vpon (with great and tender deuotion) the name of Ieſus, vnto which in his life he was ſo deuout, that he nameth it 500. times in his Epiſtles. He was beheaded in the Via Oſtienſis, in the

place which at this preſent is called Trefontane, and in the ſame place was built a ſumptuous Church to his honor, and was called after his name.

After the death of S. Paul, Dioniſius his diſciple who was there preſent, wrote an Epiſtle vnto Timothy, who was diſciple alſo vnto the Apoſtle, and recounting his death, maketh a heauie lamentation. Among other wordes, he ſaith theſe: where is now (deere brother) thy bleſſed father Paul, doctor of the Gentiles, preacher of the truth, father of the poore, a celeſtial man, and glory of the Apoſtles. He wil write to thee no more with his bleſſed hand, and ſay: come my deare ſonne. Thou ſhalt receiue no more letters with this ſuperſcription: *Paul vnworthy ſeruant of Ieſus Chriſt.* He wil write no more of thee to the cities ſaying; *Receiue you my moſt deare ſonne Timothy, and entertaine him as myne owne perſon.* Shut vp and ſeale the bookes of the Prophets, ſince he that ſhould declare them is now gone.

S. Iohn Chriſoſtome, made a treatiſe in praiſe of this holy Saint, in which he ſaith; what tongue can worthely recount the merits of this Saint, within whom God with his liberal, and bountiful hand, collected and laid vp all that which he deuided among others! Abel was commended becauſe he offered ſacrifice to God, let vs then praiſe this Saint that offered vp himſelfe daily, and not only himſelfe, but endeuored alſo to offer al the world vnto him. Which to performe, he went from one countrey to an other, to preach the name of Ieſus Chriſt vnto them. He was not content that men ſhould become Angels, but thoſe that were very diuels he made to become Angels.

Abel was murdered by his brother, and Paul was murdered by them, whom he ſough to deliuer from the true death. Noah did once deliuer himſelfe and his ſonnes from the deluge, by the Arke which he built, and S. Paul deliuered infinite people from a greater deluge, not with an Arke made of wood, but by his Epiſtles, repleniſhed with the ſpirite of God. In the Arke of Noah, the Crow that entred in, came out againe a crow, and the Lion which came in, went out againe a Lion, with his fercenes. But he which liſtened to the doctrine of S. Paul, came a wolfe to heare him, and departed a lambe, he came a rauening hawke, and became a milde doue.

Abraham was praiſed, for that he forſooke and left his country at the commaundement of God, and S. Paul deſerueth to be commended, that for the loue of Ieſus Chriſt he left and forſooke the whole world. Abraham put himſelf in daunger to ſet Lot (ſonne to his brother) free from his enemies, which had taken him; and S. Paul not once, but many times, expoſed himſelfe to the danger of death, to deliuer and ſet them free, which behaued themſelues towardes him as enemies. Abraham would ſacrifice his ſonne once, Saint Paul ſacrificed himſelfe 1000. times. Iſaac is commended for his patience, and Saint Paul had no leſſe then he. Iacob ſerued 7. yeares to obteyne the beautiful Rachel, Saint Paul ſerued a great while longer for the Church the ſpouſe of Chriſt, and was afflicted not with the heate of the ſunne, but with impriſonment, and corporal puniſhments.

Iacob fled to auoid the fury of his brother, S. Paul to eſcape the rage of them whō he held for brethren, was let downe by a cord in a basket, from the walles of the citty of Damaſcus. Iob was praiſed, becauſe his houſe was alwaies open

open to the poore and needy, S. Paul conuerſed and dealt with the poore and rich, the iuſt and the vniuſt. Moyſes requeſted of God, either to deliuer the people, or els to cancel and blothem out of the booke of life, S. Paul deſired to be accurſed for his brethren. There was neuer man that ſo bewailed his owne ſinnes, as S. Paul bewailed the ſinnes of other men. Saint Paul not only ſurpaſſeth the men that liue in the fleſh, but the Angels alſo that be ſpiritual.

S. Iohn Chriſoſtome ſaith: and it ſeemeth that S. Paul ſaieth the ſame of him himſelfe (writing vnto the Epheſians) that the Angels learned ſome thing of him. Euery Prouince and countrey is recommended and committed to one Angel, and vnto S. Paul was recommended all the world. The martyrdome of S. Paul was on the 29. of Iune, in the yeare of our Lord 70. which was the laſt yeere of the raigne of Nero. Saint Gregory the Pope, ordeyned his feaſt to be kept and celebrated on the 30. day of the ſame moneth, for that the day before is kept for Saint Peter, to the end, that each of them might haue a particuler feſtiual daie.

Nicephorus Calliſtus ſaith. That S. Paul was little of bodie, and ſomewhat great ſhoulders, a pale face, but graue, he had a little head, gratious, and pleaſing eies, his eyebrowes long, and a hawkes noſe, he had alſo a long beard, and buſhy, and in his head were ſeene ſome gray haires. He had a venerable aſpect, and there with prouoked men vnto deuotion; And he ſeemed to be a veſſel, to containe the grace of God in it.

IVLIE.

The viſitation of our B. Ladie. Iulie. 2.

AMong many reuelations the Prophet Ezechiel receiued from Almighty God, he recounteth one in this manner. There came (*ſaith he*) the hand of our Lord vpon me, and caried me into the land of Iſrael, and ſet me vpon a very high mountaine, where was as it were the building of a citty. *This viſion of the Prophet, is very agreable to this feaſt of our B. Lady, wherin she went to viſit S. Elizabeth her coſin, who was already ſixe monethes gone with child of Saint Iohn Baptiſt. For firſt, the hand of our Lord came vpon her. This came to paſſe, when she conceyued the eternal word in her womb. The eternal word is called in the ſacred Scripture the arme of God, as the ſame Virgin ſaith, in the ſpeech she made to S. Elizabeth at this viſitation. The wordes are theſe*: God hath done a worke of potency, and power with his arme, *which was: when his only begotten ſonne was made man; not by humane power, but by the power of the Holy Ghoſt. The Holy Ghoſt is alſo called the finger of God, as our Sauiour doth teſtifie, when he prooued, that he caſt out diuels by the power of the finger of God, which is the Holy Ghoſt, againſt thoſe that maliciouſly ſlandered him, to haue caſt out diuells, by the power of Belzebub, prince of diuells. So we ſee, it agreeth very wel, to call the Sonne of God the arme, and the Holy Ghoſt the finger, for as the arme proceedeth from the man, ſo the Sonne is of the Father, and as the hand in which the finger is, proceedeth from the man and from the arme: ſo the Holy Ghoſt proceedeth from the Father and the Sonne. The bleſſed Virgin conceiued by the work of the Holy Ghoſt, which ouershadowed her, as the Angel told her, which was the very ſame that the Prophet foretelleth ſaying*: that the hand of God came vpon him, *he addeth further*: that he caried him into the land of Iſrael, and ſet him vpon a very high hil. *The ſame may be ſaid in this ſolemnity of the bleſſed Virgin, for after she had conceyued the ſonne of God, she aroſe, departed out of her houſe, and went into the mountaines of Iudea. The* Prophet *ſaith alſo*: there was in that mountaine, as it were the building of a citty. *This building, as of a citty, was the precurſor of Chriſt, S. Iohn Baptiſt, of whom it was ſaid: that he was as the building of the citty, for that he was not wholy a citty as yet. The ſonne of God ſpeaking to his Apoſtles (as S. Mathew writeth) told them: that they were the light of the world, and that they were a citty ſet vpon a hil. So that the Apoſtles are tearmed light, and a citty. This agreeth alſo very fitly vnto S. Iohn Baptiſt, who was the Apoſtle of the eternall father, of whom alſo S. Iohn the Euangeliſt ſpeaking ſaith; that he was the light, in theſe wordes,* he was the light, that did illuminate, and ſhine.

To be a citty is also very fit for S. Iohn, for of him S. Mathew saith: that vnto him resorted people of al sortes, and from all coastes, and him they found a refuge, and defence, against their euil inclinations and vices, continually assaulting them. He was also vpon the hil, for his preacking was vpon the hil of the desert: likewise the Prophet saith: that it was as the edifice of a citty; *it was not a perfect citty, but it was a beginning for one. Thus much saith the letter.*

S. Iohn was to be a citty after his birth, for whilest he was in his mothers wombe, before he was sanctified, he was but as the edifice of a citty, for as yet, though the foundations were laid, being begotten, and hauing a reasonable soule, yet he was not a perfect citty: for that was to be fulfilled, when he should be borne into this world, a man indued with sanctity, and when he should do the workes of a holy man, by preaching of pennance, and teaching them the way vnto saluation. This is the declaration of this prophecie, let vs now see how it is fulfilled indeed, as S. Luke recounteth it in his Gospel.

THe most blessed virgin hauing receyued the Ambassadge from God by the Angel Gabriel, and accepted of it, the high and soueraigne mistery of the Incarnation of the Sonne of God, being now celebrated, and being made man in her blessed womb, shee took her iourney in hast, to the mountaines, came to the house of Zacharias, and saluted S. Elizabeth. The glorious virgin (as Saint Ambrose saith) made not this voyage, doubting of that which the Angel said to her, nor of any desire she had to be certified, whether S. Elizabeth her cosin was sixe monethes gone with child or not, and by that to know whether it were true that had bene spoken vnto her. This I say, was not the cause, for the glorious virgin had not any doubt in this holy mistery, as S. Elizabeth did sufficiently testify in this visitation, saying. *Blessed art thou which hast beleeued.* But she went this iourney mooued by the holy Ghost, to the end S. Iohn might be sanctified, and that she might exercise her selfe in charitable workes, in visiting and seruing S. Elizabeth, and impart vnto her the diuine misteries, which God had bestowed on her; and that both of them together, might praise the heauenly maiesty.

In this you may vnderstand, the exceeding humility of the glorious virgin, who being placed by God in an eminent estate and dignity, was not proud therof, but had lesse estimation of her selfe in exercicing the workes of humility, as her visiting of S. Elizabeth doth sufficiently declare. Vntil that time, the blessed virgin had liued a retyred life, and had exercised her selfe in contemplation, and meditation, but now it was gods wil, that shee should goe out of the house vnto the mountaines, and enter into the house of Zacharias, where of force she was to see, and to be seene of many persons.

In this the virgin geueth vs an example, to be obedient vnto God in euery thing, and at all tymes, in what we are commaunded by him. The doing of the wil of God, consisteth not in sacrificing vnto him great Sacrifices, as king Saul did, hauing reserued for that end, all the fattest and faireſt Oxen of the Amalekites, and all the most rich Iewels, with intent, to bestow all vpon God, yea rather God was there with offended, and determined therefore to depriue him of his kingdome, in regard of the commaundement he gaue, that he should not reserue any thing of the Amalekites. If we therfore will find the right way, let vs

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ſubiect our wil vnto the wil of God, and let his wil, and not ours be done in all thinges. For the little that is done according to his wil, pleaſeth him very much, but of a great deale done againſt his mind, he maketh no account.

We may alſo conſider here, that the bleſſed virgin went vnto the mountaines, and entred into the houſe of Zacharias the prieſt, aſſoone as the ſonne of God was made man, and had him with hir, and not before. The mountaine and the houſe of Zacharias the prieſt, being a figure of a religious life. It behooueth that he which wil goe thither, do endeauour to haue God in his company, if he meane to doe a good work, in taking that courſe of life. I wil thē inferre, that aſwel the man as the woman, ought not to goe into Religion vpon an humor, or any other conceipt, or worldly reſpect, but only by the calling of God. For as ſometime we may ſee one runne as faſt as he can through the ſtreet vnto the Church, in ſo much, that ſome perhaps attribute it vnto feruent deuotion, when as indeed, he runneth not ſo faſt for anie deuotion to that place, but becauſe he hath killed ſome man, and runneth to the Church for ſanctuarie, ſo that neceſſitie, and not deuotion forceth him thither. Euen thus it fareth with yong, and immature reſolutions, for ſometimes you ſhall ſee a young man or a yong woman, be ſo earneſt to enter into religion, that their deſire ſeemeth to be deuotion, and deſire of Saluation, when as ſometimes it is deſperation, and a deſire to remedy ſome affliction or mifortune which happened to them; but what followeth; Such as theſe, be ſcant entred into the conuent, but they wiſh to haue libertie to go out againe, and when they cannot obtaine it, their life is greiuous to themſelues, and ſcandalous vnto others.

When Lot departed out of Sodom, by the good wil and licence of the Angel, he entred into a cittie, where he might haue bene ſecure and ſafe, but he had a deſire to goe vpon a hil with his daughters, and there he committed inceſt with them, and beſide, he was dronkēn, which gaue occaſion to that vnlawful acte, and was a ſinne if the other had not bene. This is alſo a figure of them that enter into Religion vpon an humor, where they do ſuch thinges, that in ſteed of the ſeruice of God, they offend him, and liue alwaies diſcomforted, and like deſperate people. He therefore that wil mount to the ſtate of a Religious man or woman, let him endeuour to haue God in his companie, as the B. Virgin had. Let him take God for his guide, and haue a firme purpoſe to ſerue him, and ſo his worke ſhal haue a good end.

The Euāngeliſt ſaith alſo: that the Virgin went this iourney in haſt. Of that we may take a document, that in the voiage of our life, we ought to walke in haſt, not wholly ſtaying our ſteppes in any thing of this world, but doe as the doue which Noah ſent out of the Arke, who fetched about, and returned vnto the Arke againe, for that ſhee found not a place whereon to ſet her foote. So, vnto the iuſt man, there is not a place in this life where he may ſet his foote, euery thing is ſo ful of ſnares. It behoueth him, not to be ſtaied determinetely on any thing: a very ſmal thing ſuffiſeth for the neceſſitie of the bodie, let vs therfore take that which is neceſſary, and leaue that which is ſuperfluous. This is a diſcreet aduiſe for euery one of vs, for we all run ſwifftly towardes our death.

Might not he iuſtly be accounted an vndiſcreet perſon, which hauing taken in hand ſome long voyage, yet when he cometh to his Inne at euening ſhould

begin to trim, and deck vp the house, when as he is to stay but only one night? who would not reprehend him? who would not say, why doest thou so thou simple creature? why doest thou bestowe so much paines, for one night only, that thou art to stay therin. Let vs take counsel from hence, pondering with due consideration the great peril men finde, by staying determinatly vpon wordly matters, which are replenished with nothing els but prison, and venime. Honors, Riches, Beauty, Dignity, and delights, yea euery thing is repleat with poison, which infecteth them, that stay themselues too long vpon them.

Elianus in his booke of liuing creatures, writeth: that when the dogges of Egipt come to drinke at Nilus, the Crocodiles and fierce beastes, vse to come out of the water, to take and deuoure them. Wherefore the fearefull dogges, cõpelled by thirst and desire to drinke, (to auoid that daunger) doe take their course from the land, and come to the water. And snatching thereat, forthwith run away, and returne againe oftentimes to the water, and back againe, vntil they haue quenched their thirst. These dogges do instruct vs, to take the goodes of the world in the like manner, lest they do vs harme, to wit: to snatch speedily, only so much as is sufficient and no more, for that if we make stay in taking them, it wil be perilous and hurtful to vs.

Ionathas on a time being in a skirmish, wherein he ouercame his enemies, stayed to take a little hony, which he saw vpon a tree. This stay put his life in daunger and peril: for his father Saul had commaunded, that none should be so hardy as to eate any thing, vntil his enemies were fully vanquished, and discomforted. So neither ought we to linger to eate the hony of this world, but first let vs seeke to get the victory against the world, the flesh, and the diuel, which being attained, and we being freed from the waight of this mortal body, and hauinge taken possession of the eternal habitation of heauen; then may we boldly dare, to enioy honors, pleasures, and riches, which neuer wil decay. In this world we neede not to take any more, but that which is necessary for the maintenaunce of our life running alwayes (as the glorious virgin teacheth vs, trauelling to visite her cosin) a great pace.

When the B. Virgin went to visit S. Elizabeth, she was already brought to the house of S. Ioseph her spouse: and though the Scripture make no mention thereof, yet we are necessarily to beleeue, it for that, if she had only bene brought to the house of S. Ioseph, after the three monethes she stayed with her cosin Elizabeth, then she being deliuered of child sixe monethes after that, it seemeth it had not bene for her credit. She was therfore at that time in Iosephes house, and vnto him declared, the desire she had to goe and visite S. Elizabeth. And there be some likelyhoodes, that S. Ioseph went with her in that voyage, for who can iustly doubt, but that he bore to her more loue, then that he would be absent from her so long, and also for that from Nazareth, vnto the mountaines where the house of Zacharias was (which was not farre from Ierusalem) it was fifty miles somewhat more or lesse.

O mother of God, ô Lady of our life! that a man might haue seene thee a tender damsel, go so long and troublesome a iourney. O mother of God and Queene of the Angels! tel me I pray thee, wentest thou in coach, or horslitter, as the Queenes of the world vse to doe? Certes, thy great humilitie would not yeeld

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to do so. It may be thou dideſt ride on ſome little beaſt, or els perhaps thou wenteſt a foote with greater paine, for that the way was long, mountenous & craggy.

The bleſſed virgin ariued, and came to ihe houſe of Zacharias, and comming in, ſaluted S. Elizabeth. This B. Virgin ſo great was her humility and lowlines that ſhe would geue the firſt ſalutation. S. Elizabeth ſeing the B. Virgin, and vnderſtanding by the ſpirit of prophecy, the miſtery of the Incarnation, anſwered vnto her with all the ioy that may be imagined, for that ſhe ſaw ſuch a perſon in her houſe. *Bleſſed art thou among women, and bleſſed is the fruite of thy wombe,* for thy great faith, all ſhalbe fulfilled in thee, which hath bene told thee on Gods behalfe. Theſe wordes which S. Elizabeth ſaid vnto the bleſſed virgin, do accord with thoſe that the Angel had ſaid before vnto her, for ſhee, and he, called her happie, and bleſſed aboue all women, but S. Elizabeth ſaid more; *And bleſſed is the fruite of thy wombe.* The Angel ſaid not theſe wordes, for God was not then made man.

S. Ambroſe ſaith: that if S. Elizabeth was pleaſed, dand ioye at the ſalutation of this B. Virgin, likewiſe S. Iohn which was yet in his mothers wombe, reioyced by the ſalutation of the ſonne of God, who was alſo come to viſite him. In this viſitation, S. Iohn Baptiſt was not only ſanctified, and ſet free from original ſin in which he had bene conceyued, neither only was that fulfilled which the Angel had ſaid to his father Zacharias, to wit: he ſhalbe repleniſhed with the holy Ghoſt from his mothers womb, but alſo there was graunted vnto him the vſe of reaſon ſooner, which made him to know by the ſpirit of prophecie, the ſonne of God, which was come to viſite him, wherefore turning toward him in reuerent ſort, he adored him, making ſignes of ioye as his mother did. 8. Iohn Chriſoſtome talketh thus with S. Iohn, and ſaieth: Tel me little infant, tel me the greateſt of all the prophets, how happeneth this ſoddeine ioye and delight? how is that thou art not borne, and yet thou prophecieſt, and knoweſt the comming of thy Lord? Thou maieſt wel be called more then a Prophet, for the other Prophets prophecied after they were borne, and thou doeſt prophecie in thy mothers womb.

The Euangeliſt relateth, how S. Elizabeth did ſpeake aloude. Where we are to note, that her voice was not without ſpecial deuotion, this being the ſound which God doth moſt reſpect. Wherfore her voice was loude, but proceeding from a ſinguler deuotion, as the effects do declare, when ſhe burſt forth into theſe wordes. How haue I deſerued, that the mother of my Lord cometh to viſite me? I ought rather to haue gone to viſite thee, but the lowlines of thee and of thy ſonne hath cauſed thee to come vnto me. Thy comming hath not only reioyced me, but the ſonne in my womb alſo maketh ioy, and being not able to manifeſt in ſpeech, the miſteries which he knoweth by thy preſence, manifeſteth them with the ioy that he can. When the virgin ſaw that the ſecrets of gods workes were already publiſhed, with ſpiritual ioy, ſhe began to ſing that admirable canticle Magnificat.

The people of Iſrael vſed, when they receiued any rare benefit of God, to cõpoſe ſonges to render thanckes vnto him. And becauſe the grace ſhewed to the virgin Mary, was the greateſt that euer was done vnto any perſon, ſhe had

great reaſon to praiſe, and render thankes vnto him more then any other. As if ſhe would haue ſaid, thon commendeſt me for the goode thou ſeeſt in me; *but my ſoule and my hart, do praiſe and magnifie my Lord God*, from whom all good is come vnto me. Another verſe of that canticle is. *For our Lord hath regarded the humility of his handmaide, wherefore, all generations from henceforth, ſhall call me bleſſed.* In this place (as the Greeke text declareth) humility meaneth baſenes, for though the B. Virgin might truly ſay of her ſelfe: that ſhe was humble, yet for humility ſhe would not ſay it, becauſe ſhe would not add ſo great a vertue to her ſelfe. So that he would ſay, he had regard vnto my baſenes, for to aduance me, ſhewing therein more his power, as ſometimes Kinges doe, who the more to ſhew their power, exalt and ſet vp perſons of meane eſtate. So that the bleſſed virgin ment in her ſaying, *All nations ſhall call me bleſſed.* For that our Lord hath aduaunced me from ſo baſe an eſtate, to a high and ſupereminent dignity. Another verſe ſaith. *He that is mighty hath done great thinges for me, and holy is his name.* What great thinges be they ô holy virgin, that this great God hath done for thee? they be theſe. That thou being a creature, diddeſt bring forth thy creator, that thou being an hãdmaide, haſt borne thy Lord, that being a woman made of earth, art Lady of all the heauen, that by thee God repayred the world, thou clothedſt him with fleſh, wherewith he might ſuffer death to redeeme the world.

When the virgin had rendred thankes vnto God, for the fauours done vnto her, ſhe alſo rẽdred thanckes for the fauours beſtowed on all the world, ſaying. *His infinite mercy is extended ouer all generations*: in truth it is ſo, for though the Iuſtice of God be the ſame with his mercy, though he neuer do Iuſtice without doing of mercy; yet on our partes and in effect, his mercy ſhineth more clearely toward all, then his Iuſtice doth. The doing of Iuſtice is as a violent motion in God, for that he doth not chaſtiſe, if there be not a fault, but the doing of mercy in pardoning, is a natural motion, that doeth vs good only of his bounty. This his great mercy is manifeſted in Exodus, where it is read; *I am the Zelous God, and chaſtiſe the iniquitie of fathers vpon their ſonnes, vnto the fourth generation, and ſhew mercy with them that ſerue me, vnto a thouſand yeares*: In theſe wordes there is a limit ſet vnto his Iuſtice, and his doing of mercy is infinite. An other verſe of this canticle, ſpeaketh of the rigor of the Iuſtice of God againſt the proud and ſaith. *He hath ſhewed his power by his arme, and he hath diſperſed proud men in the imaginations of their harts*: not permitting them to fulfil their wicked deſires. It is apparant, that God by the power of Ieſus Chriſt, freed the world, driuing out of their ſeate, the proud and wicked, and ſetting vp the humble and lowly of hart. The bleſſed virgin concludeth her canticle, rendring thankes vnto the eternal Father, for the great benefit of the Incarnation of his ſonne, and ſaith: *God receiued Iſrael his child, in remembrance of his mercy, becauſe he hath promiſed ſo to Abraham, and to the other holy fathers.*

In this place the virgin vttered more wordes, then (we read in the Goſpel) ſhe did at any other time, giuing vs a document hereby, that in praiſes or giuing thanckes to God, we ſhould not be ſparing of ſpeech, as we ought to be vpon other occaſions. Amongſt theſe we may conſider, howe happy was the houſe of Zacharias, where the King of heauen incloſed in the holy and bleſſed womb of the

of the virgin, the great Saint Iohn Baptiſt in the womb of Saint Elizabeth, Mary the virgin and Elizabeth, Ioſeph and Zacharie, dwelt all vnder one roofe, and eate at one table. After the bleſſed virgin had remayned in that houſe about three monethes, ſhe returned home vnto Nazareth, from whence ſhe came.

Pope Vrban the 6. in the yeare of our Lord 1388. appointed the feaſt of the viſitation to be kept, and although the viſitation was after the Incarnation of the ſonne of God, about the end of March, yet becauſe the Church is buſied, in celebrating the paines and dolours of her ſpouſe Ieſus Chriſt, treatinge of his paſſion and death, therfore this Pope thought good to tranſlate it, vnto the ſecond day of Iuly, which is one day after the octaue of S. Iohn Baptiſt, and it is obſerued ſo vntil this preſent. The ſame Pope graunted to all the faithful Chriſtians, that are at Maſſe, and other ſeruice on this ſolemntie, all the pardons and Indulgences that Pope Vrban the 4. and Clement. 6. graunted to the feaſt of *Corpus Chriſti*, which be very many, as it is ſaid in that ſolemnitie. And we ought to make great account, and endeuour to attayne and get theſe Indulgences, to the end, we may the ſooner obtayne the reward of our good workes that we haue done, by enioying the bleſſed and happy viſion of God in his glorie. Amen.

The life of SS. Proceſſus and Martinianus Martyrs. Iulie. 2.

WE read in the third booke of kinges, that Achab raigning in Iſrael, al the people were deuided into two parties, ſome ſaid that they ought to adore Baal for God, others ſaid they ought not, but that they ought to adore the God which their fathers adored, who brought them out of Egipt, and deliuered them out of the handes of Pharao, and vpon this they were at difference. The Prophet Elias ſtepped in amongeſt them, and ſaid. Let vs take ſome courſe to know who is the true God, and which is to be adored of all. This ſhalbe the way of triall. There be. 400. Prophets of Baal, and I alone am for the part and behalfe of my God, which our fathers adored. Let there be brought two Oxen, and let them take one, and lay him on a altar, and lay wood about it, and I will do the ſame with the other Oxe. Let them call vnto their God, and I will call vpon mine, and the God which ſendeth fier from heauen to burne and conſume the Sacrifice, let him be held for the true God, and let all the people adore him. The people were well content, to haue this tryall and proof made.

The Prophets of Baal tooke their Oxe, and made vp an altar, and vpon it they laid much wood, and the Oxe on the toppe thereof. Then began they to cry out aloud, and to calle vpon their God, and beſought him to conſume and burne their ſacrifice, and the more to moue him vnto compaſſion, they wounded their armes with launces, and ſprinkled their blood about, yet for all that the fier came not. Elias tooke his Oxe, and made vp his altar, vpon it he laid the wood and the ſacrifice, then he cauſed aboundance of water to be caſt thereon, three times. This being done, he prayed vnto God, and the fier deſcended from heauen, and conſumed the ſacrifice. What haue we in this figure, that is for our purpoſe? Only this: that Elias ſacrificed and the Prieſtes of Baal ſacrificed an other; as wel the one as the other of theſe beaſtes died, but therin was the greateſt difference, that the

one died in the ſeruice of God, and the other in the ſeruice of the diuel, for ſuch an one was Baal.

This agreeth fitly to the life of theſe two Martyrs, Proceſſus and Martinianus, in the which we ſhall ſee that theſe holy Sainctes were put to a cruel and rigorous death; we ſhall ſee likewiſe, that the Iudg which did torment them, dyed alſo a terrible death. But the difference was in this, that the holy Sainctes dyed for the ſeruice of God, and the Iudge dyed, in the ſeruice of the diuel. The life of theſe holy men, hath bene taken out of an auncient manuſcript, with the which accord and agree, ſundry martyrologes, which is this manner.

NEro the Emperour hauing cauſed the holy Apoſtles SS. Peter and Paul to be impriſoned. In the time they remained there, diuers and many ſicke men went vnto them for remedy, and returned home to their houſes with perfect health. Some of them were poſſeſſed with euil ſpirits, and were made free by the helpe of their prayers: in that place they preached, and conuerted many ſoules vnto God. The chief Gouuernour of the priſon wherein they were, was called Mamertinus, who appointed ſouldiers for the gard of the priſoners. Among theſe were Proceſſus ad Martinianus, as chief learders of the others. Theſe ſeing the miracles which the Apoſtles did, and hearing their heauenly doctrine, determined to be made Chriſtians.

They went vnto the Apoſtles, and caſt themſelues downe at their feete, & declared vnto them their purpoſe, beſeeching them, to baptize them. And moreouer they ſaid vnto them, that ſince they found in them nothing worthy of death, therfore they ſhould depart out of priſon, and goe whither it pleaſed them, for they themſelues were ready to ſuffer, and indure the puniſhment, that ſhould be inflicted vpon them for the ſame. The Apoſtles yeelded thanckes vnto our Lord, and commended highly the good purpoſe of the two new ſouldiers of Chriſt, and ſpoke many thinges vnto thē to confirme them in it. There wanted nothing for their Baptiſme but water only. That houſe and priſon was built vppon the mount Tarpey, and was founded on a hard rocke. S. Peter the Apoſtle made the ſigne of the Croſſe on that rocke, and forthwith the water ſprung out aboundantly, with the which was baptized Proceſſus and Martinianus, with 40. other perſons.

The author that wrote this hiſtory ſaith: that the Apoſtle Saint Peter moued with the importunity of their prayers, departed out of priſon, and met our Sauiour Chriſt at the gate of the citty, and when S. Peter asked him whither he went? our Sauiour anſwered: that he went to die in Rome once-more. The Apoſtle vnderſtood that the will of God was he ſhould dye, therfore he returned into priſon againe. Though the author doe thus relate the hiſtory, yet it ſeemeth a thing more conformable to reaſon, that this befel vnto S. Peter before he was taken, and that he was mooued to depart out of Rome by the prayers of the Chriſtians, becauſe there was ſuch ſearch to apprehend him, as it hath beene already ſaid in his life. For to ſay he would depart out of priſon and ſhewe ſuch deiection of mind by his flight, ſeeing that he did leaue S. Paul in that place, expecting the crowne of martyrdome, ſeemeth to repugne with that valourous courage of S. Peter. So that I hold it for more certaine, that he departed not out of priſon.

of priſon, but that this befel before he was apprehended, though both of them were much intreated and requeſted to depart.

Paulinus the Gouernour vnderſtood how all thinges paſſed, and cauſed Proceſſus and Martinianus to be called before him, ſeeking by all meanes to bring them to chaunge their good purpoſe. And becauſe (notwithſtanding) they alwaies ſhewed themſelues to be more conſtant, he commaunded they ſhould be beaten with ſtones vpon the mouth, and cauſed all their teeth to be broken. The holy Saintes lifted vp their eyes vnto God, and ſaid: *Gloria in excelſis Deo.* Then Paulinus commanded, that an Idol of Iupiter ſhould be brought thither, and ſet vpon an altar, perſuading and commaunding the martyres to adore the ſame. They ſpitting vpon the Idol ſaid: that they would not adore any, but the God of heauen. At this Paulinus tooke great indignation, and minding to chaſtiſe the holy martyrs, cauſed them to be ſtripped, and laid vpon the torment called Equuleus, in the which he ſtretched out of their places, all the iointes of their members, with certaine ſmall (yet ſtrong) cordes: moreouer, he gaue them great ſtrokes with ſtaues. Neither did his furious cruelty ceaſe herewith, for they ſet vnto their ſides certaine plates of hot Iron, though ſtill the holy Saintes in theſe torments praiſed God, ſaying: ô Lord, alwaies bleſſed be thy name. The Angels praiſe thee, and all thy creatures bleſſe thee.

There was preſent a holy woman called Lucina, who (when the executioners by reaſon of their wearines reſted a little) came cloſe to the bleſſed Martyrs and ſaid: Be conſtant yee faithfull ſouldiers of Chriſt Ieſus. Conſidered that your tormens ſhal ſoone end, but the reward which God wil beſtow in heauen (for that you haue ſuffered for his loue) ſhal neuer ceaſe. Paulinus ceaſed not, ſtil to deuiſe new torments for theſe holy martyrs, and when he ſaw their conſtancy, he commaunded their fleſh ſhould be torne with ſcorpions of Iron, ſo that their bones might be ſeene, mooued out of their places. This was a cruel torment, for their bodies were rent in pieces vpon a ſoddeine. The bloude ran downe to the ground, and the hangmen increaſed in crueltie when they ſaw it.

Yet ſtil the iudge was more fierce and cruel, though ſoone after he had reward of his cruelty, for vpon a ſodeine, one of his eyes fel out of his place, and put him vnto more paine, then he had giuen vnto the martyrs, who had the confort of heauen, which vnto him was denied. He roaring (and braying like a Lyon) ſaid: the holy martyrs were inchaunters and negromancers. Then he commaunded they ſhould be put in priſon, and ſo it was done. Forthwith the Fiend (by the permiſſion of God) entred the Iudge who beginning to feele the paines of hel; died in the beginning of the third day. The wretch had a ſonne called Pomponius, who being impatient for the ſodeine, and raging death of his father, went to Nero to complaine of Proceſſus and Martinianus, ſaying: They had bene the occaſion of his fathers death. The Emperour commaunded the Gouernour Cæſarius, to pronunce ſentence of death vpon them, and ſo it was done.

The holy martyrs were led out of Rome, into the Via Aurelia, and there they were beheaded. Their bodies were buried by that holy woman Lucinia (which had encouraged them in their torments (in one of her poſſeſſions, and from thence in proceſſe of time they were tranſlated into Rome, to a Church of S.

Peter. Their martyrdome was on the ſecond day of the moneth of Iuly, in the yeare of our Lord. 70. (Baronius ſaith: 69.) in the time of the Emperour Nero. S. Gregory in the 31. Homilie vpon the Goſpels, maketh mention of theſe Saincts, and ſo doth S. Gregory of Toures in his booke of the glorie of Confeſſors, in the 24. chapter.

The life of the ſeuen Brethren, Martyrs. *Iulie.* 10.

AT ſuch tyme as Dauid held the ſcepter of Iſrael, there befel a great dearth in all his dominions for want of water. The Prieſtes commaunded by Dauid, asked counſel of God vpon it, and he answered: that Saul had aggreiued the Gibeonites, who were confederates and allies vnto the Iſraelites, and that it was neceſſary they ſhould haue ſatisfaction. When they were demaunded what ſatisfaction they deſired, they answered, they ſhould not thinke themſelues ſatisfied, except they had the liues of the linage of Saul taken away. Dauid hearing this, cauſed ſeuen of the ſonnes and Nepheues of Saul to be hanged on ſeuen gallowes: Reſpa concubine vnto Saul, was mother to ſome of them, who lamented all the tyme that they hung on the gallowes, vntill that God had ſent raine vpon the land, for then they were buried, and Reſpa was ſomewhat comforted.

Theſe dead men, were figures of the martyres, who for the loue of Ieſus Chriſt whome they confeſſed for true God, were put to death. Reſpa ſignifieth the Church, who lamenteth and bewayleth their death. More in perticuler, they repreſent the ſeuen martyrs, ſonnes vnto S. Fælicitas, who for confeſſing Ieſus Chriſt, were put vnto moſt cruel deathes. Reſpa ſignifieth Fælicitas their mother, who though ſhe animated them to ſuffer death, yet did ſhee abide very great ſorrow at their death. The life of theſe Saintes, was written by the regiſters of the Church of Rome in this manner.

IN the time of the Emperour Marcus Antoninus, was raiſed a perſecution againſt the Church. There liued at that time in Rome, a noble matron called Fælicitas, who had ſeuen ſonnes, and being a widowe, ſhe made a vowe to liue in chaſtitie. It was her ordinary exerciſe, to geue almes, to pray, to faſt, and to geue good example to euery one. The miniſters of the Idols hauing noted her life, and ſeing that many became Chriſtians by her meanes, ſpoke vnto the Emperour and told him: that this woman (with her ſonnes) offended the gods, in not regarding them, but ſcoffing at them, which they ſaid was vnto him, and to the whole Empire a great diſhonour. They alſo auouched, that if this woman were not compelled to ſacrifice vnto them, they would be angry and offended, in ſuch ſort, that ſome great hurt would fal vpon the Empire, and that nothing would be ſufficient to appeaſe them.

The Emperour geuing credit vnto the wordes they had ſpoken, commaunded Publius the Gouernour to labour by al meanes, to bring Fælicias to ſacrifice vnto the gods. The Gouernour cauſed her to be called priuately, and entreated her with milde wordes, to doe them ſacrifice. When ſhee would not, he gaue her to vnderſtand, that if ſhe would not ſacrifice, his mildnes ſhould be turned into rigour, both to her ouerthrow, and all her houſe. Fælicitas anſwered: Thy

mild wondes cannot moue me, nor ſhal thy menacinges put me in any feare, for I haue the Holy Ghoſt to mine aide, who wil not permit me to be ouercome by the diuel, yea rather I am aſſured, that during my life, I ſhall ouercome thee who art his miniſter, and when I am dead, I ſhall alſo vanquiſh thee. O thou wretch ſaid Publius, if thou hate thy life, yet if at all thou makeſt no account thereof, fore-ſee at the leaſt, that thy ſonnes do not looſe their liues alſo. My ſonnes (ſaid Fælicitas) as long as they do not ſacrifice vnto the Idols, ſhal haue life, but if they do ſacrifice, then they ſhal die an eternal death. Herewith they ended their talke that day.

On the next day, Publius cauſed her to be led publiquely vnto his Iudgement ſeate, and with her, all her ſonnes. The Iudge ſitting in the high ſtreete of Mars, with the officers of Iuſtice beſide him, turned vnto the womam, & ſaid vnto her: Fælicitas, haue compaſſion on theſe thy ſonnes, and conſider that they be in the flower of their youth, and their countenãces doe ſhew, that they be worthy to be wel regarded and eſteemed. Fælicitas anſwered: Thy falſe piety, is true impiety, and thy counſel is extreame crueltie. Then ſhe turned vnto her ſonnes, and ſaid vnto them: My ſonnes, behold the heauen aloft, where Ieſus Chriſt expecteth you, with all his Sainctes, fight valiantly for the good of your ſoules, and ſhew your ſelues faithful in the loue of your Sauiour.

The Iudge hearing theſe wordes, commaunded they ſhould haue many buffets geuen them on the face, and ſaid vnto her: Oh thou bold impudent woman, how dareſt thou geue counſel vnto thy ſonnes in my preſence, againſt the ordinaunce, and commaundement of the Emperours? Then he cauſed the eldeſt of her ſonnes (called Ianuarius) to be brought before him, and made vnto him many proffers and promiſes, if he would ſacrifice, and threatened him death, if he would not obey. Iãuarius anſwered: Thou perſwadeſt me to do a fooliſh and an vnreaſonable thing, but I hope in my Lord Ieſus Chriſt, that he wil geue me vnderſtanding, that I ſhall not commit ſuch a follie. The Iudge cauſed him to be ſtripped, and to be cruelly beaten, and then he remitted him to priſon.

He called the ſecond (whoſe name was Felix) and when he had admoniſhed and requeſted him to ſacrifice, he anſwered vnto him: I adore one God only, & vnto him do I offer ſacrifice: looſe not thy time (ô Publius) in thinking that I, or any of my brothers, wil at any time depart from the faith of Chriſt, thou maiſt wel torment vs, but our faith cannot fayle. The Iudge cauſed this young man to be beaten, and then to be put in priſon alſo.

Then he called the third (whoſe name was Phillip) and ſaid vnto him: the Emperour Antonimus our Lord commaundeth thee, to adore the gods who be omnipotent. The holy S. anſwered: Theſe thy Idolles be not gods, and much leſſe be they omnipotent, but they be Idolles vaine, miſerable, and without ſence. They that adore thẽ, do bind themſelues to indure the paines of hel eternally. This man was likewiſe beaten, and then ſent to priſon. The fourth (whoſe name was Siluanus) came, and the Iudge ſaid vnto him: as farre as I perceiue, all you be of one opinion with your mother, in deſpiſing the commaundements of the Emperour; but you ſhall all die ignominious deathes. Siluanus anſwered: if we ſhould feare the torments which ſoone ſhal haue an end, we ſhould incurre other more horrible tormẽts, which ſhal neuer haue end, but becauſe we know

the reward: that God hath prepared for the iuſt, and what paine he hath appointed for ſinners, this is the only cauſe that we make ſo ſmal account of Cæſars commaundement, and ſo highly eſteeme the precepts of God.

This is the cauſe why we deny the adoration of the Idolls, to giue it to him to whom it is due, that is io ſay: the God of heauen. If we adore him we be aſſured, that we ſhal attaine to eternal life; and we know, he that adoreth thy gods, deſerueth to haue eternal torments. The ſame that was done to the other brethren, was alſo done vnto Siluanus. The fift (called Alexander) was brought thither before the Iudge, who ſaid vnto him: Haue compaſſion thou young man of thy tender age, for thou ſhalt looſe thy life, if thou doeſt not obey Antoninus our Emperour. The young man anſwered: I am the ſeruãt of Ieſus Chriſt whom I confeſſe with my mouth and beare in my hart, and whom I wil neuer ceaſe to adore. I giue thee to vnderſtand (ô Publius) that my tender age hath the wiſdome of an old man in adoring the Lord that created heauen and earth, and not to adore ſtockes and ſtones. The Iudge cauſed Alexander to be caried out from his preſence, but not with out his chaſticement.

Then thither he cauſed the ſixth (called Vitalis) to be brought, and ſaid vnto him: I would know if thou deſire to liue or to be ſentenced vnto death with thy brethren? Vitalis anſwered (ô Iudge) tel me who deſireth moſt to liue, he that adoreth the true God, or he that ſeeketh to be in the fauour of the diuel? Publius replied: And who is the diuel? Al the gods of the Gentiles ſaid Vitalis be diuels, and they which adore them be poſſeſſed with diuels. Vitalis was alſo ſent away after he had beene tormented.

Then the laſt (called Martialis) came, and the Iudge ſaid vnto him: the others haue giuen me occaſion to be cruel, wilt thou alſo be of the ſame opinion of thy other brethren? Martialis anſwered, if thou kneweſt the paines God hath prepared for them that adore the Idolles, and offer ſacrifices vnto them, thou ſhouldeſt vnderſtand that thou art more cruel to thy ſelfe in doing ſacrifice vnto them, then thou art vnto vs, in putting vs to death, for that we wil not ſacrifice and adore them. But be aſſured, that though at this preſent God diſſembleth, and forbeareth thee, the time ſhal come, that thou and thy Emperours, and alſo all them that obey them, in being Idolaters, ſhal your ſelues be tormented in eternal fier, without hope of remedy.

Publius cauſed all that had paſſed with the ſeuen brethren, to be put in writing, and ſent it to the Emperour Marcus Antoninus. He ſeeing it, nominated Iudges, who by ſundry tormentes ſhould put them al to death. The firſt, which was Ianuarius, was killed with moſt cruel beating, giuen him with certaine whippes, which one the end had pelletts of lead. Fœlix and Phillip, were ſlaine with baſtinadoes. Siluanus was caſt downe head long from a high place, into a craggy rocke. Alexander, Vitalis, and Martialis were beheaded. Their mother was mertyred foure monethes after, and the Church ſolemnizeth her feaſt, on the 23. day of Nouember.

S. Gregory ſaith of her: that no leſſe feare ſhe had to leaue any of her ſonnes aliue (leſt that for feare of the torments they ſhould ſacrifice vnto Idolles) then other mothers would haue, to bury one of her ſonnes aliue. I do not know (ſaith he) if I ought to cal this holy woman a martyr, for me thinketh I ſay little, rather

ther as S. Iohn Baptiſt being demaunded if he were a Prophet, ſaid he was not and ſaid truly, for he was more then a Prophet: euen ſo this bleſſed woman may not only be called a martir, for that ſhe gaue her life for Ieſus Chriſt, but alſo more then a martyr, for that ſhe animated her ſonnes vnto martyrdome. Let not any thinke that ſhe as a mother, had not ſorrow to ſee her ſonnes tormented, but the courage of her interior mind which ſhe bore vnto Ieſus Chriſt, vanquiſhed the outward griefe, which ſhe as a mother ſuſteyned and felt, in ſeing her ſonnes put to death. She reioyced that all of them went before her, that ſhe might haue them afterwardes preſent in heauen. The Church celebrateth the feaſt of theſe Saints one the day of their martyrdome, in the yeare of our Lord 173. Baronius ſaith, in the raigne of the aforenamed Emperour Antoninus.

The life of SS. Ruffina and Secunda, virgins, & Martyrs. Iulie 10.

OVr Sauiour Ieſus Chriſt, treating with his Apoſtles of the perſecutions, which aswel they, as alſo other faithfull beleeuers were, and ought to ſuffer for the loue of his name, ſaith: The time ſhall come, that the brother ſhall procure the death of the brother, the father of the children, and the ſonnes the death of their owne fathers. Of this we haue an example in the two holy ſiſters Ruffina, and Secunda, who were perſecuted for the name of Ieſus Chriſt, and brought to their death; not by their father, or by their brethren, but by their owne husbands, who vſe commonly moſt of all to cherish, and to shew themſelues moſt louing to their ſpouſes. The liues of theſe holie Saintes, taken out of an old manuſcript, with the which accord and agree diuers martyrologes, was as followeth.

RVffina and Secunda were ſiſters and noble Damſells, borne in Rome. The name of their father was Aſterius, and Aurelia was their mother. It happened that in the perſecution of Valerian and Galyenus Emperours, many Chriſtians were martyred in Rome, whereupon Armentarius, and Verinus that ſhould haue maried the two ſiſters, denied the faith of Chriſt and reuolted vnto the Gentiles. And not being content with the perdition of their owne ſoules, they laboured to perſwade the handmaides of Ieſus Chriſt to doe the ſame.

The holy damſels to auoide the damage and hurt which was threatned them, collected all their goodes, and laying it on a cart, tooke their iourney towardes Toſcana, where their father had ſome poſeſſions and landes. When their husbands vnderſtood thereof, they talked with the Earle Ageſilaus and ſaid vnto him: do Iuſtice, and defend the honour of the immortal Gods, for we giue thee to vnderſtand that our ſpouſes, Ruffina and Secunda, in the deſpight of our gods and to our reproch haue refuſed vs, and are gone towardes the partes of Toſcana, that they may the more freely ſerue and adore Ieſus Chriſt whom they confeſſe to be the true God.

When Ageſilaus vnderſtood it, he tooke with him armed ſouldiers and went in purſuite after them, and ouertooke them in the Via Flamina about fourteene miles from Rome. He cauſed them to returne vnto the citty, and deliuered them

into the handes of Iunius Donatus the gouernour, and ſaid vnto him: Theſe ſacrilegious damſels deſpiſing the commaundement of our Emperours, haue left to adore the immortal Gods to adore a man crucified, and for this end were departed frō Rome againſt the wil of their husbands. It was my part by vertue of mine office to cauſe them to returne vnto the citty, now the reſt belongeth to thee to examine their cauſes. Iunius cauſed them to be put in priſon and to be ſeuered the one from the other.

On the third day he talked ſecretly with Ruffina, and ſaid to her: Seing thou art borne a noble woman, why art thou ſo baſe minded as to thinke it to be better to lie in priſon, then to be at liberty, and liue merily with thy husband? Ruffina anſwered: This impriſonment and ſhackles haue an end, and ſhalbe meanes to deliuer me from the priſon that neuer ſhal end. Oh (ſaid the Gouernour) leaue theſe vaine imaginations, and ſacrifice vnto the gods, that thou maieſt enioy thy husband, and liue with him many yeares. The holy woman anſwered: Thou laboureſt to perſwade me vnto vaine and idle thinges, and doeſt promiſe vnto me an other thing, which is doubtful and certaine, firſt thou wouldeſt haue me do ſacrifice vnto the gods, and if I do it, I am ſure I ſhal looſe my ſoule. Then thou wouldeſt haue me to take an husband, and liue with him in carnal delightes, and of this wil ariſe, that I ſhal looſe my virginity, and the glory and the particuler crowne that is geuen vnto virgins. Then thou doeſt promiſe me that I ſhal be with him vntil I be an old womā, and that is a doubtful and an vncertaine thing, for that thou knoweſt not no more do I, if we ſhal liue vnto the next morrow.

The gouernour ſaid: leaue your talking. Then he commaunded, that Secunda ſhould be brought thither, that when ſhe ſaw her ſiſter tormented, ſhe ſhould ſacrifice vnto the Gods, for feare the like torments ſhould happen vnto her. Aſſoone as Secunda was there, Ruffina was ſtripped of her clothes, and beaten cruelly with ſtaues. When Secūda ſaw that, with an angry voice ſhe ſaid to the gouernour: What is the matter, thou (peeuiſh man) enemy vnto the kingdome of heauen; why doeſt thou thinke my ſiſter worthy of this glorie? and why doeſt thou depriue me thereof? if thou doeſt torment her for that ſhee is a Chriſtian, and becauſe ſhe wil not ſacrifice vnto thy Gods, I am alſo a Chriſtian, and am reſolued not to doe ſacrifice vnto thy falſe Gods. If thou thinkeſt I am more weake, and cannot ſupport theſe beatinges and blowes aſwel as ſhee, thou art deceyued, becauſe when my ſtrength ſhal faile me, my Lord Ieſus Chriſt ſhal geue it me, agreable vnto the deſire I haue to ſuffer for him, which indeed is very great. If then I be in the ſame caſe as my ſiſter is, why doeſt thou ſuch manifeſt wrong vnto me, granting that to her, whereof thou doeſt depriue me?

The gouernour ſaid: all that thou ſaieſt is true, that in euery thing thou art equal to thy ſiſter, in that thou deſerueſt to be tormented and chaſtiſed aſwel as ſhee, though you be both fooles. Secunda ſaid: my ſiſter and I be not fooles, but we be both Chriſtians. If then thou doeſt tormēt her for that, I would not haue thee depriue me of her torments; For it is a thing moſt ſure, that the greater torments that Chriſtians indure for the loue of Chriſt, ſo much to greater and the more precious, ſhalbe their Crowne in heauen. The gouernour ſaid: if you wil haue me account you wiſe and diſcreete, entreate you ſiſter to leaue her obſtinacy

cy and damned intent, and condiſcend both of you to ſacrifice vnto our Gods, and to marry with your ſpouſe. Ageſilaus who had taken them, was preſent in that place, and ſaid: it is no more lawful or poſſible for theſe wemen to mary, for the ſacrilege they haue committed, in deſpiſing our Gods, hath diſabled them that they may not marry. The holy virgin Secunda anſwered: Thou laieſt an impediment of marriage vnto vs, for that we be Chriſtians, and as though we deſired to marry. Beleeue it Ageſilaus we be of the ſame mind we were, that is: to continewe and be virgins and Chriſtians, for if we be virgins, we ſhalbe more loued of Ieſus Chriſt, and he wil ſhew vs particuler fauours in his heauenly court. Then ſaid the Gouernour: what ſhal befal you if you looſe your virginity againſt your willes; how wil your Chriſt deale with you in ſuch a caſe? Secunda anſwered: when we ſhalbe forced and violated, Ieſus Chriſt wil giue vs a particuler reward, for hauing endured this wrong, wherfore do thy wil what ſoeuer it be, by force, violence, buffets, ſtrokes, ſtones, ſwordes, fier, or whatſoeuer deuiſes that thou canſt inuent to torment vs, they ſhalbe meanes to increaſe & augment our glory.

The iudge cauſed them both to be put in a darke dungeon, and a great ſmoke to be made, by burning of dunge, and ſuch filthines. Which hauing filled the priſon where the holy Sainctes were, did not ſtinke, or giue any euil ſmell, but rather recreated them, & ſeemed to be a ſmell of amber and muſk: moreouer the great darkenes of that place vaniſhed, and in place thereof, ſucceded a celeſtial brightnes, comming from heauen. The gouernour cauſed them to be taken out from thence, and to be put in a cauldron filled with oyle, which boyled two whole houres vntil the oyle was all conſumed, and the holy Saintes remained ſtil within the ſame without any hurt.

The gouernour was certified therof, at which he marueiled not a little, yet becomming more cruel, he made the holy Saintes to be taken out of the cauldron, and led vnto Tiber, where he cauſed a great ſtone to be tied vnto their neckes, and to be throwen there into: The holy damſells walked on the water halfe an hower without ſinking, and at the end the waues bore them vnto the ſhore, and their clothes were as drye as if they had not touched the water.

This was alſo told vnto the gouernour, who wondring more at this miracle then he did at the former, ſaid to the Earle Ageſilaus: The two damſells which thou broughteſt vnto me be inchauntreſſes or witches, or ells they be very holy women; Thou diddeſt deliuer them into my handes, & I render them againe vnto thee, condemne them or deliuer them at thy pleaſure. Whereupon Ageſilaus cauſed them to be led forth of Rome, into a certaine wood which was in the poſſeſſion of one called Bruxus, and there cauſed both their heades to be cut off, and commaunded that their bodies ſhould be left in the wood, that the wild beaſtes might deuour them.

A Romaine Matro called Plantilla, was Lady and owner of the poſſeſſion where the wood was. Shee ſaw in her ſleep the two holy Saintes, apparelled in moſt rich veſtures, and crowned with pearles and Iewells, of exceeding great valewe. Moreouer ſhe ſaw them placed vpon two ſeats in a chamber, as if they had beene brides, and they ſaid to the Matron Plantilla: Caſt out of thy mind thy falſe Gods, and doe not adore them, but beleeue in Ieſus Chriſt, that thou

mayeſt of him receiue the reward which we haue. And if thou wilt know where we are, go vnto thy poſſeſſion, and there thou ſhalt find our bodies, and we deſire thee to interre and bury them. Forthwith Plantilla went vnto her poſſeſſion, where ſhe found the bodies of the holy virgins, without any hurt, but only that the executioner made, when he cut off their heades.

Plantilla adored God, and was conuerted to the faith, and cauſed a Sepulcher for the holy virgins to be built in the ſame very place, where they remained certaine yeares, but in proceſſe of time, their bodies were caried into the Church Conſtantiniana, and were buried neere vnto the font-ſtone. The Church celebrateth the feaſtes of theſe two Saintes, the day of their Martyrdome, which was in the yeare of our Lord. 252. (Baronius ſaith 260.) Gallienus and Valerianus being Emperours.

The life of S. Pius, Pope, and Martyr. Iulie 11.

CVrſed be the man (*ſaith the Prophet Ieremias*) that doth the worke of God fraudulently. *His meaning* (*ſaith the gloſe*) *is: ſlouthfully, and for temporal gaine. The holy ſacrifice of the maſſe, you may properly cal the worke of God, for there is the liuing and true God, vnder the ſacramental ſignes. Therein the Prieſt repreſenteth Ieſus Chriſt, which is the true God, and all that are there preſent, ought to be replenished with God. This being then the worke of God, with good reaſon he ſaith: that* he that doth it fraudulently, *that is: principally for temporal commodity, or ſlouthfully, and careleſly, in ſuch ſort, that he commit any notable errour, is accurſed. This the holy Pope Pius conſidered, when he made a decree, in which he appointed: that the Prieſtes that commit a notorious fault in the maſſe, ſhould be ſeuerely chaſtiſed. His life collected by Damaſus and others, was in this manner.*

POpe Pius the firſt, was borne in the auncient citty of Aquileia, in the Prouince of Venetia, and was the ſonne of Ruffinus. Antoninus Pius was Emperour in Rome, when by the death of S. Iginius the Pope, and martyr, Pius was elected Pope. And though the Church of God endured in that time, very greiuous afflictions and perſecutiõs aſwel cauſed by the Pagans that perſecuted it, as by many heretikes (which vexed it, with vaine & blaſpemous opinions) yet Pius the Pope ceaſed not, to doe all that which was conuenient, for a good and godly Paſtour. He made ſome decrees, as that which we haue rehearſed already, wherein he ſet a penaltie vpon the Prieſtes, which committed any negligence, or default in the maſſe. He made an other, in which he ordeined: that the poſſeſſions and goods of the Church, dedicated to the ſeruice of Eccleſiaſtical perſons, ſhould remaine ſo perpetually, and that none vnder paine of ſacrilege, ſhould be ſo bold, as to occupie the ſaid goodes, or vniuſtly to alienate them. He commaunded, that the virgins which made profeſſion of perpetual chaſtity, ſhould be profeſſed vpon the day of Epiphany (but this was abrogated afterwardes, for iuſt cauſe) and that they ſhould not be profeſt, if they were not 25. years old. Here you may ſee, how auncient the being of holy Nonnes is, in the Church of God.

There

There was at that time, great difficulty about the keeping of Easter, to wit: whether they ought to celebrate it on the Sunday, or to follow the account of the Iewes, in the celebrating of theirs. Vpon this Pope Pius the 1. publiſhed a decree, which indureth vnto this preſent, in which he commaunded: that the holy Paſche of the reſurrection, ſhould be celebrated alwaies on the Sunday, for that one that day, our Lord Ieſus Chriſt roſe from death vnto life. Damaſus ſaith: Pius made this decree, perſuaded by one of his brothers called Hermes, who preſented vnto him a very worthy booke, made in manner of a dialogue, which was brought by an Angell, in the habite of a Sheapherd, who commaunded him, to admoniſh and inſtruct all Chriſtians, to celebrate the holy reſurrection vpon the Sonday.

This Pope conſecrated in Rome the *Terræ Nouatianæ*, in the honour of S. Potentiana, at the interceſſion of Praxede her ſiſter. He endowed her Church with many and rich guiftes, and ſaid maſſe there oftentimes, he ordeined there the font ſtone, and Baptiſed many with his owne handes. He appointed a great penalty to them that were periured, and againſt them that did not reprooue them. Finally, after he had gouerned the Church of God vertuouſly 9. yeares. 5. monethes, and 27. daies, in the yeare of our Lord 167. In the raigne of the Emperour Antonius Pius, he had the crowne of martyrdome. He gaue holy orders fiue times in the moneth of December, and in them made 13. Prieſtes. 21. deacons, and 12. Biſhops. He was buried in the Vatican. His feaſt is by the Church celebrated, one the eleuenth of Iuly.

The life of SS. Nabor and Fælix, Martyrs. Iulie 12.

Salomon ſpeaking of iuſt men, ſaith in Eccleſiaſticus. That they flouriſh and bring forth fruite, as the roſes which be planted neere to the riuers of waters, *which is aſmuch to ſay: that they be very beautiful, and yeeld a good odour, like the roſes which grow in places where is aboundance of waters. But if this ſimilitude do fitly agree with all iuſt men, much more in perticular doth it agree with the holy Martires SS. Nabor and Fælix, who were both beheaded on the banke of a riuer, their bodies remaining like roſes, colloured in their owne bloud, and yeelding a moſt sweete ſmel. The life of theſe holy martyrs, collected out of ſundry martyrologes, was in this manner.*

THe Emperour Maximianus being im Millan, there was accuſed SS. Nabor and Fælix, not for committing manſlaughter, theft, or adultery, or ſuch like offences, but for that they were Chriſtians, a thing (by the tyrant) chaſtiſed with more rigour, then any other offence, were it neuer ſo heynous. Being apprehended, and brought forthwith before the Emperour, he asked them, if it were true that they were Chriſtians. The holy men aſwered: they were, and reſolued to be Chriſtians whileſt their liues laſted. Maximianus ſaid: that ſhalbe very ſhort, if you continew in this opinion. So he cauſed them to be put in priſon and commaunded vnder great paines, that none ſhould geue them any thing to eate.

The holy Sainctes continewed in this paine certaine daies, after which, the Emperour bad they ſhould be brought before him. And becauſe that faſting was not ſufficient to depriue them of their liues, or to make them chaung and alter their religion, he cauſed the baſtinado to be geuen them. Then he cauſed S. Nabor to be put on the racke, and with burning torches, to ſcorch and ſindge his ſides; and with hookes of yron to teare his fleſh, S. Fælix ſtanding by to ſee how thinges paſſed with S. Nabor, iudged him to be happy indeed, as he was in name, ſince that he ſuffered ſuch tormentes for the loue of Ieſus Chriſt. After this, the Emperour commaunded, that both of them ſhould be throwen into a great fire, which vſed them more mildly and gently, then the tyrant did, for it did not any harme vnto them, in ſo much that not one haire of their head was burnt. When Maximianus ſaw that, he cauſed them to remayne in priſon, and after a few dayes, he made them to be led to be beheaded (at the gate of Lody) where was a current of water, called Celere. Their bodies were buryed by Sabina a noble ladie. The Church celebrateth the feaſt of theſe two Sainctes, on the day of their martyrdome, which was on the 12. of Iuly, about the yeare of our Lord 267. (Baronius ſaith 303.) Diocletianus and Maximianus being Emperours. Paulinus in the life of S. Ambroſe, maketh mention of theſe holy Sainctes, and ſaith: that the Church where they are buried, was much frequented by the Chriſtians. Afterwardes in the tyme of the Emperour Frederick, they were tranſlated vnto Collen, by Rinaldus Biſhoppe of that cittie.

The life of S. Anacletus, Pope, and Martyr. Iulie 13.

THe holy Scripture reciteth in the firſt booke of Eſdras, that Zorobabel with ſome Hebrewes, which were returned with him from the captiuity of Babylon, builded againe the Temple, by the commaundement of king Cyrus. On the firſt day they offered ſacrifice therein, there happened a thing worthy of conſideration, the which was this. That all the young men were iocund, and merrie, and all the old men were ſadde and ſorrowful. The young men reioyced, becauſe they ſaw they had a Temple, but the old men were ſadde, becauſe they remembred the ſumptuous magnificence of the old Temple, builded by Salomon which had bene ruynated, wheras now they ſaw the meanenes and pouertie of this, which was newly builded.

This thing is very agreable for our tymes, concerning the frequenting of the ſacramentes for ſome ſeeing by the bounty of God, and carefull diligẽce of his miniſters, in exhorting them thereto, that often and in due manner they frequent the Sacraments, and that there be few that remaine a whole yeere without them, and many there be that goe vnto them oftentymes in the yeere, it ſeemeth they reioyce and make triumph. But they which by reading the holy ſcriptures, and the true hiſtories, come to haue notice of the tymes of the primitiue Church, when the Chriſtians communicated euery day, can do no leſſe but be ſorrowfull, conſidering the ſpiritual riches of that time, and the pouerty of this preſent age. I haue ſaid this to make an entrance into the relation of the life of Pope Anacletus, who commaunded: that all the faithfull, ſhould communicate euery day, although that the Doctors geue diuers ſences of this decree. The life of this Pope, gathered out of Damaſus, and other good authors, was in this manner.

Saint

SAint Anacletus was by Nation a Grecian, borne in Athens, and was ſonne vnto Antiochus. He was elected Pope after the death of S. Clement. He made many holy decrees for the good and profit of the vniuerſal Church, as was that already named, to wit: That at the end of Maſſe, all they which were there preſent ſhould communicate, and that they ſhould do it euery daie. This holy Pope had great occaſion to make that decree, for the Chriſtians of that tyme, were in great daunger to be made martyrs, by the Emperours of Rome, which happened alſo vnto him, after he had gouerned the Church of God. 9. yeares, 3. monethes, and. 10. dayes.

He builded and adorned the Chappel of S. Peter and other places, where might be buried the Popes his ſucceſſors. He wrote very godly, and very lerned examples, out of the which be taken ſome decrees, as about the authority of the Pope, that only God can or may Iudge him, as from whom only and frō noe other, he hath the ſuperioritie aboue all other Churches. He decreed alſo: that ſecular men ſhould not ordinarily haue leaue, to accuſe Prieſtes, becauſe of the ordinary hate they vſe to beare towardes them. He commaunded alſo, that Eccleſiaſtical perſons ſhould not weare long beardes, or long haire. That in the conſecration of a Biſhoppe, there ſhould be preſent at the leaſt three other Biſhops, and that orders ſhould be geuen vnto Prieſtes in publique. Finally, that none ſhould be admitted to ſo worthy an office, except he were knowne to be vertuous, and worthy of that calling and degree. S. Anacletus gaue holy orders twiſe, in the moneth of December, in the which he made 6. Biſhoppes. 7. Prieſtes; and 3. Deacons. His body was buried in the Vatican. The Church celebrateth his feaſt, one the day of his martyrdome, which was on the 13. of Iuly, about the yeere of our Lord 112. Traianus being Emperour of Rome.

The life of Saint Bonauenture Cardinal, Biſhop, and Confeſſor. Iulie. 14.

WE reade in the fourth booke of kinges that Ochoźias king of Iſrael, being ſicke, he ſent to aske of Belźebub God of Acaron, if he ſhould recouer of that infirmitie. For this God was wroth with him, and commaunded the Prophet Helias, to goe and ſay vnto his meſſengers. Was there not a God in Iſrael to aske counſel of, that you goe to aske counſel of Belźebub, the God of Acaron? wherefore ſay vnto him: that for this cauſe our Lord ſaith; thou ſhalt not riſe from thy bed on which thou art, and ſo it came to paſſe; for the king dyed of that infirmitie. The mother of the glorious doctor S. Bonauenture did not ſo, for when he (being yet a little child) was at the point of death, the mother ſought help from God, and promiſed, and offered her ſonne by vow, vnto the religious order, of the Seraphical father S. Francis, if he eſcaped, who forthwith (the vow being made) recouered to the great wonder of the phiſitians, who had no hope at all of his health and recouery. Whereby we may ſee it to be the worke of God, and a manifeſt myracle, for that it pleaſed him to geue life vnto the child, the mother ſeeking vnto him for remedy, whereas of the contrary, death was decreed to king Ochoźias, becauſe he refuſed to ſeeke vnto him: but ſought for ſuccour from Belźebub the God of Acaron. The life of this holy

Sainte, hath bene collected out of an Oration, that was recited by Octauianus de Martinus, a Citizen of Sessa, doctor of both lawes, before Pope Sixtus. 4. at the tyme of his canonization; the which was in this manner.

SAint Bonauenture was borne in Tuscana a Prouince of Italy, in a countrey called *Balneum Regium*, and commonly Regnarea. His father was called Iohn Fidausa, a man very rich, and of good state in that countrey, and his mother was called Rifella. S. Bonauenture being yet a child, that happened vnto him which we haue already declared, concerning his infirmitie. Comming then to the age of 22. yeres, and calling to mind that verse of Dauid which saith; *If you make any vow to our Lord God, see that you fulfil it:* he to performe the vow which his mother had made, entred into the religious order of S. Frauncis. When the tyme came he should be professed, he did publiquely recite the manner of his infirmitie, and the vow that his mother made, and that he came to performe it.

Being professed, he spent his time in prayer and meditation, and likewise he studied the holy Scriptures, and hauing Alexander de Hales for his maister, he profitted so much in that study (with the good beginninges he brought vnto religion) that in the seuenth yeere after, with the licence and good liking of the Prelates of his order, he read in Paris publiquely, and expounded the master of sentences, to the great admiration of euery one. Hauing spent three yeeres herein, and being 22. yeeres old, he was accounted one of the principal religious men of his order, but for all this, he was not puffed vp with pride, but he rather exercised himselfe soe much the more, in base offices, and motiues of humilitie.

He would behold oftentimes, the countenances of the religious men of his conuent, and if he saw any of them afflicted or melancholique, he would so speake vnto him, that he would geue him cause of comforte, and content. And if by chaunce any one were sorrowful that he was entred into religion, he would comforte him in such sort, that he increased in him a new desire, to remayne there ioifully, for the tyme to come. He was wonderful pitiful, and charitable to sicke people, and the more filthy and lothsome the infirmitie was, the more willingly he attended on such sicke persons.

His busy imployment in these holy exercises, caused not any want or default in his publik lectures which he read, yea rather the more tyme he spent in the workes of charitie, so much more he satisfied, and performed his dutie, to the profit and benefit of his hearers. He read with such facility and perspicuiti, that he seemed to be rather the author, then an expositor. In the chapters of his order, aswel prouincial as general, he shewed such prudence and wisdome, in his speech, and in his answeres, that the minister general, leauing the opinion of many rare and singuler fathers of the order, alwaies held the opinion of S. Bonauenture. And in matters of difficulty and importance, he alwaies demaunded his counsel.

After this befel the death of the minister general, and though that S. Bonauenture had not beene but thirtene yeares in that religious order, & but 35. yeers old, yet this dignity was bestowed vpon him, without any contradiction. Afterwardes, he seing in time the religious men by little and little, to waxe remisse, and

and weake in the obſeruance of their rules, which the bleſſed father S. Francis had left to them; he aſſembled a general chapter in Narbona, in the which with the zeale of a new Elias, he reprehended ſome, beſought others, chaſtiſed many, and reformed them all, and brought thereby to paſſe, that all afterwardes obſerued the rules, which he did in that place expound and declare.

At that time was diſcouered a great enemy or aduerſary vnto all the order of the Franciſcanes, called maſter Giraldus, or Gerardus, who made a pernitious booke againſt the Friers, taking occaſion for the defects, and imperfections of ſome, to reprehend them all; then adding euil to euil, he began to ſet his tongue againſt the holy religion, and the ſacred inſtitution. S. Bonauenture oppoſed him ſelfe againſt this fellow, and confuted his booke by ſcripture, no leſſe learnedly, then eloquentlie. Then forthwith the Iudgement of God was ſhewed againſt this wretch, for he fel into a greeuous infirmity, which made him ſicke of the palſey, and ful of leproſy, and laſtly, he died miſerably.

S. Bonauenture was very deuout vnto the mother of God, and in an other chapter he held in Piſa, he ordeined: that from Chriſtmas day vntil the Epiphany; they ſhould ſay at the end of the hymnes, *Gloria tibi Domine, qui natus es de Virgine.* He commaunded his brethren, that in all their ſermons and preachinges, they ſhould exhort the people often, to ſalute the B. Virgin with the Angelical ſalutation, when they heard the bel goe after Compline, becauſe he held it for certaine, that the Angel ſaluted her at that hower, when he brought the meſſage of the Incarnation of the ſonne of God.

At that time was tranſlated in Padua, the body of the glorious S. Anthony, a Spanyard, and frier of the order of S. Frãcis, and was laid in a moſt ſumptuous Church, builded in that citty vnto his honour. S. Bonauenture was there preſent, and ſaw, that although it had beene 32. yeares ſince his death, yet his tonge was red, and freſh, as if he had bene aliue. The deuout father tooke it in his hand (with deuotion) and ſhedding many teares, ſaid; *O bleſſed tongue which alwaies bleſſed God, and haſt taught others how to bleſſe him, now it may be ſeene, how acceptable thou haſt bene vnto God.* Then he kiſſed it many times, and cauſed it to be laid a part, in a place conuenient. Pope Clement the fourth, offered vnto S. Bonauenture, the rich Biſhoprike of Yorke, but he would neuer accept the ſame, ſaying: that he would remaine in his eſtate, in which God had placed him.

The time which was ſpared from the buſines of the order, and from other extraordinary affaires (which almoſt neuer wanted) he was buſied in writing, not only graue thinges, in the which he ſhewed his great learning, but alſo he wrote many deuout treatiſes, in which he ſhewed his exceeding great deuotion and ardent loue vnto God: in ſuch ſort, that let a man be neuer ſo cold, and congealed in Gods loue, yet ordinarily, he ſhal gather ſome deuotion, and celeſtial fire, by reading his bookes of deuotion, and eſpecially thoſe two treatiſes he compiled in the mountaine of Aluerne, in the which place I thinke, that he was as often eleuated in ſpirite, as his father S. Francis was. Theſe two treatiſes are called voyages, or Itineraries of the ſoule, for to goe vnto God by it ſelfe.

He ſpent his life in theſe holy exerciſes, vntil that Gregory the 10. called a councel at Lyons in Fraunce, where he him ſelfe was preſent, to determine important buſines concerning the whole Church, and eſpecially the vnion of the

Greeke Church with the Latine. It ſeemed vnto him very conuenient, that S. Bonauenture ſhould be there preſent, and to the end his voice ſhould haue the more authority, he on Whit ſunday, creating 5. Cardinales (as Onuphrius ſaieth) created him Cardinal, of the holy Romane Church, and withal, Biſhop of Alba. And though he withſtood it aſmuch as was poſſible, yet at laſt he was forced to accept the dignitie. He together with the Biſhop of Roan and Tripolis (which were alſo of his order, and by their deſerts had come to theſe dignities) were ſent all three vnto the councell by the Pope, but yet S. Bonauenture had the firſt place aſſigned him. Euery thing ſucceeded well, and proſperouſly in the councel, for the agreement and conformity of the Greeke Church vnto the Latine, for it acknowledged her for ſuperiour, and alſo receiued her decrees and commaundementes.

S. Bonauenture made a ſermon in the preſence of the whole councel, taking for his text this ſentence of the Prophet Baruch, which ſaith: *Exurge Hieruſalem, & circuſpice ad orientem, & vide collectos filios tuos ab oriente, vſque occidentem*; In his ſpeech, he ſhewed his deepe and profound learning, his great councel, diſcretion, and his exceeding ſanctity. Before the councel was diſſolued, and before that the fathers which were aſsẽbled therein, did returne vnto their Churches, it was the pleaſure of God, that the holy Biſhop and doctor S. Bonauenture, ſhould paſſe out of this mortal life, vnto eternal felicity. He might very wel ſay with the Apoſtle 2. *Timothy*. 4. *I haue fought wel, I haue ended my courſe, and conſerued the faith*. His death was on the Sunday, at the hower of Mattyns, on the 13. day of Iuly. The Church celebrateth his feaſt, on the day after his death, to wit: on the 14. day of the ſame moneth of Iuly, to the intent, to leaue the day before, for, and vnto S. Anacletus, Pope and martyr. His body was buried in the Church of S. Francis, in the ſame citty of Lyons, all they that were preſent ſhedding many teares. And euery one affirming, that in the Church of God, there was not his like or equal to be found. Pope Gregory him ſelfe confirmed this alſo, for being certified of his death, he ſaid: great loſſe hath the Catholike Church had, by the death of this man. His obſequies or funerals were ſolemnized in a ſtately manner.

Petrus de Tarentaſia Cardinal of Oſtia, ſong the Maſſe, and the ſame man made the funeral Sermon, taking for his text theſe wordes: *Doleo ſuper te frater mi Ionathan*. Among the other praiſes he gaue to S. Bonauenture, he ſaid and affirmed; that euery one that beheld him, caſt an affection vnto him, and loued him ſo much, that all that he ſaid they put in practiſe. This may be ſeene in the priuate conuerſation he had, with the greekes of that counſel, for that, vnto the moſt ſtubberne and obſtinate of them, there needed no other but to make them ſpeake with S. Bonauenture, and forthwith they were mollified and did relent, as the wax doth at the fire, and became of an other opinion. He was benigne, affable, & acceptable to euery one: he was pitiful, humble, prudent, chaſt, ſober, quiet, and ſcandalized none, and alwaies he put theſe vertues in vſe. Theſe thinges may be perceiued apparantly in his writinges, and by that which Alexander of Hales his maiſter teſtified of him; who hauing conſidered his liſe and behauiour, vſed to ſay: *Behold a true Iſraelite, in whom as it ſeemeth, Adam did not ſinne.*

There

There befel a notable caſe vnto this bleſſed Saint afore he roſe to the dignity of *General miniſter*, *Byshop* and *Cardinal*. The caſe was this: that he ſaid not maſſe euery day, ſuch was his great humility, for he thought he was not worthy to receiue the moſt bleſſed Sacrament euery day. Vpon one day among the other he heard maſſe with great deuotion, and when the Prieſt ſhould communicate, one particle of the hoſt was ſeene to ſeuer from it ſelfe, and went vnto his mouth, and he receiued it with very great tendernes and deuotion, being thereby aſſerteined, that it was better to receiue the moſt bleſſed Sacrament with loue, then to refraine from it for feare.

This holy man was a great friend vnto Saint Thomas of Aquine, who one time went for to viſite him, and he was anſwered; that he was buſied (for he was writting the life of Saint Francis) for all that he went vnto his Cel, and looked through a chinke of the doore, and he ſaw Saint Bonauenture faſt at his prayer and eleuated in the aire ſome what from the ground. Saint Thomas aſtoined thereat, ſaid to the fathers of the conuent that ſtood by; Let we the holy Saint alone, that laboureth for an other Saint. And he would not permit any to diſturbe him, whereby to depriue him of his ſpiritual delight.

In Lyons there was a noble woman who had much deuotion vnto Saint Bonauenture, and went alwaies vnto his ſermons, and preachinges. This woman was called Symona, and was wife of a great gentleman of the citty. It befel that the woman was great with child, and when the time of her deliuery came, after moſt cruel paines, ſhe brought forth the child dead. Then ſhe cauſed them to cal Saint Bonauenture, who being come vnto her, the woman began to lament, and beſought him to haue compaſſion on her. The holy Saint ſeeing her lamentation was moued to pitty, and fel vnto praier, and making the ſigne of the Croſſe vpon the dead child, forthwith it roſe vnto life.

An other matron of that ſame citty, had bene three daies in labour, and was in great danger of her life. They that were about her, bad her to recommend her ſelfe vnto Saint Bonauenture (this was after his death) and promiſe to viſite his ſepulcher. The woman made the vow, and recomended her ſelfe vnto the holy Saint, and forthwith ſhe was deliuered of a ſonne, and alſo was free from all hurt & daunger. This thing was notoriouſly and publiquely knowne, throughout the Prouince of Lyonneis, ſo that all the women that were in daunger of childbirth, did recommend themſelues to this bleſſed Saincte, & were forthwith by his merits deliuered from all daunger. Moreouer, many other perſons, vexed with ſundry dangers and troubles, aſwel by bodily infirmities, as ſpirituall temptations, calling vnto Saint Bonauenture, were freed and holpen, at it is prooued by the informations, which were made vnto Pope Sixtus the 4. to cannoniſe him, in the yeere of our Lord. 1482. (as Trithemius ſaith.) Our Lord God make vs worthy of his eternall glorie.

The life of S. Alexius Confessor. Iulie 17.

AMong other moral documentes that Iesus Christ, the Sonne of God gaue vnto his holy Apostles, in that famous sermon of the mountayne, this was one; If thy hand offend thee, cut it off, and cast it from thee, for it is better to enter into heauen with one hand, then hauing two, to goe into hel: and if thy foote or thy eye scandalise thee, do the same to them. *He that is very and true pitty it selfe, commaundeth vs not in this to be the executioners of our selues, and that we should be thus cruel, to cut off our owne feete and handes, and pul out our owne eyes, for the great warre they do make against vs (yea rather the doing therof is a great sinne) but he speaketh in this, as in many other of the gospel, metaphorically; so that by the handes, and by the feete, you must vnderstand the person, that vnto me is hand or foote, and by the eyes you must vnderstand, that which I esteeme as the light of myne eyes, if these be vnto me occasion to offend God, I ought to cast them from me, or ells to depart from them, though it be greife or discontent of mind vnto me.*

S. Alexius was not only contented to abandon the conuersation of strangers, which might be vnto him an occasion of offending God, but proceeding further, because his father, and mother, and his owne wife, were vnto him an impediment from the intyer seruice of God, he left and forsoke them all, and went in pilgrimage ouer the world, as we may see in his life, which was written by Simeon Metaphrastes in this manner.

AFter the Emperour Theodosius a Spaniard, the empire was diuided betwene his two sonnes, Arcadius, and Honorius, vnto Honorius the Occident or West obeied, & the Orient or Est vnto Arcadius: Arcadius died, and his sonne Theodosius the yonger remayned in the Oriental empire, who made his residence in Constantinople, and his vncle Honorius resided in Rome. Innocent the first of that name was Pope at that tyme, when the sanctity of Alexius which had layen hid a long tyme was discouered, the same Alexius at one and the same tyme loosing his life, & gayning the name of Saincte.

The father of this holy man was called Eufemianus a great noble man of Rome, and of the order of Senators, and rich, both in spirituall and temporal goodes, for he was very charitable, and his house was an ordinary refuge and receipt for widowes, orphanes, pilgrimes, and other poore men. They had all recourse to his house, and therein they found consolation and remedye in their wantes and distresses. Eufemianus had to wife a woman called *Aglæ*, who being barren was vnto them a great discomfort, because they had no children, and heires to whom to leaue their goodes. They had recourse vnto God, and with their prayers importuned him, to geue them a sonne, and because they perseuered in these demaundes, God graunted their request, & gaue them a sonne, whom they named Alexius.

The good old wan much content, desired to see him come to the age of marriage, that they might marry him, whereby they might see their posteritie increased. But the intention of Alexius was otherwise, for he being exercised in the study of humanity and diuinity, and hauing much profitted in them in smale space,

ſpace, began to haue a deſire to make proffit of that which he had ſtudied, geuing him ſelfe wholly vnto the ſeruice of God. His outward apparel was of ſilke and gold, and vnderneath he wore a ſharpe hairecloth. He came not ofte abroad but ſpent many houres in prayer, with drawing himſelfe within his houſe. He ſeemed in publike to be iocund, and ſolaced him ſelfe with euery one, but when he was ſegregated in his chamber, his eyes became fountaines of teares, lamenting his owne ſinnes, and the offences of the people. Now and then he gaue guiftes vnto his ſeruantes, but ſecretly, he gaue very much almes vnto the poore and needie. In all his good workes which he did, he merited very much, anſwel in doing them, as alſo in keeping them ſecret, to the end men ſhould not repine at him.

He was now come vnto that age, that his father iudged it a fit tyme to marry him. He ſought out for him a beautifull damſel, noble, rich, and of a many other good qualities, & worthy of ſuch a ſpouſe. Alexius concealed his mind, & would not gaine-ſay his father in any thing. The day appointed for marriage came, and the wedding feaſt was made, vnto which came the principall, and beſt of the people of Rome. When night came, that the eſpouſed ſhould haue lyen together, Eufemius ſaid vnto his ſonne theſe wordes: my ſonne Alexius, goe with thy bride, and conſummate the matrimony to the ſeruice of God, and then he gaue him his bleſſing.

At the ſame inſtant, God ſpake vnto Alexius inwardly, and told him what he ought to doe, to do him acceptable ſeruice. The young man determined to obey God, and entring into his chamber where the bride was, came neere, and gaue vnto her to haue a care, and a girdle of great value, wrapped in a kercheif of ſilke, and bad her to haue a care, and take heed thereto, vntill it was Gods pleaſure, otherwiſe to diſpoſe of them. Then went he out of that chamber into an other, where he kept his richeſt treaſure, and taking money and Iewels of great price, he chaunged his garmentes, and departed from his fathers houſe. He went vnto Tiber, where (by the ordinaunce of God) he found a barke which was readie to ſaile. Alexius went into it. The barke brought him vnto the hauen, where he found a ſhip ready, in which he was embarked, and paſſed ſo vnto Laodicea. There he tooke lande, and went on foote vnto the citty of Edeſſa in Meſopotamia.

Being come into the cittie, he went to a Church, where he ſaw a picture of our Lady, of great deuotion, wherefore he determined to ſtay there. He diſtributed the money and the Iewels he had brought from Rome, vnto poore men, and holyplaces, and he himſelfe remayned a poore man. His continual exerciſe was, to remayne (for the moſt part) before that picture of our Lady in prayer; and if any one gaue him almes, he tooke only that which was ſufficient to keepe him from death by famine, the reſt he gaue vnto poore men. And this was his life certaine yeeres, in which tyme his beauty, countenaunce, collour, and ſound of his voice was altered; Moreouer, he was meanely apparelled, ſo that he could not be knowen of them, which had very often couuerſed with him before.

The ſodaine departure of Alexius from the houſe of his father (he hauing at all no notice whither he was gone) put them in great greif, as may wel be imagined.

gined. His mother rising from her bed betimes, went to visite him, and found none but the bride. Who told her all that Alexius had done and said. Then began she to search in euery place, and getting notice that he was imbarked to go into the east countries, it cannot be expressed what greif and sorrow his father and mother (which loued him dearely) felt. The mother went into a darke chamber, and laid a sackloth abroade on the ground, and couered it with ashes, and there set her downe, saying: that she would in that place continually lament, vntil she had newes of her sonne.

The bride also no lesse afflicted then the mother, after much lamenting, put off all her Iewels, and ornamentes of a bride, and in place thereof, clothed her selfe in mourning garments: and said; she would stay there also, and imitate the turtle doue, who loosing her companion, continewed alwaies solitarie, afflicted, and disconsolate. Eufemianus also, who had his part of the greife for the departure of his sonne, sent many of his seruaunts into sundry partes, that should seeke him out: some of these arriued at the citty of Edessa and gaue almes vnto Alexius, but knew him not, though he knew them, and yeelded thankes vnto God, that had brought him to that estate, to haue neede of his owne seruantes.

The admirable life Alexius led in that place, occasioned many to hold and esteeme him as a Sainct. This opinion was confirmed, for that the said Image of our Lady to the which Alexius was so deuoute spoke, and reuealed vnto the cheife of the Church, how acceptable the soule of Alexius was vnto God, and how pleasing his praiers were vnto the heauenly maiestie: Alexius being for this, much esteemed, and being by all men called the holy and blessed man; to auoide that honor which was done vnto him, he purposed to goe vnto Tharcis a citty of Cilicia, to visite a Church of the Apostle Saint Paul, which in that place was very famous, but yet to doe this, he must first passe the sea, wherfore hauing sayled a while, there arose a great storme, which stil increasing, it fel out by the wil of God that he passed into Italy, and came into the hauen of Ostia.

The mariners knowing the place, and Alexius also vnderstanding it, he altered his mind, & determined to goe to the house of his father, & there to remayne vnknowne, if they would allow him a place; for he was assured that none there would know him. I wil not be chargeable or noysome vnto straungers, said he, if my father wil receiue me in his house. At last he entred into Rome, & hauing visited some Churches and holy places, he went toward his fathers house, and met him him on the way, accompanied with much people, and many seruauntes, conformable to his estate.

When Alexius saw and met him, he said; my Lord, I know that it is no new thing to thee, to vse poore men kindly in thy house, therefore I beseech thee for the loue of God, to haue pitty, and mercy, and graunt vnto me, that I may stay in some corner of thy house, and liue of the crummes that fal from thy table. I shal not be troublesome vnto thee, nor any aggreeuaunce vnto thy familie. In doing hereof thou shalt doe good vnto me, and also seruice vnto God, for whose sake I make request vnto thee, so shal thou and thine prosper, and find comfort wheresoeuer they be, and God shal blesse them. His father staied to behold Alexius,

xius, and though he knew him not, yet in beholding him, he felt himselfe wholy to be moued with tender affection.

He considered all his wordes, and the last touched him at the hart, to wit: that all his should find help, whereſoeuer they were, for then he remembred his ſonne Alexius who might peraduenture be trauelling, as a pilgrime in the world. The requeſt of Alexius was to him in all partes graunted, and Eufemianus appointed vnto him a little and darke roome, the which was in the ſight of them that entred in, and went out of the houſe, and was therfore troubleſome to him, that was there within it.

This was the cauſe, that S. Alexius endured many greifes and annoyances but eſpecially the young ſeruantes of the houſe, trying his patience, ſeing that he greiued at nothing, nor ſhewed any ſigne of diſcontent, when they were idle (as they were many times) they ieſted and ſcoffed at him, accounting him a ſenceles foole: yea they gaue him buffets with their handes, & ſpurnes with their feete, they pulled the haire of his head & beard, & threw filthe vpon him. But the ſeruant of God ſuffered all with great patiẽce, neither was this onely the thing that moleſted him, but other thinges greiued him more, to wit: that his wife like an other Ruth, would neuer returne vnto the houſe of her father, but would remayne with her mother in law. She alwaies remayne with her, and both of them made continual lamentation, the one for her ſonne, and the other for her husband: vnto one it was the panges of death, not to ſee him, and vnto the other it was death, not to heare newes of him.

The time already paſſed, was not ſufficient to geue them conſolation, yea it rather increaſed their dolour, for where true loue is, the abſence though it be long, doth not diminiſh, but increaſe the deſire. S. Alexius then ſeeing, what his bride had ſuffered for his loue, expecting him with ſuch fidelitie, her conſtancy in that ſhe would not mary, cauſed him to ſhed teares in as great abondance, as on the day he firſt left her. He heard her ſometymes being alone to lament, calling her ſelfe forſaken, afflicted, wretched, and deſtitute of all comfort, complayning of her fortunes, that had geuen her ſuch a husband, whom ſhe could not enioy one day, calling him with a compaſſionate and amiable ſpeech, ſaying: where art thou now mine Alexius. Why art thou ſo cruel towardes me? why haſt thou done this wrong vnto me? there was neuer any that complained of thee, al theſe lamentations are reſerued for me. What offence or hurt did I euer to thee?

Thou diddeſt mary me, and wherefore diddeſt thou then abandon and forſake me? if thou thoughteſt to leaue me, wherefore diddeſt thou eſpouſe me? why haſt thou kept me in ſuſpence all this time? perhaps there is no paper, nor inke where thou art; yet at leaſt thou mighteſt haue ſent a meſſage, to ſignify what thou wouldeſt haue me to doe. Should I bewaile more then I haue done? If I lament more, I muſt finiſh my lamẽtatiõs with my life? if thou makeſt no account of me, becauſe thou art not bound to me, yet behold at leaſt thy afflicted parentes, whoſe exerciſe is nothing but ſighing, for thy loue. Why haſt thou not compaſſion of thy afflicted mother? vnto whom thou haſt bene a greater cauſe of ſorrow by thy departure, then in her trauel at thy birth.

Theſe and ſuch like wordes, vſed the bride of Alexius, in his hearing, aſwel

as in the hearing of the ſeruauntes of the houſe, though they wrought not in them that impreſſion, which they did in him; and indeed, this was vnto him a great tẽptation, which would haue ouerthrowen a ſtronger hart, then his was. Yet Alexius had recourſe vnto God, and beſought him to giue him ſtrength and ability, to reſiſt this temptation; He alſo deſired God to comfort his afflicted ſpouſe, and to geue his mother patience. He perſeuered in his determination, praier, meditation, and continual faſting, being his ordinary exerciſe.

He chaſtiſed his body with faſting, and hard vſage, his apparel was very poore and meane, and his bed, was the bare ground. He receaued the bleſſed Sacramẽt euery 8. daies, and this was his life for ſeuentene yeares, vntil the hower of his glorious death, when our Lord would geue him the reward of his good workes. The day of his death was reuealed vnto him, wherefore he requeſted the ſeruants that had charge of him, to lend him paper and inke, wherewith to write, and hauing had them, he wrote all his life with his owne hand. Then lapping vp the paper, he held it in his hand, and expected the houre of his death.

At that tyme Innocent the firſt of that name was Pope (as hath bene ſaid before) and it happened that he ſaying Maſſe, in the preſẽce of the Emperour Honorius, and much other people, there was a voice heard from heauen, which ſaid; *Come you that be afflicted and loden, and I wil refreſh you*; At that voice euery one remayned aſtonied, and afraid, and fel vnto the ground, crying out aloud? *Lord haue mercy vpon vs.* Then was there a voice heard towardes the Altar which ſaid: ſeeke the ſeruant of God and he ſhal pray for Rome, and her affaires ſhal ſucceede proſperouſly; and behold he ſhal depart out of this world on Friday next. This ſaid the voice, ſpeaking vnto all the people.

This thing was diuulged through Rome, and on the Friday, the Church of S. Peter (where the voice was heard firſt) was filled with people, euery one expecting, to know who ſhould be that ſeruant of God. The Pope and the Emperour were preſent, and ſo was Eufemianus, father of S. Alexius, and many others. The voice which had already bene heard, ſpoke againe, and bad them ſeeke the holy man in the houſe of Eufemianus, who ſtood hard by the Emperour. Vnto him the Emperour turned his face, and ſaid: Haſt thou ſo great a treaſure lying hid in thy houſe and keepeſt it ſecret? Let vs go then to ſee him.

Eufemianus ſent all his ſeruantes before, to dreſſe his houſe, and to ſet thinges in order knowing that the Pope and the Emperour would goe thither. The ſeruant which had attẽded on Alexius came vnto Eufemianus and ſaid; without doubt, it is the poore man whom thou diddeſt recommend vnto me, that I ſhoũld haue charge of, for I haue ſeene him doe many good workes; He receiued the B. Sacrament euery eight day, he faſted continually, he was in a manner in continual praier, and indured many abuſes, that the ſeruantes of thy houſe had vſed towardes him: Eufemianus hearing this, went with the formoſt, and being arriued at his houſe, entred the little roome of the holy Saint, which was ſcarſely able to receiue a little man, where he found the bleſſed body lying flat on the ground, and his face couered with his poore cappe.

Eufemianus vncouered it, and forthwith iſſued from the ſame, a very great brightnes, and his face was beautiful as an Angel, and laſtly, he perceiued he was dead. He ſaw likewiſe the writing he had in his hand, and would haue taken

ken it away, but he held it ſo hard, that he was not able to get it out. Then returned he forthwith vnto the Emperour, and ſaid vnto him: I haue found the ſeruaunt of God, whom thou deſireſt to ſee. He is dead, and hath a writing in his hand, which is as it were glewed vnto it, that it cannot be taken away. The Emperour commanded, the body ſhould be brought vnto a great hal, and laid vpon a beare. Then the Pope and he comming thither, they fel both on their knees, neere vnto the body of the holy Saincte, demaunding of him (with great humilitie) the writing that he had in his hand, and comming neere to take it, the holy Saincte let it goe without any ſhewe of reſiſtance.

They deliuered it vnto Etius the chauncellor, to the end he ſhould read it publiquely, euery one ſtanding with attētion to heare it. The chauncellor began to read it, and when he came to the place, where were the names of the father and mother of this holy Saint, and of his ſpouſe, and how at his departure he left with her the ring and the girdle, Eufemianus could hold no longer, but riſing vp on his feete, he began to cry out aloude, tearing his white haires from his heard. Then he threw him ſelfe vpon the bleſſed bodie, and ſaid: ô my sōne, why haſt thou delt thus with me miſerable wretch, and thy ſorrowful afflicted mother? Thou haſt ſeene vs bewaile, and lament daily for thy ſake, why haſt thou bene ſo cruel, that thou wouldeſt not make thy ſelfe knowen vnto vs? knowing that thou wert the cauſe of our lamentations? now do I know thee, and that to my more ſorrowe, ſince that I haue ſeene thee dead, before I did know thee. Ah wretch that I am! who ſhal geue vnto mine eyes a fountaine of teares, that I may bewaile thee day and night? The mother alſo was certified hereof, who like a lyones out of a caue, renting her garments and weeping aboundantly (as ſhe that had bene expert in that exerciſe) ſhe requeſted the people that kept her backe, to let her ſee the body of him, that had beene cauſe of ſo much ſorrowe and greife vnto her. Let me haue leaue (ſaid ſhee) to ſee him whom I brought into this world with much paine, ſince this ſame day is dead all my hope. To day all the conſolation I expected is finiſhed, and that was no other, but once to ſee my ſonne. I ſee him indeed, but this my ſight, is a renouation of my complaintes.

Then came his ſpouſe, ſpeaking wordes, that would haue mooued a hart of ſtone, to commiſeration and pitty. The Pope and the Emperour were compelled to interpoſe themſelues, to keepe them from the bleſſed mans bodie, and to ſtil their complaintes. Then they would haue caried it to the Church of S. Peter, but the throng of the people was ſuch (that came to ſee and to touch the bleſſed bodie) that it was not poſſible. The Pope aſſuring them, that the body ſhould not be buried for certaine daies, the throng of people was somew hat diminiſhed, and it was carried vnto the Church, and layd in a ſtately, and eminēt place. It that place it remayned ſeuen dayes, all which tyme his father, mother, and bride neuer departed from that bleſſed body. Many ſicke men recouered their health, and at laſt it was buried in the Church of S. Bonifacius, as the Romaine Martyrologe ſaiih. The Church celebrateth his feaſt on the 17. day of Iuly: and his death was about the yeare of our Lord. 410. In the time of the aforenamed Honorius and Theodoſius the ſecond.

The life of S. Symphorosa, and her seauen sonnes Martyres. Iulie 18.

THe diuine Scripture saith of Hely the Priest, that he could not see the light, if the candle did burne cleare; which is asmuch as if it were said: that he had so weake a sight, that if the lampe which burned in the Temple, burned clearely, it did offuscate and dymne his sight (as cardinal Caietan vpon this place saith) but if the Lampe did burne more dimnely and gaue but small light, then saw he some what better. This which befel vnto Hely, who could not see the light but when it was donne, or almost extinguished, befel also vnto them that martyred the holy Saincles, and vnto them that were present at their martyrdome. Because the light of their faith, the brightnes and the beauty of their heroycall vertues, the magnanimitie, and the valoure of their couragious minds were not to be seene, nor shewed it selfe, but in the time of their death when their mortall life was extinguished. And if this veritie was euidently seene in all the martyrs, it was apparant in S. Simphorosa, and in her seuen sonnes.

He that should haue seene the martyres before their martyrdome, would haue iudged them fit to doe the actiue & nimble trickes of yong men. They which had seene the mother, would haue deemed her fit for marriage and to bring forth children, but when the houre of their death came, then their great faith was made apparant, and the valoreus mind of the mother and her sonnes, was laid open in supporting most cruel torments. For which cause they were highly regarded and esteemed, and so they shalbe as long as the world indureth, the life of these holy martyrs, collected out of the martyrologes, and out of other authors, was in this manner.

IN the tyme of the Emperour Adrian, there was a holy matron called Simphorosa, who had bene married with one called Getulus, who by the commaundement of the same Adrian, was condemned to be burnt, because he confessed the faith of Iesus Christ, together with Cetalius Amantius, and Primitiuus. And because the life of Getulus, indured longer then the others in the fier, the executioners gaue him many blowes with their billes and bastinadoes on the head, and so killed him. Simphorosa remayned widdow (hauing seuen sonnes) whose names were Crescentius, Iulianus, Nemesius, Primitiuus, Iustinus, Stecteus, and Eugenius.

This holy woman departed from Rome, with her sonnes, for that her husband had bene put to death in that place, and went vnto Tyber, there to dwel, yet she was taken in that place, and with her, all her sonnes. The Emperour made vnto her proffers, and promises, to moue her to alter her religion, and to sacrifice vnto the Idolls, but seeing that way did not preuaile, he began to menace her, and that preuailed as little, whereupon he came to deedes, and first he caused many buffets to be geuen her on the face, then he caused her to be hanged vp by the haire, and made her to hang long in that sort.

The good mother finding her selfe in that estate, she instructed her sonnes, (which were before her) as if she had bene at liberty, and said: if she that was a weake

weake and feeble women, ſuffered th. torments with ſuch good courage, it was fit that they which were men of courage and valour ſhould be ready to ſuffer and ſupport any torment whaſoeuer ſhould be geuen them. It would be a ſhameful thing for my ſonnes (ſaid ſhee) not to imitate your father, and me your mother, in ſu, porting troubles and tormentes for the loue of Ieſus Chriſt, who is ſo liberal, that he promiſeth to geue reward in heauen, for a cup of cold water that is geuen in earth for his ſake. What ſhal then be the reward that he ſhal haue, that ſhal geue his bloud and his owne life for his ſake? Behold my ſonnes, theſe tormentes do not geue ſuch paine as they ſeeme to doe, or as one thinketh, when they are ſuffered for the loue of Ieſus Chriſt. There is felt in them conſolation and recreation. And I who now doe prooue them, doe thinke, that the tyrant wil be more tired in tormenting, then the tormentes them ſelues wil afflict me.

The ſonnes tooke great hart and courage at the wordes of their mother, and prepared them ſelues to indure and abide any puniſhment or affliction for the loue of Chriſt, but the tyrant chafed ſo at her, that he cauſed many baſtinadoes to be geuen her, as ſhe hung in the ayre. Laſtly he cauſed a great ſtone to be tyed vnto her necke, and ſo to be throwne into the riuer, where ſhe rendred her ſoule vnto God. Her body was buried by Eugenius her brother, a great man of account in that cittie. The Emperour on the next daie, cauſed the ſeauen brethren to be tied vnto ſeuen poſtes, and put them to deathe in ſundry manners. He cauſed a launce to be thruſt through the throte of Creſcentius, and a ſpeare to be thruſt through the breſt of Iulianus, and to the hart of Nemeſius, and into the belly of Primitiuus, and cauſed Iuſtinus to be quartered, and the body of Stacteus to be wounded in euery part, and the breſt of Eugenius to be opened in two partes. After they were dead, he made them caſt their bo.ies into a ditch, though in proceſſe of tyme they were taken out, & carried vnto Rome, into the Church of S. Michael in the fiſhmarket & there were buried. Their martyrdome according to Onuphrius, was in the yeare of our Lord 136. (Baronius ſaith. 138.) in the tyme of the Emperour Adrian; The holy Church celebrateth their feſtiuity on the 18. daie of Iuly.

The life of S. Margaret Virgin and Martyr. *Iulie* 20.

IN the Goſpel Chriſt ſaith, that the kingdome of heauen is like vnto a marchant, that ſeeketh and buyeth pretious ſtones, who if by chaunce he find any of great value, he ſelleth al that he hath and buyeth the ſame. *S. Iohn in the Apocalipſe ſaith: That the gates of heauen be decked with Margerites: if Margarets therfore doe adorne the gates, it is certaine that there be many more with in the houſe; There is one more pretious among the reſt, and that is, our Lord Ieſus Chriſt; This name Magaret agreeth fitly to our Sauiour (as S. Auguſtine and S. Ambroſe both affirme) the reaſon they gather out of Plinie: in his 9. booke and 35. chap. For as the pearle is generated in the ſhel, by the dew within the ſea, euen ſo the temporall generation of the ſonne of God, was made in the bleſſed womb of the holy Virgin, by the dew of the holy Ghoſt in the tempeſtuous ſea of this world. This Iewell*

is of that price and value, that it only is sufficient to make a man rich and happie, they which seeke Iewels, that is to say, desire to acquire and get vertue, and grace, assoone as they haue notice or knowledge of this Iewel, streight they sel all that they haue and buy the same, as the Apostles did and many other holy Saincles. And though they get it not in worke and deede, yet if one desire to ariue in the celestiall kingdome, it is conuenient that at least he get it in wil, esteeming more of God, then of any temporal goodes or possession whatsoeuer. This S. Margaret did put in effect, for shee hauing knowledge of this precious Margarite, which is Iesus Christ, to obteyne it, shee gaue her goodes, her libertie, and her life also; and in this manner one Margaret gayned an other. Because the Virgin Margaret gayned and attayned the true and pretious Margaret, I meane the Iewel which is Iesus Christ.

The life of this holy Virgin was written by Symeon Metaphrastes, although he calleth her Marina. It may be she had the one, and the other name (or ells there was some ouersight in him that tooke her life out of the Romane registers) for the auncient writers did vse much to abbreuiate wordes, and it maie be, he put only two, or three letters for her name, and by reason of this, the name might be mistaken. But to omit this, he writeth her life in this manner.

SAint Margaret was borne in Antioch, and was the daughter of Esedius a priest of the Idolles. Her mother dyed when she was yet a very little one, and her father gaue her vnto a good woman to be brought vp, who dwelt in a village fifteene miles from Antioch. This woman was a Christian, so that she not only brought vp Margaret in manners, but also instructed her in the faith of Christ, in so much that when she came to the yeares of discretion shee resolued to be a Christian, and began instantly to exercise her selfe in good workes, as fastinges, mortifications, and praier.

This holy Saincte was compassionate and pittiful aboue measure, for when she had heard them say that by the commaundement of Aurelianus, who at that tyme was Emperour of Rome, many Christians were martyred, and was informed of the tormentes they indured, and how they supported them, how some were scourged, others beate with clubbes, others put to death by stoning, others by fire, and the like; her hart tendered, and as it were melted away with sorrow. And though the holy damsel bewailed it for pitty, considering how a people so good and so worthy to liue, should be so euilly entreated, and put to death with such crueltie, yet it reioyced her againe, when she vnderstood that they showed such fortitude in their martyrdomes, and that they died with ioy and content, for the loue of Iesus Christ. Whereupon she said; Oh that God would shew me the fauour to put me in the number of so blessed a companie. Her father had notice hereof, and it greiued him much that shee should be a Christian: then it came to his mind, that she which brought her vp had bene occasion thereof. Whereupon, to reuenge him selfe on both of them, he thought to say that Margaret was not his daughter, and that he made not any more account of her, as if in deed she had not bene his child, and left her in the handes of her nurse, to the end she should be wearie of keeping and mainteyning her; and in finding her meate, drinke, clothes, and other helpes.

The good woman was very poore, and had no other goodes but a few sheepe, and was compelled (as saith Theostitus, an auncient author that wrote the life of

life of this holy Saincte alſo) to put Margaret to keepe them. Shee was very faire and beautiful, and being one day with her ſheepe on the pleine feild, Olibrius who was preſident of Aſia paſſed by her, and trauelled towardes the cittie of Antioch, with an intent to perſecute the Chriſtians, he eſpied the yong maide, and ſeeing her to be very faire, he was enamoured of her, and drawing neere vnto her, he asked, who ſhee was, what was her name, and of what linage? The holy virgin anſwered: I am borne of noble parents, my name is Margaret, and I am a Chriſtian. Olibrius ſaid: The two firſt thinges beſeeme thee wel, but the third not ſoe, becauſe ſo beautiful a young virgin ought not to adore for God a man crucified. The holy virgin anſwered: how knoweſt thou that Ieſus Chriſt was crucified, that he is God, and that he roſe from death the third daie, and that he aſcended into heauen glorioufly? Thou haſt no reaſon to beleiue one thing, and to deny the other; whether that which I ſay be right or wrong (ſaid Olibrius) thou ſhalt ſoone ſee, and commaunded her to be taken and carried vnto the citty, where ſhe was impriſoned.

Olibrius (in Antioch) made a ſolemne ſacrifice vnto his Gods, for the victories of his Emperours, as was his ordinary cuſtome at his firſt comming vnto any countrey or cittie. After that he had ſignified vnto the cheif and principal men of the cittie the cauſe of his comming, he began to exerciſe his office againſt S. Margaret. He cauſed her to be brouht before him, where was aſſembled much people of the cittie, and in the hearing of euery one he began firſt with intreaty, and great proffers to procure her to chaunge her opinion, and to adore the Idolles, and promiſed her alſo to take her vnto his wife, but when neither theſe promiſes, nor any other thing preuailed with her, he began to threaten her greeuouly. But the bleſſed damſel who had already found out Ieſus Chriſt, the moſt pretious Iewel, ſhewed to make no recconing neither of his offers, nor of the menaces of the Iudge, and therfore determined rather to looſe her life, then to looſe the Iewel ſhe had already found.

Olibrius ſeeing the conſtancie of her mind, cauſed her to be ſtripped, and to be beaten in a publique place, with wandes of iron, and then to be put on the torment called Equuleus, and there her armes and legges to be drawne out in moſt cruel ſort. This torment pulled her limmes quite out of ioynt, and put her to moſt extreame paine. The holy Saincte lifted her eyes vp vnto heauen, and deſired Ieſus to helpe her. The Iudge was enraged and fretted more againſt her, becauſe he heard her whileſt ſhe was on the torment to name often that ſweete and bleſſed name, and cauſed all the fleſh of her tender body to be rent and torne with certaine hookes of iron. This was done with ſuch crueltie, that from the body of the holy Saincte, the blood flowed like a ſtreame. In ſome places of her body, the naked bones might be ſeene, in ſuch ſort that they that were preſent, wept and lamented for compaſſion and pitty, and counſelled her to adore the Idolles, to procure her deliueraunce from theſe tormentes. The Iudge him ſelfe turned his face, becauſe he would not ſee her euil entreatinges. The holy Saincte ſaid. This torment of my body, is the content of my ſoule, and the greater the paine ſhalbe in earth, euen ſo much greater ſhal the glory be in heauen. The lillies and the roſes do waxe greene, and are refreſhed with the dewe of heauen, and ſo doth my ſoule with theſe torments.

The Iudge cauſed her to be taken from this torment, and to be put in priſon, As ſhe was at her prayers, on a ſoddeine ſhe heard a feareful noiſe, which was cauſed by the deuil, who had taken on him the ſhape of an huge dragon, and thretned her to the end that ſhe ſhould conſent to that which Olibrius ſaid, and to adore the Idols. The holy virgin made againſt him the ſigne of the Croſſe, and he burſt a ſunder.

Then at that inſtant appeared a very great brightnes in that darke priſon, and a voice was heard which ſaid: *Reioyce thou Margaret the handmaide of God, for that thou art the conquerour of thine enemies.* Thou haſt vanquiſhed the great tyrant, and terrified the deuil in ſhewing thy ſelfe to haue ſo valiant a hart, be not faint nor quailed in the remanant that is to come, becauſe that very ſhortly thy tormentes ſhal haue an end, and thy glorie ſhal begin. This voice comforted the holy Sainct very much, and the more for that ſhe ſaw her ſelfe healed and cured of all her woundes: wherefore ſhe yeelded hartie thankes vnto God, and herewith ſhe paſſed that night.

On the next day Olibrius cauſed her to be brought againe before him, there being aſſembled more people then was before; and when he ſaw her whole and ſound, and not the leaſt ſigne of any blow, he was aſtonied, and ſaid vnto her: Margret, conſider how the mighty Gods, hauing not regard vnto the iniuries thou haſt done, in that thou wouldeſt not adore them, haue had compaſſion in curing thee of all thy infirmities. Be not thou any more vnthankful vnto them, leſt they change their clemency into rigour, and chaſtiſe thee according to thy merits.

The holy virgin anſwered and ſaid: vntil this preſent I haue had no kind of obligation to them whom thou calleſt Gods, ſince they haue not healed me, and can leſſe heale any man at all. I render harty thankes vnto my Lord Ieſus Chriſt, becauſe he is potent, and he hath healed me; vnto him am I much bound for this benefit. The iudge cauſed her to be ſtripped, and to torment her with burning torches applied vnto her breſtes and her ſides; whilſt this torment indured, the holy Saint made her praier to God, who had geuen her ſtrength to ſupport it. Then Olibrius commaunded there ſhould be brought a great veſſel, which he cauſed to be filled with water, and he commaunded the handes and feete of the bleſſed virgin to be tyed, and thriew her into the ſame veſſel, that ſhe might be drowned in the ſight of euery one. So it was done. When the officers would haue caſt the holy virgin into the water, ſhee ſaid: now I want not any other thing, I haue alſo deſired to be Baptiſed, & vntil now I haue not had that fauour. My good wil, and this martirdome, ſhal ſupply the wantes of my Baptiſme.

S. Margaret was ſcarſe put into the water, but there begonne a great earthquake. Then was ſeene a light to aſcend, and in the middeſt thereof a doue, which ſetled her ſelfe on the head of the holy Saint. The bandes the virgin had on her handes and her feete, were looſe of them ſelues, and ſhee departed out of the cauldron: and the light and the doue vaniſhed both away together. The people hauing ſeene this marueilous wonder, began to ſhew ſignes of ioy, and many (with loude voices) confeſſed Ieſus Chriſt to be the true God. Olibrius vſing to wardes them his accuſtomed cruelty, cauſed many of them to be beheaded,

ded, and the ſame cruelty he vſed againſt S. Margaret. Before the ſword came to her necke ſhee made a deuout praier vnto God; deſiring him, that he would be pleaſed to ſhew mercy vnto all thoſe that being in trouble ſhould cal on the holy name of Ieſus, and would remember her martyrdome (and eſpecially women, that were in daunger, in labour of chil) the which was heard by the heauenly maieſtie.

The Church celebrateth the feaſt of S. Margaret on the day of her martyrdome, which was on the 20. of Iuly: in the yeare of our Lord 278. in the time of the Emperour Aurelianus.

The life of S. Praxede Virgin. Iulie 21.

THe Prophet Ezechiel reciteth the occaſion by which the wretched Sodomites fel, and gaue themſelues vnto ſuch great vices, that they deſerued to be conſumed with the fire that fel from heauen, for he ſaid they had aboundance of bread, & gaue no almes, they were rich, but they were couetous. This was the beginning of theyr perdition. So that all they which be rich, if they wil auoide the occaſion of falling into many vices, ought to vnderſtand, that of neceſsity they muſt giue great almes, becauſe God will aske of them a very ſtreight account, & therefore their goodes ſhalbe vnto them an occaſion of ſaluation or condemnation. This did S. Praxede wel vnderſtand, who being very rich, gaue great almes, and was therefore freed from many vices, and God gaue vnto her the heauenly glory. Her life was written by one Paſtor a Prieſt of her time, who was the man that buried her holy body. It was alſo written by venerable Bede and was in this manner.

SAint Praxede was a Romaine, and daughter to Pudens, a man of great riches of the order called Patricij, or of the Senatours. She was ſiſter to S. Potentiana, and ſhe had a brother called Nouatus. She liued in the time of the Emperour Antoninus, in whoſe time many Chriſtians (for the faith of Ieſus Chriſt) and thoſe that fled from the perſecution, were in great dread, feare and affliction. Such as were afflicted herewith S. Praxede comforted, and lodged in her houſe, and gaue them meate and drinke, and if they would depart from Rome, to other partes, to be more ſecure, ſhe gaue them money for their iourney. If any Chriſtians eſcaped the tormentes, and remayned conſtant and firme in the faith, ſhe cauſed them to be cured, and to be wel entertayned in her houſe. If the Chriſtians were put to death, ſhee buried them, and all the while they remayned in priſon, ſhe ſent them meate, and prouided alſo, for their other neceſſities.

Nouatus her brother dyed, who left vnto her certaine ſtoues, or hote-houſes, which Pope Pius the firſt conſecrated into Churches at her intreatie, who alſo ſet a font-ſtone in it. S. Praxede being exerciſed in theſe good workes and ſuch like, her father, mother, and brethren, being already dead, and ſeeing the great afflictions the whole Catholique Church indured (by the perſecution) and beholding ſo many ſlaughters and vexations of the Chriſtians, deſired God with great inſtancie, that it would pleaſe his goodnes to take her out of this life.

God heard her praier, for vpon this ſhee felle ſicke, and perceyuing her death to draw nere, ſhe diſtributed all her goodes which remayned, among the poore, which when ſhe had done ſhe rendred her ſpirit vnto God, her ſoule departing vnto heauen, to enioy the fruite of her good workes. Her body was buried by a Prieſt called Paſtor, (who wrote her life) in the Church-yard of S. Priſcilla, in the way called Salaria, nere vnto her father, mother, and brethren. The Church celebrateth the feaſt of this holy woman, on the day of her death, which was the 21. of Iuly, about the yeere of our Lord 166. (Span: 150.) Antoninus Pius being Emperour.

The life of S. Mary Magdalene. Iulie. 22.

THat great freind of God Moyſes, hath left written in the booke of Geneſis: That when God created the world in the beginning, he made two great lights, but the one bigger then the other, and placed them in heauen. The greater was to giue light in the day, and the leſſer to ſhine in the night. Theſe two lights to wit: the ſonne and the moone, adorne the heauens very much. Ieſus Chriſt our Lord, at ſuch time as he founded his Church, put therein two lightes, that is to ſay: the ſonne and the moone. The ſonne was to giue light to them that walked by day, and the moone ſhould illuminate them that trauell by night.

Now let vs ſee who is this ſonne in the Church, and who is this moone, we may wel ſay this ſonne, cleare, reſplendent, and without any ſpot or ſtaine, is the glorious Virgin Marie, for her very great clearenes and faireneſs; for that she bore in her wombe Ieſus Chriſt our God, who is the true ſonne of Iuſtice, and becauſe she is clothed with the ſonne, as the Euangeliſt S. Iohn ſaith of her in his reuelations; in theſe wordes: I ſaw a woman clothed with the Sonne, *whom, all the holy doctors ſay: is the mother of God. But how commeth it to paſſe, that she is ſaid to be the preſident of the day, and to giue light thereunto? They are like the cleare and bright day that be in the grace of God, becauſe theſe doe workes worthy to beſeene. Of theſe then is this ſonne preſident, and to them giueth light in shewing them the way of vertue, by which men goe vnto heauen.*

We haue already found who is the ſonne, and the greater light of the Church, to wit: the religious virgin Mary, now let vs ſeeke who is the leſſer light, which illuminateth the Church, by night. This is the ſecond Mary, the bleſſed S. Mary Magdalene, and this name, fitteth her very wel. For as the moone on the one ſide is darke, and on the other ſide where the ſonne beholdeth her, is cleare and reſplendent, euen ſo part of the life of this B. Saint was vgly, darke, and ſpotted with many ſinnes, but on the other part whereunto the true ſonne of Iuſtice, Ieſus Chriſt directed his beames, and conuerted her to him, it was beautiful, cleare, and reſplendent.

But why wil you ſay she is preſident of the night and doth illuminate it, and geueth light to them that walke by night? with great reaſon we may cal them night, which be in mortal ſinne, they which commit deedes vnworthy to appeare before the eyes of men. Of theſe men S. Mary Magdalene is preſident, shewing vnto them the way of penaunce, wherein they ought to walke. Theſe two lightes were chiefe ornaments of the Catholique Church, and now we are to ſee one of their liues, to wit; of the leſſer of them, collecting it out of the Euangeliſtes, and other graue Authours.

There

THere hath bene a doubtful queſtion about Magdalene, to know if there were but one only or ells more. For Theophilactus a Greeke authour, auntient and of good authority ſaith: there were three. One was ſhee, that anointed the feete of Ieſus, in the houſe of Symon the pharify, and this was the ſinner, the other was the ſiſter of Lazarus and Martha, and the third was ſhe that powred the ointment vpon the head of our Lord, when Iudas murmured that the ointment was caſt away, becauſe he would haue ſould it, and then haue ſtollen the money. S. Ierome S. Iohn Chriſoſtome and Origene ſay; that there was two, the one the ſinner, and the other the ſiſter of Lazarus, and Martha, and this they ſay was ſhe that anointed the head of our Lord; S. Auguſtine, S. Ambroſe, S. Gregory, and S. Leo both Popes, venerable Bede and other latine authours, iointly with many councels ſay: that there was but one Magdalen, to wit: the ſinner, that was the ſiſter of Lazarus, and Martha, and did anoint Ieſus Chriſt. And that it is ſo, it is the common receiued opinion of all the Church (which holdeth that Magdalene, whoſe feaſt ſhe celebrateth, was the ſiſter of Lazarus and of Martha. That ſhe was the ſinner, it is ſufficiently ſhewen and conuicted out of this dayes Goſpel, which calleth her the ſinner, and therfore ought to be of force with euery reaſonable man, for it ſeemeth that otherwiſe the Ghoſpel ſhould do her notable wrong, in deſcribing her for a publicke ſinner, if ſhe had not beene ſuch an one.

Wel preſuppoſing that there was but one only, I ſay that ſhe was nobly borne, and her father was called Syrus, and her mother Eucaria, who were very rich in temporal goodes. Theſe died very ſoone, and beſide Mary Magdalene, they left two children, to wit: Lazarus, and Martha. The brother and two ſiſters diuided among them the goodes their father left them. To the lot of Lazarus, fel many poſſeſſions about Ieruſalem. Bethanie which was farre diſtant from Ieruſalem, fel vnto Martha, and the caſtle called Magdalene nere vnto Naym fel vnto the part of Mary, and thereof ſhe tooke the ſurname of Magdalene. This ſay the authours of her, in writing of her life.

S. Luke ſaith: ſhe was a publike ſinner, ſhal we conſider the cauſe thereof? It is ſaid before that her father and mother, who ſhould haue had care of her were both dead. She was left rich, young, and beautiful, for which cauſe ſhe went apparelled in braue attire, and dreſſed vp her ſelfe more then was fit, and this cauſed her to ſee, and to be ſeene. And though ſome times ſhe dwelt in Naym, which was neare to her manner houſe, yet the more certainty is, ſhe dwelt in Ieruſalē, the moſt principal citty of the countrey; aſſoone as ſhe came abroade many young men followed her, and this was the beginning of her ruine. Some ſeeme to ſay, that ſhe was not bad, but only ſeemed ſo to be, and that ſhe did no other euil, but that ſhe was braue without meaſure, and that ſhe delighted in much ſpeech, and gallant apparel. Theſe that ſay thus, thinke to doe honour vnto this Saint, but they take it from Ieſus Chriſt, as you may ſee by the example of a Phiſitiō, who hath in cure a ſicke mā at the point of death, yet he giueth him Phiſicke, and healeth him: and any one ſay, this ſicknes was a ſmale matter, the leſſe he maketh it, the more he diminiſheth the fame and credit of the Phiſition. If Magdalene was wicked only in ſhewe, the healing and cōuerting of her by Ieſus Chriſt, as he did, ſhould haue bene but a ſmal matter to that, if ſhe had

bene wicked indeed. Yea if this had beene ſo, the Church would not haue depriued her of the title of virgin, neither would the Euangeliſt haue giuen her the name of publique ſinner, only for ſeeming to be ſo, if ſhe had not bene ſuch indeed, therefore we ought not ſo to ſay.

Others goe vnto an other extremity, and ſay ſhe was a common harlot at the ſtewes, but this is alſo farre from the truth. For thoſe which are brought to that miſery, be not only fraile, but alſo very poore, but let it be graunted that Magdalene was fraile, yet was ſhe not poore. The truth is: Magdalene was one of thoſe weemẽ, that are called in the citty enamoured, and loue to be among people, and to keepe cõpany, and ſo by little and little, ſhe began to fal to worſe; She thought that the perſons with whome ſhe began to deale, would haue had great reſpect vnto her honour and credit, and haue kept it ſecret, when perchaunce they themſelues vaunting of it, publiſhed her to be naught in all the citty. Iudas the ſonne of Iacob went one day to ſee his cattle, and by the way he mett Thamar, and thought her to be a leude womã, and agreed to lie with her. Then he ſent a kidd which was the price of the ſinne, and he that brought it for her, went vp and downe enquiring for a leude woman, and publiſhed, that which was done in ſecret: It is an ordinary thing to haue weemen defamed by them, whome they thinke would haue moſt reſpect and regard, vnto their honour and credit. The infamy of Magdalene, aroſe of the ſame men which had vſed her company, and vaunted thereof, in ſuch ſort, that ſhe loſt her name of Marie, and Magdalena alſo, and was called by no other, but of ſinner, in all the cittie. This is the cauſe why the Euangeliſt conforming him ſelfe, to the time, gaue her that name, that euery one gaue her.

It is conuenient alſo, that we conſider, that the cittie of Ieruſalem being in diſorder (as is apparant by the Euangeliſtes) ſince the chiefe men and prieſtes, were proud, ambitious, couetous, and hipocrites, ſuch alſo were the inferior ſort of people, who ordinarily imitate the great men. What then was the cauſe, that ſuch account was made of the ſinnes of Magdalene, by calling her only, the ſinner? The reaſõ hereof was this, that Magdalene was nobly borne, and in ſuch people euery little fault, is a great offence, and euery imperfection is iudged to be a great ſinne. A reaſon was alſo, becauſe at that time, the world had not loſt all ſhame, as it hath in theſe our daies. For now ſinne is become licentious, in ſo much that ſometimes it is counted no ſhame at all, yea ſome there be that vaunt and glory in their ſinnes. And though in the time of this Saint there were many ſinners, yet they were aſhamed to be reputed ſuch, and this was the principal indignation the Scribes and Phariſees conceiued againſt Ieſus Chriſt, who laid open their faultes, and reprooued publiquely their vices, in the ſight of the people, whome they deſired ſhould haue them in reuerence and authoritie, and alſo haue a good opinion of them. Becauſe Magdalene was brought to that paſſe, that ſhe fell hedlong from one vice into an other, and cared not to be ſeene, and to be reputed a wicked woman, therefore were her offences ſo publique. Yea I ſay not much, when I ſay of her, that ſhe fel hedlong from vice to vice, without any feare of God, or reſpect of people, ſince that Saint Luke affirmeth: that ſhe had ſeuen diuells, which were caſt out by Ieſus Chriſt.

The holy doctors, and eſpecially S. Auguſtine ſay: that ſhe was not poſſeſſed of the

of the diuel in that manner (as we call it) but that ſhe had all the vices that wemen could haue. Cæſarius ſaith in a ſermon; that the vſage of ſinne, maketh a man not to know a ſinne, but commeth vnto that which Dauid ſaith; *he hath not any reſpect vnto God, and ſinneth as if there were no God.* When they firſt put the yoake on the Oxe, and that he beginneth to drawe, it is a great paine vnto him, for the firſt time, but when his neck is hardned, he careth not then one whit. The firſt ſinne a man committeth, afflicteth and moleſteth him, and he ſaith: what wilbe ſaid of me? what ſhal I get by this offence? what if I die in this ſine? but let him get an euil vſe, then maketh he no further care. So happened it vnto Magdalene, who though ſhe ſinned at the firſt in feare, yet afterward ſhe had neither feare, nor reſpect of it at all.

There be ſome authors which ſay: that ſhe liued this leude life twelue yeares, and that then ſhe was conuerted vnto goodnes. The occaſion of her conuerſion, is not knowne, but by coniecture. It may be her ſiſter Martha, deſirous to ſee her change her life, perſwaded her to goe to heare one of the Sermons of our Sauiour Chriſt. And to induce her to goe, it may be ſhe ſaid: our Sauiour was a beautiful man, gratious in his ſpeech, wiſe and prudent in his wordes, and that he did many wounderful thinges, and had a very great reſort of people that liſtened vnto him, and followed him: if theſe were the beginning of her conuerſion, we may belieue that our Sauiour in the ſermon which he made, ſpoke ſuch wordes as touched her hart, and cauſed her to open her eyes, to ſee the miſerable ſtate wherein ſhe was, and to ſhed many teares for greif and ſorrow, for her wicked life: we may alſo imagine, that when our Sauiour ended his ſpeech, ſhe couered her countenaunce, and as a hind that is wounded, went home, and neuer ſtayed for the company that came with her. She ſhut her ſelfe in a chamber, and wrong her handes, ſighing and ſobbing with theſe wordes.

O loſt woman; ô abhominable creature; ô woman diſhonour of all weemen? vnworthy to liue, that haſt deſerued a thouſand hels, how haſt thou liued? what account canſt thou make? where is thy credit and honour? whether is thy honeſty departed? what account wilt thou make vnto God? Magdalene, what account maketh God of thee? ô God why doeſt thou permit ſuch a wicked woman as I am, to liue in this world? ſince I am the ſtumbling blok, and deſtruction of the men of this cittie. Had it not bene better, ô my God, that my ſoule only, had gone to hell, to the end that it being deſtroyed, I might not haue bene the cauſe and perdition of ſo many? Is it thy will (ô Lord) that I ſhould chaſtiſe my iniquities by depriuing my ſelfe of my ſelfe: ôh thou willeſt not that, for that thou willeſt not that my ſoule ſhould be condemned. I imagine with my ſelfe, that which thou willeſt, to wit: that without taking away my life, I liue yet as if I were a dying, and that I vſe this my bodie as the enemy of thee and me. Soul promiſe to doe ô Lord: but becauſe my ſinne hath bene publique and notorious, it is fit that I firſt doe publique pennance, and preſent my ſelfe before thee wherſoeuer I can find thee, to the end I may ſhew in thy ſight that dolour and greife which I haue conceyued of my former life. Ariſe vp, why ſtay I to do it? This being ſaied: Magdalene ſtripped her ſelfe, of all her braue array, and profane ornamentes, and put on other more decent: and vnderſtanding that Symon the phariſey had inuited Ieſus Chriſt to eate in his houſe, ſhe determined to goe thi-

ther. And becauſe her filthy ſinnes made ſuch an euil ſauour, that ſhe was greiuous to her ſelfe, ſhe tooke a boxe of pretious and odoriferous ointmentes, and walked thither wardes.

Great were the conflictes Magdalene had by the way, the diuel endeauoring to hinder her voyage (as his vſage is) for euen as Laban did not purſue Iacob, as long as he was in his houſe, but when he departed to go vnto his fathers houſe, euen ſo the diuel troubleth but little, them whome he hath in priſon; but if he ſee that they wil depart from him, he laieth all his forces againſt them, and vexeth them terriblie. So did he vnto Magdalene, for he ſaw ſhe eſcaped from his handes, and therefore he put in her head many fantaſies and difficulties, as ſaying: how greiuous it would be to abandon the pleaſures and delightes of her former life, that ſhe could not continew in doing pennance, and alſo the ſhame to appeare before Symon, and the other gueſtes which were phariſies, ſcoffers, and deriders of others, not knowing whether Ieſus Chriſt would receiue her into fauour, he being chaſtitie it ſelfe, and ſhe diſhoneſtie in ſo high a degree. Now ſhe ſtaied a little, then ſhe turned back, combating with the fury of theſe thougtes; but at the end, ayded by God, ſhe went on, and being come into the Phariſeys houſe, ſhe went alſo into the halle where they dyned.

It was the cuſtome of the Hebrewes, to eate as it were lying flat on the table. They had certaine long bordes which would ſuſteine a great waight, and were not very high from the earth, vpon them they went, and lay raund about them, leauing a place in the middle where to ſet the meate, and a ſpace for the wayters. In this manner was Ieſus Chriſt at the table of Symon, & the Euangeliſt S. Luke ſeemeth to ſay ſo much, in ſaying: that Magdalen came behind, and ſtanding on her feete, bowed her head, and began to kiſſe the feete of our Sauiour, and to waſh them with her teares. All the gueſtes and all the reſt, caſt their eyes vpon her. It confirmeth much the opinion of them that ſay; the Hebrewes vſed to eate their meate in this manner, that in the Supper Chriſt made with his Apoſtles, S. Iohn leaned on the breſt of Ieſus, which by no meanes could be conuenientlie done, except we ſay, that they ſat at the table in the aforenamed manner.

Wel, Magdalene came into the hal where they dined; Oh how did ſhe bluſh, or how aſhamed was ſhe, to come alone, where all the other were men, not diſcrete and aduiſed, but for the moſt part malicious diſſemblers? Aſſoone as ſhe came into the hal, ſhe ſet her eyes vpon Ieſus Chriſt, and came behind him, and tooke his moſt holy feet, which he had alwaies bare, and began to kiſſe them, powring on them riuers of teares, which ran downe like ſhowers from her eyes, ſo that they ſuffiſed to waſh them. After ſhe had waſhed them, ſhe wyped and dryed them with the hayre of her head, which were like threddes of gould, and then annointed them with a moſt pretious or coſtly ointment, which ſhe had brought. She imployed (as S. Gregory ſaieth and S. Paul counſelleth) her eyes, her mouth, her handes and her haires, in the ſeruice of God, for ſhe knew ſhe had imployed them before in the ſeruice of the diuel. She was not heard to ſpeak with her mouth any word at all, though we may thinke ſhe diſcourſed largely with her ſelfe in her hart like, to thoſe which Ieremias ſaid in his lamentations, to wit: behold ô Lord and conſider, that I am become vile and miſerable, behold

hold ô Lord this ſoule thou haſt created vnto thy Image and ſimilitude is become now ſtained, ſpotted, and filthy, that ſcarſe remaineth the ſhape of that it was wont to be: Behold this body which thou haſt made ſo beautiful, become ſo vile, filthy, and ſtinking, that it can not be indured, yea my ſelfe doe loth it: yet becauſe it is thy workman ſhippe do not deſpiſe it, take from me this filthines and vilenes, reforme me wholly, and reduce into my ſoule my former beautie, that I do not hereafter ſeeke to pleaſe any mortal man, that I do not make any reckoning of any hereafter, yea that I may fly from them, as from mortal enemies, that I may be acceptable vnto thee only: thou art mighty, merciful, pittiful, thou art able to take away my ſinnes, by thy infinite mercy and power, remitte them therfore, that Angels and men may praiſe and laude thee. Theſe and ſuch like wordes might Magdalene ſay priuately to herſelf, the ſonne of God ſuffering her, to continew in her waylinges, and lamentations, for that he was delighted to ſee the change of her former life.

Sometimes the heauens doth moyſten the earth, and againe, the earth by giuing fit matter by which to drawe vp cloudes and vapoures, it moyſteneth againe the heauens, from which it hath receaued moyſture. So Magdalene that was earth, moyſtened the feete of Ieſus Chriſt, creator of heauen, from whome ſhe had receyued that moyſture. He permitted her to weepe, becauſe ſhe had much moyſture in her hart, which was empoiſoned, that is to ſay: her ſinnes, which ſhe had committed; and it was fitting that they diſtilled out in teares by the way of her eyes, and this was a great remedy, for Magdalene did not like Saul, Antiochus, and Iudas, who lamented their ſinnes to no benefite, which came to paſſe, becauſe their ſinnes were many, and their ſorrow ſmal, but becauſe her ſinnes were great ſhe lamented much: let him therefore that would haue pardon of many ſinnes weepe aboundantly, that is to ſay; let him haue great ſorrow and contrition for them. You muſt alſo vnderſtand (as Petrus Damianus ſaith vpon this paſſage) that Magdalene did waſh, kiſſe, & annoint both the feete of Chriſt, & not one only; which ſignifieth: that the ſinner muſt take hold of both the feet of Chriſt, to wit: the one of mercy, and the other of Iuſtice, the one of feare, and the other of loue. If the ſinner hold only the foote of feare and Iuſtice, ſtudying what he deſerueth for his ſinne, and the rigor of God which is ſo great, he wil fal into deſperation. And if he take hold only of the foote of mercy, and thinke that Chriſt loued him ſo much, that he gaue his life for him, he wil preſume and be too ſecure, and wil neuer be brought to do pennance. Therefore we muſt imbrace both the feete of our Lord, that is to ſay: remember both his mercy and his Iuſtice, and haue in mind his feare and his loue.

S. Luke ſaith that the Phariſey Symon ſeing what Magdalene did, & knowing who ſhe was, ſaid vnto himſelfe: if this man had bene a prophet, he would haue knowne the behauiour of this woman, that toucheth him, for ſhe is a notorious ſinner, and he ſhould haue put her away from him. O Symon how art thou deceyued? for Ieſus Chriſt is a prophet, and knoweth what ſhal become of her, therfore doth he not thruſt her away from him, but permitteth her to touch him. Thou ſaieth ſhe is a ſinner, becauſe ſometimes thou haſt ſeene her diſſolute in behauiour, but what great ſigne may be ſhowen, that ſhe is altered and become another woman, and that ſhe wil leaue her ſinneful life, then to ſee her teares

which ſhe ſheddeth? If ſhe hath bene wicked, to ſhow that ſhe is not ſo now, it is ſufficient to ſee her lament her former life; It is an ordinary thing in the world, that let one retire and come to the feete of Chriſt, yet one or other there wilbe, that wil murmure at him. Let a man hide it, and keepe it neuer ſo cloſe, yet euer when he doth any good deede, ſome one or other wil repine at his actions.

Perhapps thou wilt ſay the Phariſey ſhal not alwayes ſee me, yet the Apoſtles (if thou remember it) murmured at Magdalene, becauſe ſhe powred that coſtly ointment vpon our Lordes head. Iudas at leaſt began to murmure (for it is not certaine whether the other Apoſtles did the like) as at a prodigal, and euil done deede. If the Phariſey be not there, or Iudas to moleſt thee, then being in thine owne houſe, thou ſhalt haue a Martha to murmure at thee ſaying: thou haſt not care of any thing; and wil demaunde Iuſtice of thee. But Chriſt interpoſeth himſelfe in this perſecution to helpe thee, euen as the ſheepe in the time of ſommer; who ſeing another feeble and made weake by the ſonne, putteth himſelfe betwene the sõne and maketh a ſheow for it: or els do as the Eagle who ſeing the fowler drawe his arrowe at her yong ones, putteth her ſelfe betwene the blow, and deſireth rather her ſelfe to be wounded, then that her young-ones ſhould not be ſafe. So doth Ieſus Chriſt, who putteth himſelfe in the middeſt, and taketh vpon him the defence of them that are perſecuted, as he did here take vpon him the defence of Magdalene. Therefore our Lord asked a queſtion of Symon and requeſted to haue his opinion, in the caſe of a creditor that had two debtors: one owed vnto him a great ſome, and the other owed a ſmal, and becauſe they had not abilitie he forgaue them both, and asking him whether of theſe loued him moſt, the Phariſey anſwered, he vnto whom moſt was forgiuen, our Sauiour replied: thou haſt iudged wel. Then declaring the parable, he goeth on. I haue come vnto thy houſe, thou haſt not annointed my head, thou haſt not waſhed my feete, thou haſt not giuen me the kiſſe of peace (as the vſage was in that contrey) but this woman hath kiſſed my feete, hath waſhed them with her teares and dryed them with her haire, and annointed them with coſtly ointments, and therfore I tel thee, many ſinnes are forgiuen her; becauſe ſhe loued much. Then Chriſt turned toward Magdalene, and ſaid vnto her; Thy ſinnes are forgiuen thee. Theſe wordes cauſed a ſcruple in them that were preſent, who ſaid to themſelues, who is this man, that he pardoneth ſinnes? but Chriſt, making no account of them, ſaid vnto Magdalene: Depart in peace. Some doctors vpon this place ſay; that Chriſt did forgiue the ſinnes of Magdalene, both *à pœna*, and *à culpa*, that is: he did not onlie free her from her ſinne, but alſo from the puniſhment, (which otherwiſe ſhe ſhould haue vndergone for their ſatisfaction) by giuing her, a plenarie Indulgence. Yea, he freed her from that warre, which other ſinnes although forgiuen do make againſt vs, which is not a ſmal matter, and eſpecially to them that haue not bene honeſt of life, who feele in themſelues greuous temptations, becauſe the ſenſes impugne them, being their domeſtical enemies (as our Sauiour ſaith.) From this warre and temptation I ſay, Magdalene was ſet free, her ſenſes remaining from thensforth in peace, and ſhe neuer gaue them any occaſion to moleſt her any more.

To

To ſpeake of her ſight, we reade, that ſhe would neuer looke nor behold man in the face, but Ieſus Chriſt only, (aſmnch as was poſſible:) indeed Magdalene knew the great fauor Ieſus ſhowed vnto her in her conuerſion, wherefore after that, ſhe ſpent all her tyme in his ſeruice. Ieſus Chriſt went from one place to an other preaching, accompanied with much people, and among them were many deuoute wemen (as S. Luke ſaith:) among other, Mary Magdalene is named. So that ſhe which afore vſed to remaine in her houſe, and to be ſerued and honored, now ſhe followed Ieſus Chriſt, to ſerue him wherſoeuer he went. This was not all ſhe did, but for the loue of the aforenamed Ieſus, ſhe ſerued and honored his Apoſtles and diſciples, who were poore people, and of ſmal eſtimation in the world, yet ſhe iudged that to be a great felicitie.

S. Luke alſo maketh mention of Mary Magdalene, when Martha her ſiſter lodged Chriſt in her houſe, ſaying; that ſhe ſtood at the feete of Ieſus hearing his doctrine, remẽbring the great mercy that he had vſed toward her, in pardoning her ſinnes: And becauſe ſhe had obteyned the pardon of them, at the feete of Chriſt, therefore deſired ſhe to ſtay by them all her life, that ſhe might continually rẽder him thankes for that benefite. And though her ſiſter Martha murmured at her, yet ſhe ſaid nothing in her owne defence, for ſhe thought that ſhe had deſerued, that all the world ſhould be enemies vnto her. S. Iohn the Euangeliſt alſo reciteth of her; that when Lazarus her brother was ſicke, ſhe ſent to certify Ieſus thereof, but Lazarus being dead, and our Sauiour being come to raiſe him, Magdalene vnderſtanding of his comming, left the people which were come from Ieruſalem (to comfort her in great nombers,) and went to meete him. When ſhe ſaw him, her hart became tendre, and began to weepe; and Ieſus ſeing her weepe, wept and lamented as ſhe did, and for her ſake, and for her ſiſters, raiſed Lazarus to life againe.

S. Iohn ſaith: that the two ſiſters in ſigne of thankfulnes, for the kindenes ſhewed to them by the Sonne of God, made a ſupper vnto him, and vnto the Apoſtles, and that Lazarus ſat among them at the table, and that whileſt they eate, Magdalene annointed the head of Ieſus with a coſtly ointment. This was ſixe dayes before he died, ſo that it ſeemeth he was annointed for his death, yet was there in that company that murmured at it alſo, and the principal of them was Iudas, the ſame writeth S. Mathew, and at this place he beginneth to recount, the paſſion of Chriſt Ieſus, at the which Magdalene was preſent, and other holy wemen, which ſtood hard by the Croſſe: no humane toung can expreſſe, the great ſorrow Magdalene felt, ſeeing him to die, whom ſhe loued ſo wel, and at whoſe handes ſhe had obteyned ſo ſinguler a great benefit. She ſhewed the greatnes of her loue ſhe bore vnto our Sauiour, in the day of his reſurrection: when iointly with other holy wemen, ſhe had brought certaine coſtly ſpices and went in the morning betime vnto the Sepulchre, to anoint the body of Ieſus. But not finding it (becauſe he was already riſen to life) ſhe went forthwith to tel the Apoſtles, and then againe returned to the ſepulcher, and becauſe the other three wemen returned vnto the cittie, ſhe remayned there alone (as S. Iohn ſaith.)

It is a thing worthie of conſideration, that Mary Magdalene being but a tender woman, yet was ſo bold, as to ſtay at the monument, yea when ſhe ſaw the

angels in the ſhape and habit of men, ſhe was not a fearde, and whē ſhe knewe them ſhe cared not much, neither was ſhe cōtented with their words, ſuch was her loue, care, and deare affection vnto Ieſus Chriſt. No other thing did ſatiate her, neither thought ſhe of other but of him. Being asked why ſhe lamented, ſhe though euery one had the ſame conceipt that ſhe had; wherefore ſhe ſaid vnto our Sauiour himſelfe, who appeared vnto her (into ſhape of a gardiner.) If thou haſt conuayed him from hence, tel where thou haſt laid him, that I may take him awaie, (yet ſhe named him not.) Though ſhe knew that when the bodie of our Sauiour was taken downe from the Croſſe, Ioſeph, Nicodemus, and S. Iohn the Euangeliſt did helpe to carrie him to his graue, yet here ſhe offereth her ſelfe, alone to bring him thither. The greatnes of loue that ſhe bore vnto him was ſuch, that if he had bene in the houſe of the high Prieſt, where the prince of the Apoſtles denied him for feare, ſhe would not haue bene afraid to haue taken him away. She would not haue bene afraid to haue gone to the houſe of Pilate alſo. In what place ſoeuer ſhe had vnderſtood the holie body had bene, ſhe would haue proffered her ſelfe willinglie, to haue gone, and taken it way. Vpon theſe wordes Origen cryeth out and ſaith: ô woman more then a woman, yea with reaſon thou meriteſt the dignitie of an Apoſtle, and to be ſent (as thou waſt) vnto the Apoſtles to certifie them of the newes of his glorious reſurrection, and the glorie of his humanitie. Thou art worthy that Chriſt, ſhould appeare firſt to thee, before he appeared to any other: S. Mathew ſaith. When Magdalene ſawe our Sauiour, ſhe would haue kiſſed his feete, as her vſual manner was, our Lord would not haue it ſo, but bad her go tel the Apoſtles, how he would aſcend to heauen. Thereat Magdalene was preſent, as alſo, at the comming of the Holie Ghoſt, and receaued his graces as others did.

She kept companie a while with the mother of God, and then (as ſome authors ſaie) the Gentiles perſecuting the Chriſtians, put Mary Magdalene, Martha her ſiſter, Lazarus their brother, and with them Maximianus the diſciple, and Gelidonius which was the blind man (that our Sauiour healed with earth mingled with his ſpittle being laid vpon his eyes) and Marcella that was the handmaid of Martha, with manie other Chriſtians, into an old barke without ſailes, or owers, and ſo launched them forth into the ſea, that they might be drowned. But they (being aſſiſted by God) arriued at Marſiles in France, and conuerted all that prouince vnto the faith of Chriſt. S. Lazarus was elected Biſhop of the ſame cittie of Marſiles, and Maximinus was made Biſhop of an other cittie called Aquinus.

S. Mary Magdalene after ſhe had conuerted many ſoules vnto God, retired her ſelfe into a caue in the deſert, where ſhed led a ſollitarie life about thirtie yeares. Her dyet was herbes, and rootes, her clothes were all conſumed, but God couered her with her owne haire. She was lifted vp in the ayre by the Angels, ſeuen times in the daie, and night, and during that time ſhe heard celeſtial harmonie. This was ſeene at the end of the thirtie yeares, (after ſhe had retired her ſelfe) by a Prieſt which alſo went into the ſame deſert, to ſerue God. Magdalene tolds vnto him who ſhe was, and deſired him, to go vnto Maximinus, and to bid him from her, to come alone vnto the Church on the ſundaie following at the houre of mattins. The Prieſt did as the holy Saint bad; and S. Maximinus

minus reioyſed greatlie at this newe embaſſage. Sondaie came, and he at the houre appointed went to the Church, where he found Mary Magdalene in the middeſt of many Angels, eleuated two cubitts from the ground, making her prayers with her armes ſpred abroad. The holy Biſhop gaue her the bleſſed Sacrement, which after ſhe had receiued verie reuerentlie and deuoutly, ſhe gaue vp the ghoſt. The Angels caried her ſoule into heauen with great ioye, and her body was buried in that ſame place.

Euen to this day (as Silueſter Pierius in a ſermon, in which he recounteth theſe things affirmeth:) in a monaſterie which is of the Dominicans, be moſt certaine teſtimonies thereof, there is ſhowed the head of this holy ſaint, which is very great, wherby it appeareth ſhe was a bigge woman. The head hath on the forehead ſome skin, but it looketh as if it were of a dead bodie, and on that place Ieſus Chriſt touched her with his finger, when at the ſepulcher he bad her not to touch him. There is alſo ſeene an arme of the holie Saint, and ſome of her haires in a veſſel of glaſſe. The reſt of her bodie is kept in a cheſt of ſiluer.

There is alſo ſeene in a glaſſe a litle earth ſomewhat redde; and it is ſaid that Mary Magdalene gathered it at the foote of the Croſſe, when Ieſus Chriſt was crucified thereon. The religious men of the conuent affirme, that it ſeemeth (euery yeare on good friday) that the blood mingled with the earth doth boile. Theſe be the wonders that God doth by the meanes of his ſaints, and many be the miracles and benefitts, that he hath done in this, and other places (by the interceſſion of the glorious S. Mary Magdalene vnto many perſons that haue bene in danger both of bodie and ſoule, and haue bene deliuered.

The Church celebrateth the feaſt of S. Mary Magdalene on the 22. of Iuly which was the daie of her death, in the yeare of our Lord 84. in the time of the Emperour Domitianus. God of his mercy graunt, that we (by the merites of this holie ſaint) may obtaine pardon and remiſſion of our ſinnes, and his heauenly glorie. Amen.

The life of S. Apollinaris Biſhop and Martyr. Iulie. 23.

Saint Paul the Apoſtle writing to the Romaines ſaith: The iuſt man liueth by faith. *It is commonly ſaid that one liueth of his patrimonie, becauſe he is ſuſteyned and maintained therewith. It is ſaid by an other, that he liueth of his miniſtery or trade, for that he ſpendeth his life and trauel therein. Some other there be which otherwiſe imploy their endeauours, as ſome there be that are delighted alwaies in detraction, and of ſuch it is ſaid that they liue by detraction, and ſo it is ſaid of others that they liue by plaie, becauſe it is all their exerciſe. So alſo,* the iuſt man liueth by faith, *becauſe by that he is maintained, in that he ſpendeth his life, and his cheifeſt exerciſe is to treate of matters of faith. This is to be vnderſtood when it is formed with charitie, and accompanied with hope, ſo that it may be a liuely faith, and by this faith liueth the iuſt man, becauſe therein he findeth remedy for al his troubles.*

If he ſee him ſelfe poore, this faith telleth him, he shal haue infinite riches in heauen. If he be in ſicknes, afflictions, or perſecutions, if he be tormented, and loſe his life, as befel vnto the martyrs. In this faith he shal find remedie and comfort at all times, ſo that he liueth of it, ſince thereby he hath his life.

This agreeth fitly vnto S. Apolinaris (disciple vnto S. Peter the Apostle) who was in in like manner a Bishop and a glorious martyr. He supported many afflictions, persecutions, and torments, and all these with great patience, wherewith his faith furnished him. Hereof it came, that he being at the point of death, exhorted his disciples to be faithful, and to perseuer therein, for that by it they should find remedie for all their necessities. The life of this saint, hath bene taken out of an old written booke, with the which accord the Martyrologues of venerable Bede, Ado, and Vsuardus, and is in this manner.

WHen S. Peter the Apostle translated his Pontifical Sea frō Antioch vntō Rome, he brought with him some disciples, among the which one was S. Appollinaris. The holie Apostle began to preach first to the Iewes of the Sinagogue, making them to vnderstand, that the Messias which they expected was come, and that Iesus Christ was he. He prooued this veritie effectually by many testimonies of scripture, and shewed, that al that the Prophets had spoken of the Messias was fulfilled in Iesus Christ. Some of them were conuerted, and others said they would aduise, and thinke better thereof. Then the Apostle preached vnto the Gentiles, and of them very manie were conuerted and baptised.

S. Peter said once vnto Appollinaris these words: what doest thou here with me? Thou art sufficiently instructed in all points of the Christian faith. Receaue then the Holie Ghost, I ordeine thee Bishop (by imposition of my hand) go and preach in the cittie of Rauenna, where thou shalt find much people, yea many soules do expect thee in that place, who by thy meanes shall obrayne eternal life. S. Appollinaris as an obedient disciple determined to go thither, though it greiued him to depart from the company of the Apostle, who laid his hand vpon his head (which was to consecrate him Bishop, for he was made Priest before) and blessing him, dismissed him to go on his iourney.

When S. Appollinaris came nere vnto Rauenna, he lodged in the house of a souldier called Ireneus, who had a sonne, which was blind, and S. Appollinaris restored his sight vnto him with the signe of the Crosse. This miracle caused Ireneus and all his housholld, to be cōuerted to the faith of Christ, and Baptised in a riuer neere vnto Rauenna. The captaine or Coronel vnder whome Ireneus serued dwelt within the citty, and had his wife called Tecla, sicke many yeares. On a time Ireneus said to the Coronel, that Appollinaris had cured his sonne, and that if he called him home vnto his house, he would cure his wife also. The Coronel reioyced much hereat, and caused S. Appollinaris to be brought to his house. After he had talked a while with him, they went into the place where the sicke woman was. S. Appollinaris tooke her by the hand, and bad her to rise vp whole and sound, in the name of Iesus Christ, and to believe in him, and serue him. Forthwith Tecla rose vp perfectlie wel, and said with a loud voice: There is no other God but Iesus Christ only, whome Appollinaris preacheth. The Coronel being much amased and astonied hereat, said: Trulie, that God is very potent, we wil receaue his faith and serue him, that we may haue his fauour, and helpe in battaile. So S. Appollinaris baptised the Coronel, with his housholld, and manie of his souldiers.

In that house he secretlie preached the faith, to all those that came vnto him.

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He alſo baptiſed them and ſaid Maſſe, and this was his continual exerciſe, twelue yeares together. He gathered a good number of diſciples, and many of them he inſtructed perfetly in his doctrine. Of theſe he ordered two prieſts, the one called Aderetus, and the other Calocerus. Two others, whoſe names were Marcianus, and Lentadius, he made deacons, and gaue inferiour orders to ſixe others, and called them Clarckes. With all theſe, at certaine appointed houres, both in the daie and night, he prayed, prayſed, and ſong Pſalmes and Himnes vnto God.

Theſe things came vnto the eares of Saturninus, gouernour of that cittie, who ſent an officer to bring S. Appollinaris before him, and in the preſence of the Prieſts of the Capitol, in the temple of Iupiter, the gouernour ſaid vnto him: who hath ſent thee hither to diſturbe the quiet of this cittie, and to diminiſh the worſhip of our Gods? knoweſt thou not that herein is the temple of Iupiter, who is preſident, and hath care and regard vnto the aduauncement therof? If thou wilt ſaue thy life thou muſt of neceſſitie do him reuerence, and offer ſacrifice vnto him. Saint Appollinaris anſwered: I doe not acknowledge Iupiter for God, and much leſſe do I know where his temple is. Thou ſhalt now know that (ſaid the Prieſts) and thou ſhalt ſee his figure, and at theſe words they tooke the holy ſaint, and led him vnto the temple.

When S. Appollinaris entred it, ſeeing much riches therein, he ſmiling ſaid: It were better all theſe riches were diſtributed among the poore, then remaine here for a ſhew afore the deuils. The Prieſts hearing theſe wordes, in a great furie giuing him many blowes, dragged him out of the cittie vnto the ſea ſide, and there left him for dead. His diſciples went for him, and brought him into the houſe of a widowe, who was a good deuout Chriſtian. There the holy ſaint remained ſixe monethes to take Phiſicke, and at the end thereof he was perfectlie cured.

There was in the cittie of Chiuſi in Toſcane, a noble man called Bonifacius, who on a ſodaine had loſt his ſpeach, and ſo he remained certaine daies. He vnderſtanding that S. Appollinaris was yet aliue, ſent one to entreat him to come and viſite him. The holie Biſhop went thither, and found in that houſe a womā poſeſſed with an euil ſpirit, who ſeing S. Appollinaris ſaid vnto him: depart from hence thou ſeruant of the liuing of God. If thou do not, I wil cauſe thy hands and feete to be bound, and thy bodie to be beaten and dragged out of the cittie. The holie Saint menaced the diuel and comanded him to depart out of that woman, whereupon he forthwith departed, and ſhe remained hole and ſound. Then S. Appollinaris went vnto the place where Bonifacius was, and found him dombe, and verie feeble. He made a verie deuout praier for him, deſiring God to helpe and heale him, and all the Chriſtians that were preſent ſaid: Amen. This praier being ended, Bonifacius was reſtored vnto his health, and he ſpake, and praiſed God ſaying: That there was not anie other true God but he, whom Appollinaris preached, on that verie daie there was conuerted about 500. perſons.

A few daies after, the Gentiles by the inſtigation of the diuel tooke S. Appollinaris, and beat him moſt cruellie with ſtaues, compelling him alſo to walke with his bare feete vpon burning coales, but he ſtil praiſing and glorifying God, ſupported all with great patience. Theſe miniſters of the diuel, were not content

herewith, but they drew him out of the cittie alſo, and threatened to kil him if euer he returned into the ſame againe. Then this holie Saint remained in great affliction, and many Chriſtians went to ſeeke him both to giue him conſolation, and to comfort themſelues with him. He withdrew him ſelfe into certaine caues, and cottages of ſhepheardes, and in that place he preached to all that came vnto him, and ſaid Maſſe, Baptiſing many that daily were conuerted, in the name of the Father, and of the Sonne, and of the Holie Ghoſt. Shortlie after S. Appollinaris paſſed through the prouince of Emillia, and preached therein, but without any great proffit enſuing.

Then returned he to Rauenna, where Calicerus whome he had made prieſt, had gouerned the Church in his abſence. S. Appollinaris was receaued by all the Chriſtians with great ioye, and it befel, that a conſul of the cittie of Rauenna (though ſome authors ſay it was in Emillia) called Ruffus, had one only daughter, which was at the point of death. When Ruffus vndeſtood of the returne of S. Appollinaris, he ſent for him, to the end, that he together with his Prieſts, ſhould pray for the recouery of his daughter. As S. Appollinaris was going thither, and came vnto the gate of the houſe, the daughter of the conſul departed this life; wherfore the conſul ſaid vnto him: would to God I had not cauſed thee to haue come vnto my houſe, for I thinking thou ſhouldeſt haue healed my daughter, thou haſt bene the cauſe of her death, ſince I ſee the Gods (being offended that I haue called thee hither, and that I truſted in thy God) haue taken her out of this life. Theſe words ſpoke Ruffus, weeping bitterlie. S. Appollinaris comforted him ſaying: this is befalne for the more glorie of God, and if thou wilt promiſe, that ſhe ſhall confeſſe and ſerue Ieſus Chriſt all her life, ſhe ſhal be raiſed to life againe; Ruffus promiſed all that he requeſted, ſo that he might ſee his daughter aliue. The holy ſaint prayed for her together with his cleargie, and hauing ended his prayer he ſaid vnto the dead damſel: Ariſe vp thou creature of God, and confeſſe thy creator. The damſel forthwith aroſe aliue, and ſtood on her feete, being perfectlie hole, ſaying: Great and mighty is the God whome Appollinaris preacheth. This miracle cauſed great ioye among the faithfull, and it was the occaſion, that the damſel and her mother were baptiſed, and many other people alſo. Then the damſel was conſecrated vnto God, and liued chaſt all her life.

This thing being diuulged through al the prouince, the miniſters of the Idols ſent a meſſenger vnto the Emperour at Rome, certifying him of all that which Appollinaris did, crauing remedie of him, leaſt the people ſhould whollie, and altogether, abandon the adoration of their Gods. The Emperour ſent one Meſſalinus for liuetenant and comiſſioner in this cauſe. He ſent to apprehend S. Appollinaris, who being brought to his preſence, he had with him a long conference. Meſſalinus ſaid: It was not a thing conuenient, that Chriſt (whome the holy ſaint confeſſed to be God) ſhould be crucified. S. Appollinaris ſhewed him a reaſon thereof ſaying: It was a thing conuenient for the helpe of mankind, and that Chriſt dyed not on the Croſſe in that he was God, but as he was man only; and for that he was God and man in one perſon, therefore it is ſaid that God dyed.

When S. Appollinaris thought he had conuinced him, Meſſalinus for a reſolution

lution ſaid: Altough all that thou ſayeſt ſhould be true, yet I wil not adore him, whome the Romaine Senate doth not approoue for God. Therfore he ſaid, that Appollinaris muſt reſolue him ſelfe to adore Iupiter, for to that end was he come from Rome vnto this citty, otherwiſe he was to chaſtice him with ſeuere torments. To this S. Appollinaris anſwered: Thou canſt neuer compel me withall the torments thou haſt to offer ſacrifice, to the Idols. The Iudge chafing hereat, cauſed the holie ſaint to be ſtripped naked, and to be beaten with knoted ſtaues, & then to be put vpon the Racke. The bleſſed Biſhop praiſed, & praied vnto God inceſſantlie, in theſe torments. Meſſalinus ſaid vnto him: what reward doeſt thou expect of thy God, for theſe torments which thou ſuffreſt for his loue? S. Appollinaris anſwered: He that perſeuereth vnto the end ſhalbe ſaued, and he that dyeth for the loue of Ieſus Chriſt, ſhall haue giuen him eternall life. This is the reward that the Chriſtians expect, at the hands of their Lord and Maiſter whome they ſerue.

The Chriſtians which were preſent, rendered thanks vnto God, ſeing the holy Prelate was ſo couragious, and more ready to ſupport and ſuffer the torments, then the Iudge and the officers were in tormenting him. For they were wearied, and he was cheerful. Then the Iudge commanded, that he ſhould be beaten againe, and that they ſhould poure hote boylinge water into his wounds. Into one of the executioners (who was very diligent to performe the commandement of the Iudge, and who tooke pleaſure and delight to torment the holie ſaint) the diuel entred, and on a ſodaine killed him. When S. Appollinaris ſaw this, he ſaid vnto the Iudge: ôh, wretched man, that haſt not dread of that which thou ſeeſt, ſince God hath chaſticed him, as his crueltie hath deſerued. Take heed thou haue not the like chaſticement, conuert thy ſelfe vnto God, and flie from thoſe eternal torments of hel. The Iudge hearing theſe words, was inflamed with rage, and furie, and commanded the officers to ſtrike him often on the mouth with a ſtone, ſo that it was all bloudie.

The Chriſtians that were preſent at this ſight, and ſeing the mouth of their Paſtor (from whence they had heard the words of eternall life) to be ſo vſed (of their loue toward him) raiſed an vproare and running ſodeinely vpon the officers, vſed them rudelie, and tooke the holie ſaint out of their hands; and Meſſalinus him ſelfe was enforced to retire into a more ſafe and ſecure place. But when the garriſon of ſouldiers that kept the gates were gathered together into that place, the tumult ceaſed, and S. Appollinaris was committed againe to priſon, and ſhortlie after was put into a barke, and ſent in baniſhment into Greece. The barke ſonke, and all thoſe that were within the ſame were drowned, but S. Appollinaris with the two Prieſts that accompanied him eſcaped, and two Pagan knights, who ſeing they had beene miraculouſly deliuered by S. Appollinaris, were conuerted to the Chriſtian faith.

This good Biſhop, preached the Goſpel in ſome parts of Greece, and trauailing on foote from one place to an other, at laſt he came into Tracia. There was a cittie in that prouince, which had an Idol in the temple of Serapis, who gaue anſwere, after the manner of an Oracle. This Idol remained dombe certaine daies, at the end whereof he ſaid: whileſt a diſciple of Peter the Apoſtle remaineth in this prouince, I will not giue any more anſwere: the holie ſaint was

forthwith ſought out, and compelled, to enter a ſhippe readie to take ſaile, for Italie.

Saint Appollinaris ſaylling with a proſperous wind returned vnto his ſea of Rauenna, hauing beene three yeeres in Grecia. The holie Prelate was receiued by the Chriſtians, with exceeding great ioye, prayſing God that had reſtored vnto them their Doctor and maiſter. Saint Appollinaris, followed his accuſtomed exerciſe of preaching, and conuerting ſoules, and had a houſe in the poſſeſſion of a Senator named Cyreneus, which was without the cittie. There the holy ſaint ſaid Maſſe, and to that place reſorted much people. The Idolaters his enemies were certifyed hereof, and went thither with armed men, and taking him priſoner, led him through the high ſtreete of the cittie, and put him to many torments. Laſtlie, they drew him to the temple of Apollo, and threatned that he ſhould ſuffer greater torments, if he did not ſacrifice. As Saint Appollinaris entred the Temple, he fel downe on his knees to make his prayer vnto God, and as he prayed, the Idol of Appollo (which was a great ſtatue) brake, and fel into powder, which made the pagans to rage, and the Chriſtians to reioyce.

After this the holy ſaint was brought before a certaine Iudge called Taurus, that he ſhould giue ſentence of death vpon him. This iudge cauſed the holie ſaint to be led into his Pallace, where he healed the Iudges ſonne, that was borne blind, and this was the cauſe that the iudge deliuered Saint Appollinaris out of the handes of his enemies, and ſent him ſecretlie by night vnto a farme of his ſixe miles from the cittie. The bleſſed prelate remained in that place foure yeares, exerciſing himſelfe in prayer, meditation, and inſtructing of thoſe that came from ſundrie countries to viſite him, and curing all ſicke that were brought vnto him.

This was alſo told vnto the miniſters of the Idols, who now knowing where Saint Appollinaris was, ſent vnto the Emperour Veſpaſianus at Rome, certifying him of all that which befel with Appollinaris, how he deſpiſed the Gods, and had turned the ſtatue of Apollo into duſt, and all this (ſaid they) he had done by art Magicke. The Emperour returned vnto them this anſwere: If the Gods haue bene wronged by anie man, they be potent, and able, let them reuenge themſelues on him, for it is not iuſt that we mortal men ſhould reuenge the wrongs done vnto them; but if he cauſe any vproare among the people, or haue committed other offences, let him be baniſhed.

They that were ſent vnto Rome to complaine of the bleſſed Saint, rerurned with this anſwere, and becauſe the Emperour had ſaid: that if he cauſed any tumult or mutiny among the people, they ſhould ſend him into exile, the charge to enquire of his offence, was committed to one Demoſthenes, a Senators ſonne; He cauſed S. Appollinaris to be brought before him, who was now old, and verie weake, by reaſon of the torments, and manie other offlictions he had ſuffered, for the loue of Ieſus Chriſt, and his Church. When the Idolaters ſaw him, they cried out and ſaid: That Appollinaris ſhould be caſt out of the cittie, for they had ſeene him commit offences which wel deſerued that puniſhment. Demoſthenes ſpeaking vnto the holie Saint, ſaid vnto him very arrogantlie: Come hether thou wretch, inueterate in wickednes and deceipt, of what place

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art thou? what hath brought thee vnto this cittie? and what hath cauſed thee to doe ſuch offences therein as thou haſt done? The bleſſed Appollinaris anſwered: It is not fitte that I, who am at the end of my life, ſhould hide my ſelfe, much leſſe ought I to deny that, which I haue alwaies confeſſed, and acknowledged; I am a Chriſtian and of Antioch, diſciple of the Apoſtle S. Peter, and he ſent me vnto this cittie to preach Ieſus Chriſt, that thoſe which ſhall belieue in him, may be ſaued. Demoſthenes ſaid: It were better for thee to leaue thy blindnes in which thou art, ſince thou ſeeſt they ſelfe neere thy death, and to adore the Gods (whome thou haſt vnto this preſent little regarded, yea, thou haſt much offended) leſt they chaſtice thee as thou deſerueſt. S. Apollinaris anſwered: that which thou ſaieſt ſhalbe quite contrarie, for they only, which belieue in Ieſus Chriſt ſhalbe ſaued, and they that ſay he is not God, and adore the Idols, ſhal perpetuallie burne in hel fire. Demoſthenes hearing theſe words was exceeding enraged, and committed the holie ſaint to priſon, and appointed a Centurion who was ſecretlie a Chriſtian to guard him.

This Centurion brought him to his houſe, and there kept him certaine daies, but when he heard that they entended to put him to death, he ſaid vnto him: Father Apppollinaris and my Lord, thy life is very important and neceſſarie to be lengthened, for the benefit of many, therefore, ſeeing that now thou maiſt conſerue and keepe it, do not put it in danger. My deſire and requeſt is, that this ſame nigh thou depart out of the cittie, vntil the furie of thine enemies, be mitigated and aſwaged. The holie Prelate did euen as he was aduiſed, but his flight being knowne, his enemies purſued, and ouertooke him, not farre from the gate of the citty, where they gaue him ſo many wounds, and blowes with cudgels, that they left him for dead; and ſo they returned home. Some of his diſciples went thither, and ſeing him yet aliue, they caried him to a certaine houſe, where the keepers were lodged.

There he remained ſeuen daies, exhorting them continuallie to be firme and conſtant in the faith, by the which (if it be liuely and accompanied with good workes) they might receaue remedie for, and in all their afflictions, as he himſelfe had done. He told them alſo, that the Church ſhould endure many afflictions and tribulations, but that the time would come in which it ſhould enioy peace. Hauing ſaid theſe, and the like things, the blowes and wounds that he had receaued (for the loue of Ieſus Chriſt and the profeſſion of his faith) did ſo aggreeue him, that he rendered vp his ſpirit vnto God, when he had bene Biſhop of Rauenna 20. yeares, one mouth, and 4. daies.

He dyed on the 23. of Iuly in the raigne of the Emperour Veſpaſian, as Petrus Damianus ſaith. His bodie was honorablie buryed by his diſciples. Petrus Criſologus maketh mention of S. Appollinaris in his 182. ſermon, and ſo doth Hierome Ruben, in his firſt booke of the hiſtorie of Rauenna, and others.

The life of S. Christine Virgin and Martyr. Iulie. 24.

THe Prophet Dauid talking with the iust man, saith: Our Lord will keepe thy soule, thy going out, and thy coming in, now, and all times: *S. Augustine in declaring or, expounding this verse, saith: That Dauid in the name of the Church, requested that God would keepe all his faithfull people, when they fel into anie great affliction or tribulation, such as the martyrs did, when they were persecuted by the Tyrants.*

This same sence I draw, as fit vnto the blessed virgin and martyr, S. Christine, and saie of her: that she geuinge her life for the loue of Iesus Christ, the Church requesteth for her before her martyrdome that God would keepe her soule. He doth not saie: that he should keepe the body, because that, the Tyrant vsed as it pleased him, and afflicted it with sondry torments, but he said: that kept the soule vpon which the Tyrant had no authority or power at all. He said also: he would keepe their going out, & their coming in. Therein he speaketh of their entrance into their martyrdome, and their going out of the same, because manie for feare of torments were daunted in mind, and as cowards, and abiects, denied Christ. Others hauing begon their martyrdome, were wearied, and tyred, and lost their merits, and their God, because to auoide the torments, they denyed him.

But so did not S. Christine, God kept her soule, for though the Tyrants, tormented the bodie, they came not neere vnto her soule, God keeping the same, both at the comming in of her martyrdome, and at the going out thereof, since she began it valiantly, and finished it gloriouslie, giuing her life for, and vnto Iesus Christ her spouse. This holie doctor speaketh not of her anie other particularity, wherefore, we must of necessitie take out of other authors what is said of her, S. Isidore, venerable Bede, Ado, and Vsuardus, write her life in this manner.

SAint Christine was borne of an honorable stocke, being daughter vnto Vrbanus of the order of the Patricij, or Senators. He was sent by the Emperour Diocleſianus to be gouernour of Tyrus a cittie in Italie, not farre from the lake Bolsenus. S. Isidore saith: she tooke the name Christine of Christ, because she was a Christian. Her father endeauored to change her mind, and to that end he vsed all diligence, he said affectionatlie vnto her: my most beloued and tẽder daughter, do not offer sacrifice to one God only, least the other Gods be wroth against thee. The holy damsel answered: my deere Father, know that I adore the Father, the Sonne, and the Holie Ghost, the which be three persons, but one God. Her father replyed: If thou adore these three, adore also with them Iupiter, and Apollo, with the other Gods that our Emperours do adore, and consider that they be very rigorous against them, that will not adore them S. Christine answered: The God that I adore, will haue no fellowship with anie other Gods. He is one God in essence, though he be three in person. Him do I adore, and no worldly feare or threats, shal make my hart to alter from him. Know thou my daughter said Vrbanus; that if I find thee stil stubborne and obstinate, in continuing as thou hast begon, our Emperours shall not need to giue remedy in this case, I will do it my selfe, and without regard that thou art my daughter,

daughter, I wil make thee to endure sharp torments, and if those wil not serue, very death it selfe shal. At these words her father departed leauing her alone.

The couragious damsel was not dismayed, neither shewed she any signe of feare, though she saw her father to be angrie and wroth, but turning her face vnto the windowe toward the street, and seing there certaine poore men expecting almes, she with a vertuous zeale, entred the roome where her fathers Idols of gold, and siluer were, and breaking them in pieces, called the poore men vnto her, and distributed them amongst them. It was a pretie sight, to see one to carrie away the head of Iupiter, an other the hand of Venus, to this mans lot fel the harpe of Apollo, to an other the Trident of Neptune.

The father of the holie saint being returned home, and comming into the roome to visite & adore his Idolls, was much amased, & agast, when he found them not, and not knowing whome to charge with the theft, he examined the matter very narrowlie. It was at last told him, that Christine with her waiting maides, had broke them in pieces, and giuen them to poore men. It can not be expressed how furious Vrbanus was, when he heard this: wherefore in a rage, he ran vnto the place where Christine was, and gaue her many buffets and blowes on the face, and spurned her with his feete. When he had wearyed himselfe therewith, he commaunded his seruants to strippe her, and (in his owne sight) to beat her with all crueltie. The seruants obeyed readilie, and beat her as long as they could lifte vp their armes. Christine speaking to her father said: ôh man without honour, and despiser of God, behold thy seruants that beat me are quite tyred, request thy Gods to giue them new strength if they can.

Her father sent her to prison, & the next daie she was brought before him, he sitting as iudge, hauing about him diuers officers and attendants. When the holie virgin came, her father demanded of her, if she should continewe in her Christian faith? she shewing her selfe constant, and resolute, he said vnto her: To the end it may be seene that I wil execute the commandement of our Emperours, and how zealous I am of the honour of our Gods, though this damsel be my daughter, yet wil I vse her as if she were mine enemy. Then he commaunded she should be stripped, and her bodie to be torne with hookes of iron, in such cruel sort, that not onlie the blood, but also the pieces of flesh fel to the ground. The holie damsel stooped, and tooke some of them in her hand, and said: Thou cruell tyrant, eate the flesh thou hast begotten. The tender virgin could no longer stand on her feete, for the great aboundance of blood that she had shed, and she was so wounded, that in many places the bones laie open to the viewe.

Then her father commaunded she should be put vpon a wheele of iron, which turned about a litle distance from the earth, vnderneath it they made a fire of coles, and powred oyle thereon. This torment did not any hurt vnto the holy virgin, but vnto those that were present by, it did, for the oyle which boyled, leaped out of the fire, and burned them. After this, her father sent her againe to prison, where she was visited by Angels, and cured of her stripes, and wounds. The next daie they tyed a great waight about her necke, and so threw her into the lake Bolsenus, but she was deliuered, and guided to land by the hand of an An-

gel. Her father seing this (exceedinglie enraged) committed her againe to prison, that he might inuent, and deuise some new torments for her, but God disposing otherwise, the next daie he was found dead in his bedde.

The blessed virgin remained in prison certaine daies, vntil there came one to succeede in the place of her father. The newe iudge being informed, how all matters had passed with Christine, quickly deuised new meanes, to afflict and torment her. He caused a great caldron of Iron to be made, and the same to be filled with pitch, oyle and rosen. They set it ouer the fire, that these mixtures boyling, the virgin might be cast into the same. She perceiuing it, in steed of feare and dread, shewed a pleasant countenance, and merilie said: they would put her into a cradle, like a litle child, newlie regenerate by Baptisme. When the officers were about to put her into the same, she made the signe of the Crosse, and she was forthwith deliuered from that punishment. Then Dion the new iudge (for so he was called) commanded her head to be shauen, and that she should be led naked through the cittie, and lastlie to be brought to the temple of Apollo: when the holie damsel came into the temple, she turned her eyes toward the Idol of Apollo, which fel forthwith to the ground, and was broken to powder. This miracle caused an earthquake, and such feare in the iudge, that sodeinely he dyed therewith. The one and the other of these miracles was cause, that many Pagans were conuerted vnto the faith of Christ, for the sodaine death of Dion the iudge, and the tumbling downe of the Idol, did so trouble and feare them, that many did leaue their errors, and the worship of those Idols, and adored Iesus Christ; by vertue of whose name, Christine did such wonders.

There was sent vnto that cittie; an other iudge or gouernour, called Iulianus, who succeding his predecessors, not onlie in office, but also in cruelty, caused a great furnace to be heat, and the holie virgin to be cast into it, she remained therin fiue daies (and all that time the fire did her not any hurt) praying: and praising God continually. Then she was taken forth of it, and put into a darke dongeon, where many vipers, serpents, & other venimous creeping vermine were, who walked before the holie saint, holding downe their heades, showing vnto her, in the best manner they could subiection, and obedience. The iudge seing that by this meanes neither, he could not hurt the holie damsel, he commaunded them to cut out her tong, for he could not endure, to heare her yeald such laudes and praises vnto Iesus Christ, as she did for her deliuerance, from her great torments. Though the holie virgin was depriued of her tong, yet ceased she not for this, yea, rather she was better vnderstood in her praising of God. Lastly, the peruerse iudge commaunded her to be tyed vnto a post, & to be shot vnto death, and with this martyrdome, the holie saint yealded her soule vnto God.

Her death was on the same daie, that the Church holdeth her commemoration, to wit: on the 24. of Iuly 295. (the spanishe booke saith 300.) in the time of the Emperours Diocleſianus and Maximinus. It is said; that her bodie in processe of time, was caried to Palermo, a cittie of the Isle of Sicilia, (the spanishe booke saith vnto Venice) and her soule ascended to heauen, where it was receaued of the heauenlie hierarchies, who had beholden her martyrdomes, and praised God, that had giuen such force vnto a childe, to vanquish three tyrants.

God

God graunt that he make vs ſuch conquerors againſt our ſpiritual enemies, and againſt euery one that hinder vs, to proceed in the way of vertue, to the end that we walking therein, may obtaine euerlaſting felicitie (which is God) enioying him in eternall glorie. Amen.

The Romaine martyrologe ſaith of this holie ſaint, and ſignifieth that ſhe was eleuen yeares old. Saint Antoninus wrote of her. p. 1. tit. 8. cap. 1. See Cæſar Baronius in his martyrologe.

The life of S. Iames the great, Apoſtle. Iulie 25.

HOly Scripture in the booke of Iudges recounteth, that our Lord God moued with indignation againſt the Philiſtins (for that they left to worship him, and adored ſtockes and ſtones) determined to chaſtice them. To this end he elected a noble warriour, valiant, and couragious, called Sampſon. He made him captaine of his people, and ſend him in perſon againſt the Philiſtins. Sampſon held continuall warre with them, and alwaies droue them backe, with reproach and loſſe. This victorious captaine, was enamoured of a falſe, and deceitful harlot, called Dallila, by whoſe meanes he was at laſt taken priſoner by the Philiſtins, and loſt his life amongſt them, which was in this manner. Many of them being gathered together in a Temple. Sampſon ſtood by the two cheiſe pillers which ſuſteined the houſe: and pulling them with all his force, he threw them to ground, and the houſe fel on his enemies. The text ſaith: that more were they that Sampſon killed at his death, then thoſe that he killed all his life.

This figure fitteth right wel Saint Iames the Apoſtle, patrone of Spaine. For God being wroth with the Gentils, for that they worshipped Idols, found a Sampſon to chaſtice them, an honorable knight, which was Saint Iames, who is holden for patrone, and principal guide of the knights, and nobilitie of Spaine. God I ſay, ſent this captaine to make warre againſt the Gentils, by his preaching, life, and miracles. He had ſome encounters with the Gentils, and conuerted ſome of them to the faith of Ieſus Chriſt. This good captaine was enamoured of a falſe, and deceitfull woman, which was the Sinagogue. He deſired much to conuert that nation to the faith of Chriſt. For if a king to diſpatch ſome matter of importance ſhould chooſe for that purpoſe, and ſend ſome noble man who is married, and hath his lady at home, whom he entierly affecteth and loueth, he will vſe ſpeciall diligence to diſpatch his buiſines, that he may returne to ſee his beloued ladie. So the Apoſtle Saint Iames, being ſent of God, to preach vnto the Gentiles, deſired to make diſpatch, and to returne vnto Ieruſalem, to behould his loue, the Sinagogue, but she more falſe and treacherous then Dallila, procured his death, deliuering him into the hands of the Philiſtins.

Herode cauſed the Apoſtle to be beheaded, and at his death, hapned the ſame, which hapned before in Sampſon; for as Samſon being dead, killed more Philiſtins, then euer he killed in his life. So Saint Iames after his death, conuerted in Spaine (whether his diſciples caried his body) more Gentils, then he conuerted in his life time. The life of this glorious Apoſtle, collected out of that which is written of him in the ſacred Scripture, and out of ſundry and graue Authors, is in this manner.

THe glorious Apoſtle S. Iames, was of the prouince of Galely, ſonne of Zebedee, and of Marie Salome, and elder brother to S. Iohn Euangeliſt. He was coſine to Ieſus Chriſt according to the fiſhe. Zebedee his father, was a fiſher man, a trade much vſed in hauen townes. S. Ierome ſaith: that Zebedee and his wife were of noble bloud, for that ſpeaking of S. Iohn in the paſſion of our Sauiour he ſaith: that S. Iohn for that he was of noble bloud, had familiaritie with the prince of the Iewes.

Nicephorus Calliſtus alſo affirmeth: that Zebedee was a man of account, and maiſter and patron of one barke, in which he followed his trade of fiſhing, and ſet his two ſonnes, to the ſame trade. S. Marke ſaith perticulerly that they had ſeruants, & hired workmen which ſerued them: theſe two brothers S. Iohn and S. Iames, our Sauiour called to followe him, as Saint Mathew ſaith: they forthwith without ſtaye, or ſtudie, and not making regard of any thing in this life, forſooke and left their barke, their nets, and their father, which was then with them and followed Ieſus Chriſt, not only in bodie, but alſo in minde, S. Marke ſaith: that when our Sauiour called them, he gaue them a newe name calling them Boanerges, which is to ſay: ſonnes of thunder.

And although this name ſeemeth particularly to belong to Saint Iohn, whoſe goſpel and writinge was like to thunder; as thoſe wordes, *In principio erat Verbum, &c.* doe ſufficiently declare, for that theſe wordes terrified humane vnderſtandige, for that they penetrated the high and profound myſteries of the deuine eſſence; yet the Apoſtle S. Iames, being protector and defender of the Spaniards in the warre, meriteth this name alſo, ſince that more fierce, and ſterne then thunder, he tertified, confounded, and diſcomfited the armies of the Mores, and all other the enemies of Chriſtianitie.

Nicephorus alledgeth Euodius, (who was a ſucceſſor of the Apoſtles) that he ſhould ſay that Saint Peter did baptiſe theſe two brethren, and they baptiſed all the other Apoſtles. They were very much fauoured by our Sauiour, among the other Apoſtles, as he ſhewed by the myſteries he did in their companie. He tooke them with him to the raiſing of the daughter of the cheif man of the Sinagogue, and alſo ſhewed them a glimpſe of his glorie and diuinitie, in his Transfiguration: and moreouer the neere kinred that was betweene them and Chriſt Ieſus, might moue their mother (for that he fauoured them ſo much) to demand the moſt high places in his kingdome for her ſonnes. For ſhe and they belieued, that Chriſt was to raigne vpon the earth. The two brethren ſhewed a very couragious mind, when our Sauiour demanding of them, *Can you drinke of the cup that I drinke of?* which was aſmuch as to ſay: Can you ſhed your blood? Can you offer your ſelues to die, as I wil offer my ſelfe? They with a ſtout and reſolute mind, anſwered vnto this ſharp demand; We can.

They ſhewed alſo great zeale, in the earneſt deſire they had, to ruenge the wrong done to Ieſus Chriſt by the Samaritans, who would not receiue him, nor let him come into their country. S. Iames and Saint Iohn ſaying to Chriſt: *Lord wilt thou haue vs to make fire come downe from heauen, and conſume all this people,* But we may ſaie vnto S. Iames: If thou be ſo deſirous to make a ſlaughter and maſſacre of the enemies of Chriſt, ſtay a litle while (ô thou valliant ſaint) for the time

the time will come that with thy brandiſhing ſword, thou ſhalt make warre for thy maiſter, and kil infinite Moores his deadlie enemies.

The fauour that S. Iames had with his maiſter, endured til the end of his life, for he led him with him to his prayer in the Garden, and in his agony before his paſſion de deſired to haue the companie of his friend and kineſman. After the reſurrection of our Lord, he was preſent with the other Apoſtles when he appeared to them in the abſence of S. Thomas, and eight daies after alſo when Thomas was preſent. He went with our Lord vp to the mount when he aſcended into heauen, and was preſent at the comming of the Holie Ghoſt, receiuing him as the other Apoſtles did. Then went he to preach the Ghoſpel in diuers countries, and althoug ſome authors ſay, that he preached only in Iewrie, and in Sameria, yet it is ſure (and no man with truth deny it) that he was in Spaine, and preached there the Ghoſpel, and though there were no other teſtimonie, yet the very ancient tradition, which all the Churches of Spaine hould thereof, might be ſufficient: And eſpeciallie the tradition of the Cathedral Church of Sarragoſſe, called: Madonna de Pillar, which giueth ſufficient teſtimonie, that the Apoſtle was in that place, as is prooued by the original, and miraculous beginning of that Church, which was thus.

S. Iames being come to Sarragoſſa, and going out in the night with his diſciples to the flood Ebro, that he might better inſtruct, and exerciſe them in praier, there appeared vnto him, the bleſſed virgin Mary, vpon a collume of Iaſpar, enuironed round about with a great number of Angels, who ſong the mattens with ſweet melodious harmonie. The Apoſtle fel on his knees to do her reuerence, & ſhe ſaid vnto him: In this place thou ſhal build a Church to my name, for that I know this part of Spaine, ſhalbe vnto me, very deuout, and from this houre I take it into my protection: with this the viſion vaniſhed away, and the Apoſtle vſing all diligence and meanes, built a chappel, and left within it the Piller of Iaſpar, which at this preſent, is held in great veneration and reuerence, and giueth name to that Church. This is conſerued and kept in memorie, by the Chriſtians of that cittie, from thoſe moſt ancient times. Doctor Antonius Beuterus ſaith in his Chronicle, that he found this written of great antiquitie, in the conuent of la Minerua in Rome.

The Church of Braga, celebrateth with great ſollemnitie, the feaſt of S. Peter martyr, her firſt Biſhop, ordained and placed ouer them by Saint Iames when he was in Spaine. And ſo it is read in the leſſons of the mattens, and the other Churches of the kingdome of Portugal, followe them. Moreouer, S. Iſidore affirmeth: that S. Iames came into Spaine, and ſo doth Antoninus Archbiſhop of Florence, Vincentius hiſtoriographer, and the Biſhop Equilinus. It is ſaid that Pope Leo the 3. affirmeth the ſame, in a letter which he wrote to the Biſhops of Spaine. The ſame ſaith the breuiarie of Pius Quintus.

Although it be thus certaine, that S. Iames was in Spaine, yet there is no particuler notice of any thing he did there, except that report of Sarragoſſa, and of ſome diſciples which he had there, which were only ſeuen, as Pelagius Biſhop of Ouiedo writeth (who liued in the time of Dom Alfonſo, that conquered Toledo. The names of the diſciples of Saint Iames, where theſe: Calocerus, Baſilius, Pius, Chriſogonus, Theodorus, Athanaſius, and Maximus. The Apoſtle was

much diſpleaſed, to haue laboured ſo much and profited ſo litle in Spaine, for wich cauſe hauing bene there fiue yeares (as ſome authors ſay) he returned to Ieruſalem, with thoſe diſciples which went with him into Spaine, which were Saint Torquatus, and his companions, with thoſe that in Spaine were to him adioyned, which were the aforenamed ſeauen.

The Apoſtle preached in Ieruſalem, and all the countrie about, the Iewes being thereat exceedingly wroth, and almoſt madde with indignation againſt him, they ſearched out one Hermogenes, a man cunning in magique, and a diſciple of his called Philotus, whome they appointed, either to conuince the Apoſtle in diſputation, or els to do him ſome notable miſcheife by the miniſterie of the diuels, whome they had to aide them. But the Apoſtle ſo beheaued himſelfe toward thoſe inchaunters, that firſt Philotus, and then Hermogenes his maiſter, became Chriſtians. The conuerſion of Philotus was by hearing the Apoſtles doctrine, ſo that from being his aduerſarie, he put his defence vpon him, wherevpon Hermogenes entended to trie the ſtrength of his inchantments, but the Apoſtle gaue vnto Philotus a napkin, whereby he was defended from the power of Hermogenes. At laſt, he alſo being conuerted, the diuels would haue vſed their power againſt him, for that he was made a Chriſtian. Vnto him alſo S. Iames gaue a ſtaffe, wherewith he was defended from the furie of thoſe helliſh fiendes.

When the Iewes ſaw, that the inchauntments preuailed not any whit againſt the Apoſtle, they went to two Centurions, (who had vnder their charge the Romaine ſouldiers, that laie there in garriſon for the keeping of the cittie) with them they agreed for a good ſome of mony paid in hand, to take and impriſon the Apoſtle, when he preached. And to the end they might haue more colour to do it, they promiſed to make a tumult, and vproare among the people. The appointed daie came, when S. Iames preached to the people. His ſpeach was concerning the occaſion of the death and paſſion of Chriſt, & of his glorious reſurrection, and this he did with ſuch feruencie of ſpirit, and with ſuch teſtimonies of ſcriptures, that many of them which liſtened to him, were mooued to belieue, and to be conuerted. At this Abiathar, who was high prieſt that yeare, and was come to ſee this put in practiſe, could beare no longer, but gaue the ſigne agreed betwene them, and one of the Scribes called Loſia, ruſhed vpon the Apoſtle, and caſt a rope about his necke, and forthwith the two captaines, Laſias, and Theocritus, with their ſouldiers came in, and in this ſort, the holie ſaint was led, or rather dragged before King Herod, ſonne to Archelaus. The King ſeing the rage and furie of the Iewes, and how much they deſired the death of the Apoſtle, he to pleaſe the people commanded his guard to apprehend the other Apoſtles, and the diſciples which were in Ieruſalem, and that S. Iames ſhould be beheaded.

As the holie Apoſtle was led vnto his death, he did a miracle, by healing a man ſicke of the palſey, who lying in the waie as he went, recommended him ſelfe vnto him, and begging health of him, obtained. Loſia, (who was the firſt that caſt the rope about his necke) ſeing this miracle, was conuerted and confeſſed Ieſus Chriſt to be the true God. This diſpleaſed the Iewels much, and the rather, for that Loſia was a man of good accompte amongſt them, neuertheleſſe,

he was

he was taken and bound, and yealding the reaſon of his cõuerſion before King Herode, he was by him ſentenced to death. Loſia verie humblie asked pardon of the Apoſtle, (as S. Clemens Alexandrinus ſaith) and Euſebius rechearſeth the ſame alſo.) The Apoſtle yet did not denie him pardon, but ſhewed that he pardoned him with his hart, and with kind words he kiſſed him. Some ſay, he craued water, and baptiſed him, and that then they were both beheaded, the perſecutor on a ſodaine becomming a martyr. All theſe things rehearſeth Clemens Alexandrinus, except the miracle of the ſicke man of the palſey, which S. Iſidore recounteth. The death of S. Iames was moſt glorious, for that he was the firſt among the other Apoſtles, that dyed for the loue and profeſſion of Ieſus Chriſt.

Euſebius ſaith: that this was in the 44. yeare of our ſaluation, and this ſeemeth to be taken out of S. Luke. For he hauing finiſhed the report of the prouiſion of manie, made by S. Paul, and S. Barnabas, and ſent from Antioch vnto Ieruſalem, to helpe thoſe neceſſities which the diſciples endured there, by reaſon of the dearth, which vexed not only Ieruſalem, but alſo the whole world, as Agabus foretold, (and as the ſame S. Luke ſaith) which was in the time of Claudius the Emperour, and in the third yeare of his raigne, (as all writers ſay) forthwith S. Luke ſetteth downe the death of S. Iames, and the impriſonment of S. Peter, which were both at one time. So that the yeare being the third or fourth yeare of Claudius, it cometh to be eleuen yeares after the aſcenſion of Chriſt into heauen, which is about the 44. yeare from his natiuity.

Of the month and daie all authors agree, that it was in the month of March, on the 25. daie, as appeareth euidently by S. Luke who ſaith: that S. Iames being beheaded, S. Peter was impriſoned, and that they put him not to death forthwith, becauſe they would that the feaſt of the Paſche ſhould be paſt, which they celebrated in the month of March. And although the Church doe celebrate the feaſt of S. Peter *ad Vincula*, on the firſt daie of Auguſt, yet doth it not contradict this verity, for that feaſt was ordeined, to be kept in memorie of the finding of the chaines of the Apoſtle, on that daie, as in due place ſhall be ſaid. Neither is it any cõtradiction, for that the feaſt of S. Iames, is celebrated on the 25. of Iuly, for on the 25. daie of March, the Church doth ſolemniſe the feaſt of the Annunciation of our B. Ladie, and therefore tranſlated the feaſt of S. Iames to the 25. day of Iuly, which was the daie that his holie bodie was brought into Spaine, as the Breuiarie of Pius Quintus ſaith.

After the Apoſtle was beheaded, his diſciples tooke his bodie by night, and caryed it to the hauen of Ioppe, and putting it in a barque (which ſome ſay was ſent vnto them by myracle) returned with it into Spaine. It is moſt aſſured, that thoſe that brought the bleſſed bodie into Spaine, were Spaniards, to wit: Calocerus, with the other beforenamed, and that S. Torquatus with his other compagnions remained in Ieruſalem, and went after with S. Peter when he was deliuered out of priſon, and were by him ſent from Rome into Spaine, as people that had beene already there, and he did conſecrate them Biſhops, that they might aide, and helpe the other diſciples of S. Iames, to preach and teach the faith of Chriſt, which was their exerciſe, and cheife charge.

The forenamed then that brought the bodie of the holy Apoſtle, for that they

came from Syria, entred Spaine on the eaſt ſide thereof, neere that coaſt where Catalona ioyneth with France, but they ſtaied not in that place, nor in all the coaſt, about the ſtreights of Gibraltar, but went round about two partes of Spaine, to wit: from the Eaſt, and South, and laſtlie, entring the Ocean, arriued al the other borders of the land, which is called Galitia, and there the holy diſciples of the Apoſtle, entered the hauen. They diſimbarked in the cittie of Iria Flauiana, which now is: *Il paldrone*, & from thence it was brought to the place, where now is Compoſtella, (as the hiſtorie of Compoſtella affirmeth) and laid in a cheſt of marble, as S. Iſidore alſo affirmeth, in a particular briefe hiſtorie he wrote to this ſaint.

Many hiſtoriographes recount great difficulties, the diſciples of the Apoſtles paſſed and indured, before they could bring his bleſſed bodie to that place, and it is an hard matter to accord them together, for they make mention of the King of Spaine, and of the Queene called Lupa, that perſecuted them, and yet at that time, there was no king in Spaine, for the moſt part thereof, was ſubiect to the Romanes. It may be true, that there was ſome Spaniards Lords of perticuler lands, and territories, and theſe may perhapps be called kings. That which may be ſaid for certaine is: that the diſciples of the Apoſtle preached the Goſpel, and that God aſſiſted them, and (as we may believe) the rather by the interceſſion of S. Iames, who was their aduocate in heauen, praying vnto God that their preaching might be fruitful, ſo that they conuerted the greater part of Spaine.

After this S. Torquatus and his fellowes, arriued there alſo to helpe them, being ſent from Rome to that end, by S. Peter the Apoſtle, and by this meanes the affaires of the Church encreaſed dailie more, and more. But the enſuing perſecutions againſt the Chriſtians, cauſed the memory, and reuerence done to the Apoſtle, to be forgotten in Galitia, and vtterlie to periſh. This came to paſſe, for that the Chriſtians piouſly hidde the holie bodie, doubting leſt the Gentiles would not giue it due reuerence, but rather deſpiſe, and contemne it. The body of the Apoſtle laie thus hid 500. yeares, which was about 100. yeares, after the deſtruction of Spaine, and neere the time of Don Alfonſo, ſurnamed the chaſt, this pretious treaſure was diſcouered, and in this manner, (as the hiſtorie of Compoſtella recounteth.)

There was ſprong and growne in time, a great wood, vpon the place where the bodie of the Apoſtle was hidden, being the ſame place, where it is now buried vnder the great Aulter of his Church: and it pleaſed God, when he would ſhew this fauour vnto his people, that ſome men ſaw on a night a great light ouer that place. This being ſeene two or three times, they reſolued to go to the Biſhop of Iria called Thodomirus, to acquaint him with what they had ſeene. The holy Biſhop went by night, to ſee this wonder, who taking good notice of the place, cauſed al that part of the hil, to be pulled downe in his ſight. As they opened it, there was diſcouered a little hole made with hands, and it ſeemed to be a chappel, wherein was the arke or tombe of marble, which conteyned the holie body of this glorious Apoſtle, ſo much reuerenced, and reſpected. The Biſhop rendered due tankes to God for ſhewing him ſo ſinguler a fauour, acquainting the King, Don Alfonſo the chaſt therewith, in whoſe time it happened.

The

The king hauing heard hereof, went with all ſpeed, to poſſeſſe the ſight of ſo pretious a treaſure. He viſited, and adored it, he made vnto him an honorable Church, and gaue to it many guifts, as is apparant by the priuileges, the ſame Church holdeth at this preſent, in which is recounted, the inuention of the holie bodie. This was in the yeare of our Lord 855. and in the 121. yeare, of the begining of the recouerie of Spaine, frō the Moores, which King Roderigo loſt, in the yeare 714. forthwith the holie ſaint began to ſhew his fauour and helpe to the Spaniards, in the warres they had againſt the Moores in this manner.

Ramirus the firſt of that name, ſucceeding in the Kingdome Don Alfonſo the chaſt, S. Iames the Apoſtle appeared vnto him armed, on horsbacke, and ayded him againſt the forces of the Moores of Spaine, and Affricke. The occaſion of this warre was, for that the Chriſtians were accuſtomed to giue euerie yeare a 100. damſells (whereof 50. were of the nobilitie, and the other fiftie of the cominaltie) as tribute to the Moores, and Don Ramirus of a holie zeale, denyed the paiment of ſo ſorrowful and ſo imfamous a tribute, whereupon the Moores raiſed warre with all the force they could. Although Don Ramirus, was in euident danger in the beginning, yet by the aide of S. Iames (who was ſeene by many to fight on a white horſe armed on all partes) he obtayned the victorie, as the ſame king affirmeth in an other priuiledge, which he granted to the Church of S. Iames, with a paiment of bread, and wine, thorough all the kingdome, and is paid in manner of firſt fruites; by which meanes the Church afterward became verie rich.

From thoſe times, the Spanirds haue vſed to calle on S. Iames, to theyr aide in battaile. After this, Dō alfonſo, the third, called the great, builded the Church of S. Iames more ſumptuouſly then it was before, as he himſelfe ſaith in his priuiledges. For the Church that Don Alfonſo the chaſt made, was verie meane, made onlie of ſtone and earth. The kings ſucceding, ſtil amplified, and adorned this Church and houſe, and the Popes alſo granted many graces and priuiledges vnto it, which is a proofe ſufficient and certaine, that in that place is the bodie of S. Iames the Apoſtle, ſince in all the priuiledges it is ſaid: that theſe graces are graunted to that Church, in reſpect of the body of the holy Apoſtle that is therein.

Pope Iohn the eight, graunted by a Breue, that the Church ſhould be conſecrated. Pope Vrban the ſecond, tranſlated the Epiſcopal Sea of Iria, to Compoſtella, and exempted it from the Iuriſdiction of the Metropolitane of Braga. Pope Paſchalis the ſecond by a Breue, dated on the 30. daie of December, in the yeare of our Lord 1102. confirmed vnto them the liberties, which Pope Vrban his predeceſſor had graunted, and moreouer, added twelue Cardinalls, who endure to this preſent in that Church, to the end, the Aulter which is ouer the bodie of the holie Apoſtle, might be more worthilie ſerued. The date of this Breue, was in the month of Maie, in the yeare 1102. Theſe Cardinals are choſen out of the other Channons of this Church, for to ſaie ſolemne Maſſe vpon the Alter of the Apoſtle, and none may ſaie, which is not a Biſhop (*they weare Miters in the proceſsions, and vſe them in the ſolemne Maſſes*) and in other things they be as the other Channons. The ſame Pope in the yeare 1104. in the moneth of

October, graunted the Pal to the Bishop of Compostella, which is only vsed by the Archbishopps. Pope Callistus, 2. made the Church of Compostella an Archbishoprike, attributing to that, the Metropolitan Church of Merida, and this was in the yeare 1120.

After this time, they begane to vowe Pilgrimages to S. Iames from all parts of Christendome, and the Popes made exception of that vowe, as of that of Ierusalem, which is no smal authority of that Church. A certaine thinge befel in the time of King Don Ferdinando, the first of that name, in the yeare 1045. which augmented the deuotion to this saint in Spaine, and was as followeth: The said king with his campe, had inclosed and inuironed the cittie of Conimbria, to recouer it from the Mores, at that time was come a Pilgrime as far as Grecia, to visit the body of S. Iames: some authors saie, he was a Bishop, and called Stephanus, this man heard them saie in Compostella, that S. Iames appeared to the Christians in Spaine, (when they were in battel against the Moores,) and fought armed on horsbacke, in fauour of the Christians, the Bishop scoffing therat pleasantly said: that S. Iames was a fisher, and no knight nor soldier. The holie Apostle entending to shew vnto his Pilgrime his errour, appeared that night vnto him all in rich armour, on a goodlie horse, with two keyes in his hand, and said to him. To the end thou shalt not doubt any more that I am a man of warre, and that so I fight against the Moores in the defence of my friends the Spaniards, I haue desired that thou shalt see me in this manner. I geue thee also to vnderstand, that to morrow I wil open the gates of the citty of Conimbria, to King Ferdinando, with these keyes. The next daie the Bishop told this his vision in Compostella, and afterwards it happened so indeed, by which the verity of this vision was confirmed, and the deuotion of the Christians toward the holie Apostle, was encreased.

You must also vnderstand, that vntil the time of Don Alfonso the sixt (who conquered Toledo) the bodie of the holie Apostle stood vncouered, in the arke of marble, wherein it was found, and set vnder the great Aulter, so that it might be showed to kings, and other men that had a desire to see it. But the first Archbishop Don Diego Gelmirez, a man of great prudence, bulded the sumptuous Church which now is seene, and in such sort inclosed the cheste of marble, with the holie bodie of the Apostle, in a vault vnder the great Aulter, that it could not by any meanes be seene any more. This prelate did this thing by mature aduise, and with deuout reuerence, to the end, euerie one should not see, and handle, that pretious reliquiary without due respect and honour, which questionles is diminished when such holie bodies, and their sepulchers, may be seene ordinarilie of euerie one.

The same historie of Compostella saith: That at that time was brought the head of the holie Apostle, from Ierusalem into Spaine, by the direction of Donna Viracca, daughter of the same King Don Alfonso, and that there was a reuelation, by which it was vnderstood, that it was indeed the head of S. Iames, and he who had the reuelation was the Archbishop himselfe aboue-named, who also ioyned the head to the bodie (fitting one an other) with great solemnitie.

Great was the grace that God shewed to the kingdome of Spaine, in sending thither his holie bodie, not by humane meanes, but after a miraculous manner,

and

and when the memorie of his ſepulcher was loſt, to diſcouer againe in ſuch a wonderful ſort. He made alſo Saint Iames who was a fiſher in his life, to be a valiant Champion after his death, to defend Spaine from the hideous plage and furie of the Moores, to appeare oftentimes viſibly in the aide of the Spaniards, vnto whome all nations beare a holy enuie, for that they enioy ſo pretious a treaſure, and do alſo come from the vtmoſt borders of the world to viſite, and to acknowledge the great good that Spaine hath, by hauing ſuch a Patrone. Let Spaine, therfore praiſe their God for euer (and pray vnto him that he wil ſtil vouchſafe to bleſſe it) for the ſinguler grace he hath done vnto it, in geuing it his holie Apoſtle, firſt: for an inſtructor in the Chriſtian faith in earth: and then for aduocate, and protector in heauen. Vnto which place God of his infinite mercy bring vs all. Amen.

The life of S. Chriſtopher Martyr. *Iulie* 25.

Saint Paul writing vnto the Corithians aduiſeth them: that euery one remaine and continew in the ſtate and vocation vnto which God hath called him, without labouring for any other. *S. Auguſtine expounding this place ſaith: that S. Paul ſpeaketh of the exerciſes, and manner of liuings, which do not withſtand or impugne faith or good manners, and that with theſe execiſes, and eſtates, euerie one reſt contented, with that which God hath giuen and beſtowed on him, without ſearching any other. If this doctrine ſhould be accepted of all thoſe that liue in the world, perhapps it would not be in ſo badde eſtate, neither ſhould we haue ſo many diſcontended men as their be.*

It was (vndoubtedly) the great prouidence of God, to giue to men different inclinations of mind, and abilities of bodie, for it had not bene conuenient for the good gouernement of the vniuerſell world, that euerie one ſhould follow the ſtudie of learning, or that all ſhould be imployed in mechanicall exerciſes, neuertheleſſe, it is needful, that there be artificers, ſouldiers, and learned men, yet if he that is inclined, and apt, to be an artificer, will be a ſouldier, and he that hath perſonage, inclination, ſtrength and aptitude to fight, wil ſtudie diuinity, law, or Phiſicke, and he that is apt for this, will employ himſelfe in handicraft, it is apparant, that the one ſhalbe a bad artificer, the other a naughtie Phiſition, a worſe lawyer, and a meane diuine, and the other ſhall hardlie prooue a good ſouldier.

For that in the world, there be but feiwe that followe that which is fitteſt for them, leauing that meane which is moſt agreeing to their ſtate, to follow other courſes, for which they are neither apt, nor fitte: Hereof it cometh, that this world hath nothing but diſorder, and contrarietie, in her proceedings, yea, this is the cauſe, that ſo many are found diſcontended, and remedileſſe. Saint Chriſtopher conſidering this, had regard to his vocation, and to that where to he ſaw himſelfe moſt inclined. Wherefore perceiuing he had a ſtrong, and able bodie he ſaid to himſelfe: In what thing may I exerciſe my ſelfe, and ſerue God beſt? Then he bethought him of a riuer, where many people (compelled by neceſsitie to paſſe) perished, there being neither bridge nor ferrie boat thereto, he appointed himſelfe to ſerue for bridge, and ferry boat of that riuer, and made a cottage vpon the bancke thereby.

Remaining in that place, he carried ouer euerie one that came on his ſhoulders, ſafe without peril. And though I haue not ſeene any very approoued author that ſaith this, yet it ſufficeth me to giue credit thereto, for that it is the ordinarie, and generall forme, with which the Church painteth him in all Chriſtendome, to wit: paſſing the riuer, with Ieſus Chriſt, on his ſhoulders. For our Lord to ſhew, that this his labour and imployment was acceptable, and grateful vnto him, would himſelfe be caried ouer the riuer vpon his ſhoulders.

But becauſe there is extant hereof no important teſtimonie, beſides the common picture of the holie ſaint, I will not ſtaie longer herein, nor ſay more, but that I thinke Saint Chriſtopher, by counſel of ſome certaine holy perſon, or els inſpired by the Holie Ghoſt, ceaſed not to ſerue God in this exerciſe, vntil it was his pleaſure, to take him from this place, and to make vſe of him, in ſome more worthie ſeruice, which was, to preach the Ghoſpel, as may be ſeene in his life, collected by Laurentius Surius out of approoued authors, in this manner.

SAint Chriſtopher was by nation a Chananean, and came into the countrie of Lycia, to preach the Ghoſpel, guided thiter by our Lord Ieſus Chriſt. He ſpent long time in praier requeſtinſt Gods helpe and ayde, to performe his office as he ought. He was verie bigge of bodie, and talle of ſtature, and caried in his hand a great ſtaffe agreeable vnto his ſtrength. On a time he aſſembled many people together, & preached vnto them Ieſus Chriſt, and in teſtimonie that his doctrine he preached was true, he ſet his ſtaffe in the ground, and it preſentlie waxed greene, and brought forth leaues, floures, and fruit, which thing was cauſe of the conuerſion of many.

God did many other miracles, by the handes of this his ſeruant, in ſuch ſort, that the fame thereof came vnto the eares of Dagnus, king of Lycia, vnto whom it was verie diſpleaſing, that the worſhip of his Goddes, ſhould be in any ſort diminiſhed. He therefore ſent armed men with charge, that they ſhould apprehend Chriſtopher, and bring him to his preſence, which comandement of the king was ſpeedilie performed. Being brought before him, the king aſſayed with all the courteous, and mild wordes he could, to draw him from his religion. But S. Chriſtopher, who had a mind equal to his bodie, confeſſed freelie and boldy, Ieſus Chriſt to be true God, and the Gods of the Gentiles to be falſe. Be aduiſed ſaid Dagnus, for thou art blind. S. Chriſtopher anſwered: thou art rather blind that adoreſt thoſe Gods that haue eyes, and do not ſee. The king commanded the holie ſaint to priſon, that he might determine what torments to put him to.

Firſt, he deuiſed to ſend two wemen, of lewd life, and behauiour to him that might prouoke, and entiſe him to commit ſinne with them, for he hauing committed that ſinne, he thought it an eaſie matter then to draw him to Idollatrie. Aſſoone as the two wemen (the one called Aquilina, and the other Nicera) were entered the priſon, and neere the holie ſaint, they were illuminated by God, & they acknowledged their former ſinnes, falling on their knees before S. Chriſtopher, and requeſting him to praie vnto his God for them. The holy ſaint promiſed them ſo to do, if they would abandon the adoration of Iupiter, and all the other Goddes of the Gentiles, and confeſſe Ieſus Chriſt to be the true God and ſerue him: whereupon theſe wemen promiſed aduiſedlie ſo to do.

King

King Dagnus being certified how theſe matters had paſſed, ſent for thoſe wemen before him, and reproued them ſharplie, that a man impriſoned, and ſhortlie to be executed, could preuaile ſo much with them to abandon their antient religion, and to followe his, which had brought him to the preſent miſerie, wherein he was. Then he commaunded his officers, to bring them to a temple, where they ſhould worſhip an Idol, and if they would not adore it, that they ſhould proceed againſt them with all rigour. The wemen being led vnto the temple, derided the ſtatue of Iupiter, which was the Idol, they would haue had them to worſhip. They pulled the Idol downe to the ground, and tying their girdles thereto, draggred it through the temple, and ſetting their feete thereon, defaced it all they could. The gentiles ſeing this, reproued and threatned them; they made them this anſwere: That they ſhowed this their contempt, but vnto ſtockes, and ſtones, and if they eſteemed them for Gods, they might well ſee, what baſe, and vnregardable things they were, ſince they permitted two poore wemen, to entreate them ſo rudelie, vpon this they were put vnto diuers torments, all which they ſupported verie conſtantlie: and laſtlie, they were beheaded with 40. other perſons: all conuerted by Saint Chriſtopher vnto the faith of Chriſt.

Saint Chriſtopher was brought againe before the king, who reaſoning with him to make him denie his faith; the holie ſaint returned ſo bold an anſwere, that a miniſter of the kings, gaue vnto him, a buffet on the face (as Marcus Marulus ſaith) S. Chriſtopher looked on him verie earneſtlie, and without any ſigne of diſquiet, or diſcontent, ſaid vnto him: I ſuffer thee, becauſe I am a Chriſtian. King Dagnus ſeeing that the holy ſaint was conſtant in his faith, commaunded he ſhould be ſcourged. The ſtripes were many, and the officers cruel, ſo that the paine was the more greeuous. The king commaunded to put on his head, a hel met made glowing hot, & that he ſhould be laid flat on a bench made like a gridiron, or the grate of a window dropping oyle, & melting lard vpon him; but he was deliuered from this torment by miracle. He not ceaſing to preach vnto the people that were preſent, conuerted many vnto the Chriſtian faith, and thoſe that were made Chriſtians by his meanes and preaching, aroſe to the number of 48000. as Saint Ambroſe ſaith, many of which ſuffered martyrdome.

Then the tyrant commaunded, he ſhould be bound vnto a tree, and ſhot to death with arrowes, but God deliuered him from this torment alſo, without any hurt. At laſt King Dagnus commaunded the officers to behead him. Before his death, the holie ſaint made his prayer vnto God, and deſired him humblie, that in the place where his bodie was buried, or anie part thereof ſhould be, that tempeſts, and earthquakes might do no harme. This (as it ſeemeth) is the cauſe, that the picture of S. Chriſtopher is ordinarilie in euery Church, more then the pictures of other ſaints; & though his bodie or his reliques cannot be in euerie place, yet at the leaſt they ſet his Image there, that they may reſort thither in time of ſuch neceſſitie, and be deliuered from the rage of tempeſts, ſtormes and earthquakes, by the merits and interceſſion of this holie ſaint. For let vs be aſſured, that he hauing made requeſt vnto God, for this fauour, at the time that the hangman lifted vp his ſword to cut off his head, (for the loue of the ſame

God) that he wil graunt it to him. Therfore the Chriſtians depaint him in euerie Church and place, that all men may enioie that fauour.

In the martyrologe of Vſuardus, and Franciſcus Maurolicus were read: that the cittie where S. Chriſtopher was martyred, was calied Samos, which is in Aſia the leſſe. His martyrdome was on the daie that the Church maketh comemoration of him, to wit: on the 25. of Iuly, and in the yeare of our Lord, 364. (the Spaniſh original ſaith 254.) in the time of Iulianus the Apoſtata, as Vnicellus ſaith, (the Spaniſh booke is:) In the raigne of Decius, as the Romaine martyrologe ſaith. We may beleeue, that according vnto the life S. Chriſtopher led, the many ſoules he conuerted, and the great torments he endured, ſo the reward that God geueth him heauen, is verie great. Of which God make vs worthie, for his mercies ſake, Amen.

There wrote of this ſaint, Vincentius Gallus, in his *Speculum Hiſtoriale* in the 13. booke, and 24. chap. S. Iſidore in the himne of the Euenſong of this holie ſaint, that God gaue vnto him the guift of tongues, and that he preached in them all. He ſaith: that the wemen that he conuerted, were called; Aquilina, and Gallonica, and that they were martyred with 10000. ſouldiers, which Decius put to death, whereby it apeareth that it was in his time. (The ſpaniſh ſaith) that in Spaine in S. Iames of Galicia, there is an arme of S. Chriſtopher, and a great tooth in Valencia. Neither neede we to wonder, if S. Chriſtopher were great of ſtature, for S. Auguſtine in the 15. booke 9. chap. *De ciuitate Dei* ſaith: that in ancient times, men were verie taule. Plinie in the 7. booke, 2. chap: ſaith there be found men in Scithia of 50. cubits, Saint Iſidore affirmeth: that the Macrobij people of India, are 12. foote high. Strabo in the 7. booke ſaith: that in the ſepulchre of Antheus was found his bodie, which being meaſured, was of 60. cubits.

The life of S. Anne, mother of the mother of God. Iulie 26.

WE read in the booke of Geneſis, that when God ſent the vniuerſal deluge, for that he would deliuer Noe with his familie from this deſtruction (becauſe they onlie were iuſt in his ſight) he commanded him to make an arke, after the manner that enſueth. The bredthe was 50. cubits, in length it contayned 300. cubits, and 50. cubits in height. It had a windowe aboue, which gaue light, and belowe, there was a dore on the one ſide, by which they entred into the arke. It had alſo within diuers roomes, and many partitions. In this arke mankind was ſaued, though the arcke was beaten, with the rage, and furie of the deluge.

The arke aboue named, is a figure of the glorious Saint Anne. The arke in length and bredthe was more large, but in height not ſo large. Euen ſo S. Anne had in this world many poſſeſsions, and was riche in temporall goodes, but all theſe were reſtrained from proceeding ſo farre as to ſturre vp the poſſeſſor to worldly admiration, becauſe she referred all vnto God vſing the ſame wholly to his honour and ſeruice. The arke had a windowe aboue: So S. Anne had the faith, which is the light that came from heauen, and she was certaine and aſſured, of the comming of the ſonne of God into the world. The dore of the arke which was neere to the ground, ſignifieth: the bowels of charitie, which this holie matron had, which

weere

were open for all the needie and afflicted, that reſorted vnto her houſe, where they found reliefe, and remedie for their neceſsities. The diuers roomes and partition which the arke had, ſignifieth: that Saint Ioachim and Saincte anne, deuided yearlie their reuenewes into three partes. The firſt, they gaue vnto the temple, and to the officers thereof. The ſecond, vnto the poore. And the third they ſpent vpon the neede and affaires, of their houſe and familie.

The arke was toſſed with the waters of the deluge, and yet in it mankind was preſerued. Euen ſo Saincte Anne was afflicted, becauſe she had no children (liuing many yeares with her husband) which thing in thoſe daies, was a great reproach. But when it pleaſed the eternal father, she had a daughter, that was mother of God, and brought forth the Sauiour, and redeemer of mankind. The life of this bleſſed Saint, collected out of that which S. Ierome, Sainct Iohn Damaſcene, S. Epiphanius, and other authors write, is in manner.

SAint Anne mother of the glorious virgin Mary, was daughter vnto Stolanus, (otherwiſe called Gazarius) and Emerentiana, of the cittie of Bethleem; and was the wife of Ioachim, who dwelt in Nazareth. They were both of the tribe of Iuda, and of the royall blood of Dauid. They liued together 20. yeares, exerciſing themſelues continuallie in good workes, and eſpecially in giuingalmes; in which they ſpent one part of their reuenewes which they deuided into three partes. One they beſtowed on their reuenewes which they deuided into three partes. One they beſtowed on their housbould affaires: an other they gaue vnto the temple, and the officers thereof: & the third they beſtowed vpon the poore: yet liued they diſmaide, hauing bene ſo long time maried and had no child. The griefe hereof alſo ſomewhat increaſed, for that Ioachim being at the feaſt of the dedication of the temple, which the Iewes ſolemnized in Ieruſalem, (whither reſorted many peoples from ſundry partes) when he would haue made his offring, according to the vſe and cuſtome, Iſachar the Prieſt would not accept nor receiue the ſame, alleadging this for the cauſe, for that he was barraine; and told him: that perhaps it befel vnto him for ſome ſecret offence or other, for the which it pleaſed God, not to ſend him children. Ioachim at this reproach remained aſhamed; and being returned to Nazareth, reſolued not to ſtaie longer there, but to goe liue among his ſheepheards, in the champion countrie.

After a few daies, an Angel of our Lord appeared to this good man, which comforted him, becauſe he did nothing but ſorrowe and lament, after that reproach had bene giuē him. The Angel told him, that his praiers had bene heard; and that his almes deedes had bene preſented, before the throne of the heauēlie maieſtie; and that it was granted vnto him, that Anne his wife ſhould cōceiue, and bring a daughter, which ſhould be called Mary, who from the time of her cōception ſhould be ful of the Holie Ghoſt. The Angel alſo ſaid vnto him: That thou maiſt belieue that my ſaying is true, and that ſo it ſhalbe (Thou ſhalt go vnto Ieruſalem, to render thankes vnto our Lord, in his holie temple, for this fauour ſhewed vnto thee; and at the entrie of the golden gate, thou ſhalt find Anne thy wife, who ſhal haue the ſame reuelation. All befel as the Angel had ſaid; and Ioachim and Anne met at the golden gate, and ſaluted each other kindlie, declaring the one vnto the other, the reuelations they had from God. They

both entred into the temple, and praiſed the diuine maieſtie, for the fauour graunted vnto them, and expected to ſee the effect thereof. After this they returned to Nazareth where they dwelt, and Anne cõceiued, and at her time brought forth the Queene of Angells, to wit: the glorious Virgin Mary.

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vpon whom his father had beſtowed him, to the entent he ſhould teach him Phiſicke.

At the ſame time there was in the cittie, a venerable old man, a Prieſt, and of holie life, who for dread of Maximianus laie hid in a litle houſe, among many other Chriſtians. This good man ſawe ſometimes Pãtaleon when he went vnto the houſe of his maiſter, and his grauitie, and modeſt countenance pleaſed him exceedinglie. On a time calling him, and talking with him, he demaunded of him what he was, of what houſe, and of what religion? S. Pantaleon anſwered him to euerie queſtion, and told him: that his mother had bene a Chriſtian in her life time, but that ſhe was nowe dead. He told him alſo; that his father was yet aliue, and was a Gentilie. The old man ſaid vnto him; and which of them (my ſonne) doeſt thou intend to followe? He anſwered: when my mother liued I was perſwaded, and did verilie entend to be a Chriſtian, but ſhe is dead, & now my father wil haue me to be a Gentile, and ſo I meane to be.

The old man asked him alſo and ſaid: what ſtudie doeſt thou followe (my ſonne?) Pantaleon anſwered: I ſtudie Phiſicke. And if I can attaine to that excellencie therein, that I can helpe and cure all diſeaſes, I ſhalbe highlie eſteemed, and ſhal get great ſtore of wealth and riches. Beleeue mee my ſonne, ſaid Hermolaus (for ſo the Prieſt was called) the ſtudie of Eſculapius, Hippocrates, and Gallen, can ſmalle auaile, (and much leſſe thoſe Gods which Maximianus doth adore) if the helpe come not from aboue, becauſe the author of all health, is Ieſus Chriſt our Lord; who is God, with the Father, and the holie Ghoſt. In whom if thou beleeue, thou ſhalt cure all the infirmities that bee. Thou ſhalt reſtore ſight vnto the blind, yea, thou ſhalt raiſe the verie dead vnto life alſo: many things to like effect ſaid the old man vnto Pantaleon, who gaue attentiue eare vnto him, and went ſundrie times after to conferre with him.

It fel out whileſt this familiaritie paſſed betweene them, that S. Pantaleon ſawe a dead child, neere vnto which was a viper, which as it might well ſeeme, had comitted that ſlaughter, when S. Pantaleon ſawe her, he was ſomewhat afrighted, but cõming to him ſelfe he ſaid: nowe wil I prooue if that which the old man ſaid vnto me be truth. And ſo he came neere vnto the child, and ſaid vnto it: ariſe aliue, in the name of Ieſus Chriſt, and thou venimous beaſt, endure thou the ſame euill thou haſt comitted. S. Pantaleon ſaid ſo not onely with his mouth, but alſo in his heart he deſired God it might be ſo, and forthwith the litle child roſe aliue, and ſtoode vpon his feete, and the viper remained dead. Pantaleon ſeing this euident miracle, purpoſed in his mind to be a Chriſtian, & yeelded thankes vnto God, that had enlightened him, and pulled him out of the darknes wherein he was.

Then Pantaleon went vnto his maiſter Hermolaus, and made relation vnto him of the matter howe it befel, and deſired Baptiſme of him. The good old man Baptiſed him (with great ioye,) and kept him ſeuen daies in his companie, and inſtructed him in the faith he had receaued. Then excuſed he himſelfe vnto his father, for his long ſtay, telling him he had bene with his maiſter, meaning Hermolaus, whom he reputed for his true maiſter. And being deſirous to drawe his father from the blindnes of his Idolatrie, and to regenerate him ſpirituallie, that had generated him carnallie, he propounded vnto him ſome

doubtes

doubtes of his Gods, vnto which his father was not able to anſwere, and among other this was one.

Why do the Gods (ſaid Pantaleon) which ſit, neuer riſe on their feete, and they that ſtand on their feete neuer ſit downe? This ſeemeth vnto me a ſigne, that they be ſtockes, and ſtones; and that we may better cal any other liuing creature God then they, ſince others haue life, and walke vp and downe. Theſe reaſons, made the father of S. Pantaleon doubtful, and diſturbed in mind, and he could not reſolue whether it were better to ſticke vnto thoſe his Gods, or to leaue them. The yong man reioyced much to ſee his father thus troubled, and ſo it befel, that at that inſtant there entred into the houſe a blind man, who had conſumed the greater part of his ſubſtance vpon Phiſitions, for the cure of his eyes, and all that he gotte thereby was this: that at the firſt he ſawe a litle, and nowe he had loſt his ſight altogether.

S. Pantaleon vnderſtanding this, ſaid vnto the blind man (before his father) what wouldeſt thou giue to him, that ſhould cure thee, and reſtore the ſight of thine eyes vnto thee againe? that thou mighteſt ſee the ſonne, the beautie of the heauens, with all other creatures? The blind man anſwered: I wil giue vnto him all the goods I haue lefte, for I regard and eſteeme my ſight more then them. S. Pantaleon ſaid: giue ſome of them vnto poore men, and I wil cure, and helpe thee. His father reprooued him ſaying: peace good ſonne, and ſaie not ſo; for what canſt thou doe, after ſo manie cunning Phiſitions haue aſſayed, and failed therein? S. Pantaleon anſwered: they can not find, nor doe not knowe, the ſoueraigne medecine that I can applie. At theſe wordes with his finger, he touched the eyes of the blind man, and called on the name of Ieſus Chriſt, deſiring him humble in his heart, to reſtore ſight vnto this man, who forthwith opened his eyes, and recouered his perfect ſight.

This miracle cauſed the ſame blind man, who had recouered his corporal ſight, to get alſo the ſame in his ſoule, for he was made a Chriſtian, and ſo was the father of Saint Pantaleon alſo. After a fewe daies, to his father hapned the death of his bodie, but he auoyded the death of the ſoule, becauſe he was Baptiſed, and ſpent the reſt of his life (which was but ſhort) verie religiouſlie. The Phiſitions which had the blind man to cure, ſeeing him whole and ſound, were in a great amaze and wonder thereat, and asked him; who had bene his Phiſition? he confeſſed the truth, and ſaid: Pantaleon. Hereupon the Phiſitions bore him enuie, which alſo increaſed, when he cured diuers others, ſicke of ſundry infirmities.

Theſe Phiſitions had got knowledge, that Pantaleon (among others) had cured ſome, that had bene tormented by the Emperours commandement, becauſe they were Chriſtians; and of this they tooke occaſion to accuſe him to Maximianus, ſaying: that Pantaleon did litle regard him, in that he cured the Chriſtians which were his enemies, and that he alſo himſelfe perhaps, was a Chriſtian. The Emperour had a deſire to ſee the man that had bene blind, who was forthwith brought to his preſence. He demanded of him, howe Pantaleon had healed him? and he anſwered: with calling on the name of Ieſus Chriſt: what thinkeſt thou (ſaid the Emperour) was it Chriſt that healed thee? or Eſculapius, one of the Gods whom we adore? He that had bene blind anſwered: you may

ſee the truth, by the worke it ſelfe. All the Phiſitions that be here preſent, gaue me Phiſicke, calling on the name of Eſculapius, and ſuch medicines as they thought beſt for my diſeaſe, yet they haue not done me any good at all, but they haue made me looſe the litle ſight that I had, and to ſpend the greateſt part of my goodes, Pantaleon calling only on the name of Ieſus Chriſt, hath cured me perfectlie, nowe iudge you, to whom the guift and benefit of my ſight which I haue recouered, muſt be atributed? For, that a blind man may ſee, it muſt be attributed to Ieſus Chriſt.

The Emperour not knowing wel what to anſwere ſaid: that he had recouered his corporal light, and loſt the light of his vnderſtanding, ſince he denied the power, and authoritie of the Gods. The blind man whoſe ſight was reſtored, ſaid with great feruour & boldnes: that the Emperour was blind that ſaid: that blind men were the reſtorers, & geuers of ſight, and did not acknowledge Ieſus Chriſt to be God, who with his name onlie called vpon by his ſeruants, was able to giue ſight vnto the blind, and life vnto the dead. The Emperour was with this, mooued to ſo great indignation, that he cõmanded him to be beheaded, ſaying: Let him be put to death for his friendſhip, and acquaintance with the Chriſtians, and ſo it was forthwith done. Saint Pantaleon bought the bodie of the officers, and buried it neere vnto his fathers ſepulchre.

S. Pantaleon vnderſtanding that the Emperour had notice of him, and that his life and goodes were in danger to be loſte, gaue vnto all his fathers ſeruants freedome, and a great part of his goodes. The remnant he diſtributed among the poore and needie, which were cured by him, and he alſo prouided for their other neceſſities, ſo that they called him: the Phiſition of their infirmities, and neceſſities alſo. His fame encreaſing more and more among the people, all the other Phiſitions had nothing to do, and he alone had all the patience, and buſines. For which cauſe, the other Phiſitions accuſing him againe vnto the Emperour, he ſent for him.

When S. Pantaleon was come before him, he ſaid vnto him: many things haue bene ſpoken of thee, vnto mee, which I cannot beleeue. I deſire, and wiſhe that thou wouldeſt ſhewe in my preſence, that they be reported only of enuie, by thoſe that wiſhe thee euil, and not becauſe there is in thee, any thing euil, or worthy of reproofe. S. Pantaleon anſwered: My Lord, if it hath bene told thee that I am a Chriſtian, they haue told thee the truth, becauſe I am one indeed; and I glorie in worſhipping one God only, who created heauen and earth; who raiſeth the dead to life, giueth ſight to the blind, cureth the leprous; and all this he doth onlie by his wil, and by his word. I am aſſured, that thoſe whom thou calleſt Gods, did not at any time the like. And if thou doeſt not belieue me, cauſe a ſicke bodie to be brought, (whoſe life is in deſperate eſtate) and aſſemble the prieſts of thy Gods, and let them call on them (as long as they wil) to cure and heale him; and I will cal on Ieſus Chriſt my God; and let him that ſhal heale him, be taken for the true God.

This pleaſed the Emperour, and a man ſicke of the palſey was brought, who had bene ſicke a long time. The Prieſts of the Idolls called, vpon Iupiter, an other on Eſculapius, an other on Diana, but all in vaine. S. Pantaleon ſcoffed at them, and they will him to cal vpon his God alſo. He lifting vp his eyes and

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hart vnto heauen: *O Lord heare my praier, and let my crie come vnto thee. Shewe ô Lord, that thou onlie art the true God, that theſe men, who wil not acknowledge thee, but doe adore falſe Gods, may be confounded.* Hauing ſaid this, he tooke the ſicke man by the hand, and ſaid vnto him: *In the name of Ieſus Chriſt, ſonne of the liuing God, ariſe vpon thy feete and be whole.* At this word the ſixcke man aroſe, and ſtood on his feete, whole and ſtrong, and for exceſſiue ioye, leaped and skipped, and went home to his houſe, with a iocund, and merry hart.

Many which beheld this miracle, were cured and healed in their ſoules, denying to be Idolaters any more, and confeſſing Ieſus Chriſt to be the true God. The Emperour himſelfe remained confounded, and knewe not what to doe or ſaie, the matter was ſo cleare, and manifeſt. The Prieſts of the Idolls, and the phiſitions (enemies vnto S. Pantaleon, more hardened in crueltie then before) came vnto the Emperour, and ſaid vnto him: If thou doeſt not diſpatch this inchaunter and magitian, be aſſured, that thy Empire, and the worſhip of the Gods, will periſhe and end together Why ſhouldeſt thou make doubt, or queſtion of their power, being moſt apparant that it is verie great? Nay, becauſe thou doubteſt the ſame, or haſt but ſuch a thought in thy mind, thou giueſt occaſion vnto them, to leaue thee in blindnes, and to let thee runne, and fal into the errours of the Chriſtians, who worſhip a man that was crucifyed.

Theſe wordes ſufficed, to make the Emperour more wroth, and inraged then before; who looking on S. Pantaleon threatned to put him vnto death, if he did not worſhip his Gods. S. Pantaleon anſwered boldly: that he ſhould not thinke to terrifie him with threates, for he feared not torments, nor death it ſelfe; but he ſhould rather repute it a great loſſe, to ſuffer but litle for his maiſter Chriſt his ſake. Remember you the torments that I cauſed to be giuen to Artenius ſaid the Emperour? S. Pantaleon ſaid: yea, I remember them right wel. And my mind giueth me, that I can ſuffer the like vnto thoſe, and greater alſo, becauſe I am yong, and ſtrong which he was not, for he was at that time aged. Let vs leaue wordes (ſaid Maximianus) and let vs come to deedes.

At theſe wordes he cauſed the holie ſaint to be led into a great ſtreete, and there to be ſtripped, and to be tyed to a winch, or pullie, and his fleſh to be rent and torne, with hooks of iron, and burning torches to be ſet vnto his ſides. The holie martyr lifted vp his eyes to heauen, and deſired Ieſus Chriſt to helpe him; who in that place appeared to him in the ſhape of Hermolaus, who was the Prieſt, that inſtructed him in the faith, and baptiſed him. He made himſelfe knowne vnto him, and told him: that he would continewe alwaies by him, to helpe him to endure his torments, and to eaſe them. And ſo it befel, for ſodainelie, the cords wherewith the holie ſaint was tyed did ſlacke, the torches were put out, and the officers, were feebled, and tyred.

The Emperour cauſed him to be taken from that place, (not for that he had any pittie on him, but for that he was not reſolued what puniſhement to inflict vpon him) and then ſaid vnto him: Tel me Pantaleon, what art or cunning doeſt thou vſe, that the torments do not hurt thee, ſince thou ſheweſt, as if thou didſt not feele them? That art that I vſe (ſaid the holie ſaint) is Ieſus Chriſt, who doth helpe me to endure them. The Emperour replyed. But what if I giue thee yet

more greeuous torments? The holie ſaint anſwered: I will ſupport them with a better wil, for the greater reward I ſhall reape and haue by them.

Then the Emperour commaunded a great cauldron to be filled with lead, and that being melted, he cauſed the martyr to be caſt into the ſame. He recommended him ſelfe to Ieſus Chriſt, who appeared vnto him in the ſhape he did before, and entred into the cauldron with him, and the lead loſt all his force, and became cold, and on a lumpe, as it was at firſt. This miracle cauſed great wonder, and aſtoniſhement in all them that were there preſent, only the Emperour became more cruel. He therefore commanded, the holy martyr ſhould be caſt into the ſea, with a great ſtone tyed vnto his necke, and forthwith it was done. The ſaint called on Ieſus Chriſt, who appeared vnto him the third time, and tooke him by the hand, like an other S. Peter, and (the ſtone not hindring him any thing at al, but as it had bene a feather) walking on the water, brought him ſafe to ſhore.

The Emperour being certified hereof, on the next daie, cauſed him to be throwne among the wilde beaſtes, to the end they ſhould deuoure him, whileſt the holie martyr was in the theater, Ieſus Chriſt was ſeene by him in the ſhape of the old man Hermolaus, (as at other times) wherewith he was much comforted, and ſaid vnto him: *If thou Lord be with me, of whom shal I ſtand in feare*; Our Lord anſwered him: *Feare nothing*. Behold, the fierce and ſauage beaſtes iſſued out, and enuironed the holie ſaint on euerie ſide, and then fel flat on the ground in verie humble manner, to the great wonder of the people that were preſent, who were mooued to compaſſion, to ſee ſo comelie, and ſo gratious a yong man, and of whom the whole cittie had receaued benefitte, to be without cauſe, put and ſet, in ſo perilous, and euident danger. But when they ſawe the beaſtes to vſed ſuch meeke behauiour toward him, abbādoning their accuſtomed cruelties; manie of them were conuerted, and ſaid with a loud voice: *Great is the God of the Chriſtians. Let the iuſt man be ſet free.*

The Emperour inraged againſt the wild beaſtes, for that they had ſpared the holie martyr, diſcharged his wrath vpon them, cauſing them all to be ſlaine. And God permitted, (for the greater honour of his martyr) that although they remained dead in the ſtreete certaine daies, yet no other liuing creature, came to feed on their fleſhe. The Emperour being certified of this, cauſed them to be caſt into a ditch, and to be couered with earth. Then he cauſed a moſt cruel engine to be made, (which was a verie heauie wheele, ful of points of needles) vpon which S. Pantaleon was tyed, to be tumbled downe from an highe mountaine, to the end, that partlie with the points of the needles, and partlie with the ſtones that lay in the waie, the ſaint ſhould be rent in pieces, and die a moſt grieuous death. But God freed his faithful ſeruant frō this torment alſo, for he vnlooſed him from the wheele, ſo that he remained without anie hurt. Yea the wheele turned by an other vnexpected waie, and coming among certaine Idolaters, killed manie of them miſerablie.

This put Maximianus into ſome feare, ſo that he ſpoke mildlie vnto S. Pantaleon, demanding of him, who had bene his maiſter, to inſtruct him in the faith of Chriſt? Though the holie ſaint knew with what entend the tyrant asked the queſtion, yet to haue Hermolaus companion with him in his martyrdome, he (knowing

(knowing he would not be displeased therewith) discouered him vnto Maximianus, and also where he remained. The Emperour caused him forthwith to be brought before him, together with his two brethren. When the good old man vnderstood of them wherefore he was called; he shewed to be wel pleased, and (that he might haue his brethren in his companie) he declared also that they were Christiãs. They were likewise of the same minde, for that same night Iesus Christ had appeared vnto them, and told them, that on the next daie, they were to enter into heauen.

When the old man came before the Emperour, he asked him, what his name was, and he answered. Hermolaus, though he had an other name that pleased him much better, to wit: a Christian. Maximianus said vnto him: art thou he that hast deceiued Pantaleon, and brought him that he wil not adore our Gods? I haue not deceaued him (said Hermolaus) but drawen him out of the darknes in which he liued, as thou and all the Gentiles doe, by adoring false Gods, not worthie of that name, and leauing the worship of Iesus Christ, the true God. As Hermolaus said this; he lifted vp his eyes toward heauen, and forthwith the earth began to tremble and quake, whereat the Emperour said: The Gods haue made this earthquake, for the blasphemie thou hast spoken against them. The holie martyr said? The truth of this shal appeare if their statues shal remaine standing on their feete, and be whole and sound. These wordes were scarce spoken, when a messenger came, who with a pale countenance, and trembling voice, said: Knowe thou ô Emperour, that thy Gods in all the temples be fallen vnto the ground, and broken to pieces.

This might haue beene sufficient, to make him open his eyes, and to knowe that he was blind, in adoring such like Gods. But on the other side, it made him to be more fierce and cruel, (after the manner of another Pharao) and more and more to torment, and afflict the seruants of God. First, he caused S. Pantaleon to be led backe into prison. Afterwards hauing talked a while with Hermolaus and his two brethren (whereof one was called Hermippus, and the other Hermocrates) and hauing tormented them after sundrie sortes, he cõmanded them to be beheaded. Then he called out S. Pantaleon and said vnto him: do not thinke to deliuer thy selfe out of my handes, vnlesse thou sacrifice vnto the Gods. Hermolaus, Hermippus, and Hermocrates thy maisters haue alreadie made sacrifice, and I haue receiued them for my seruants into my house, do thou also the same, and thou shalt want no grace, nor fauour, otherwise, thou shalt haue nothing but torments, and punishments as long as thou liuest.

Then said Pantaleon: Cal them hither then, that I may see that which thou saiest to be true. Maximianus answered; I haue sent thẽ to a great cittie where they haue honorable offices. Against thy wil (said S. Pantaleon) and without cõsideration of that which thou saiest, thou hast spoken the truth, for thou hast sent them to a great, and cheif cittie indeed (which is the heauenlie Ierusalem) where they haue honorable offices, for that they be honored as martyrs. The Emperour hearing this (not for that he thought he could drawe him vnto his desire, but for reuenge and to exonerate his wrath and furie, to see a yong man ouercome him) caused him to be stripped, and cruellie beaten. And when he sawe the blood runne downe from euery part of his bodie, then he commãded

them to cut off his head. The holie martyr was burryed, with a great number of officers, with cryers, trompets, and other thinges, as the Gentiles vſed at the death of malefactors.

Being come to the place of execution, S. Pantaleon was ſo faint, and feeble, with the former torments, that he could not ſtand on his feete; for which cauſe the executionet, that he might better ſtrike of his head, bound him vnto an Oliue tree. Forthwith the executioner ſet his hand on his ſword, and not only he, but all the other officers, euerie one ſtroue to be the man, that ſhould cut of the head of the holie ſaint; thinking he ſhould haue ſome thanks or preſent at the handes of the Emperour.

But there befel one thing ſeldome ſeene in the like caſe, which was this: the ſwordes, and weapõs of the officers were feebled vnapt to cut, and ſoft as waxe, This put the officers into a great feare, and cauſed them which before iudged him vnworthie of life and ſtroue to kil him, now fel on their knees before him, and craued pardon for that they had done. The glorious ſaint on the one ſide, deſired God if it were his pleaſure, not to depriue him of the crowne of martyrdome, and on the other ſide, requeſted the officers to do their duty. They refuſed often, fearing to lay handes on him, but the holie ſaint requeſted them with great inſtancy. So at lenght, the officers (at the requeſt of the martyr) kiſſing his bodie often, and alwaies fearing, and doubting, at laſt cut off his head.

It is euident and apparant hereby, that if the holie ſaint had not willed it, they could not haue had power, to haue put him to death. Another matter moſt admirable fel out alſo, which was: that frõ the body of the glorious martyr, iſſued milke in ſteed of blood; which running on the ground, and wetting the roote of the Oliue tree, vnto which he was tyed, was forthwith loaden with fruite. This came to the eare of the Emperour Maximianus, who cõmanded it ſhould be cut vp by the rootes; and that the bodie of the holie Saint, ſhould be conſumed with fire. The burning of the bodie was not ſo ſoone effected, for the officers vſed when they put any Chriſtians to death, to keepe their bodies, vntill the Iudge appointed howe it ſhould be beſtowed, or els they ſold it vnto the Chriſtians.

They being much diſturbed in mind, at the great things they had ſeene in the holie martyr, and being penitent for the torments they had put him to, were gone to bewaile, and be ſory for their ſinnes; ſo that ſome Chriſtians had time to take away the bodie of the martyr, and to burie it in a farme ground of one Adamantius. The death of S. Pantaleon was on the daie that the Church keepeth his feaſt, to wit: on the 27. of Iuly, in the yeare of our Lord 301. in the raigne of Diocleſianus, and Maximianus. Vſuardus putteth the martyrdome of the ſaint, on the 28. of Iuly, Nicephorus writeth the martyrdome of this ſaint, in his 7. booke and 14. chapter.

(In the ſpaniſh.) It is ſaid, that the bodie of S. Pantaleon remained a good while in Rome, and that it is at this preſent in Porto, a cittie of Portugal. There wrote of this ſaint Vſuardus, Vincentius, S. Antonius, and the Romaine martyrologe, which reciteth his martyrdome verie particularlie.

The life of S. Nazarius and S. Celſus Martyrs. Iulie 28.

KIng Dauid conſidering the omnipotent power, and goodnes of God, howe infinite he is, and what vnſpeakeable graces and fauours he sheweth vnto his creatures, he calleth them all to praiſe and bleſſe him. Firſt, he calleth the Angells, as the moſt noble creatures. Then he calleth the ſonne and moone, and the ſtarres; He calleth the ſerpents of the earth, and the fishes of the ſea, the fire, the ſnowe, the tempeſts, the windes, the hills, mountaines, and the trees, and by name the Cedars, he calleth the beaſt of the field, and the foules of the aire. He calleth the Kinges and Princes, the Iudges, the yong men and maides. And laſtlie, he concludeth it, with calling the old men and children: to the end, all may praiſe, and laude our Lord.

This laſt is ſeene to be fulfilled, in the two holy martyrs S. Nazarius and Celſus, one of the which was very old, and the other in a maner a child; yet both of them together praiſed God, ſince for his ſake and honour, they loſt their owne liues. Symeon Metaphraſtes wrote of them in this manner.

AT ſuch time as Nero gouerned the Romane Empire; The bleſſed old man S. Nazarius, ſhined in Rome as a ſtarre in the firmament; and Rome it ſelfe glorieth, to haue had in her, ſuch a liuely paterne of all vertues. His father was of Africa, and his mother was a Romane, both of them being of noble blood, and alſo very rich. S. Nazarius was the diſciple of S. Peter, and was Baptiſed by Linus his Coadiutor. As he increaſed in age, ſo he alſo increaſed in vertue, and came vnto ſuch perfection, that his houſe was alwaies full, and repleat with people, that came to conferre with him, of matters tending to the ſeruice of God, and benefit of their ſoules. Though theſe his exerciſes were verie good and commendable, yet that he might more freelie imploie himſelfe in praier, and meditation, and alſo to auoide vaine glorie (which was vnto him no ſmale trouble, ſeeing himſelfe ſo highlie eſteemed, and regarded by all men) he determined to retire himſelfe into a place where ſuch account, and reconing, ſhould not be made of him.

He collected together a great ſomme of mony (made out of his goodes) and departed out of Rome not ſtaying long in any place as he paſſed by, yet leauing ſtil a good report for his charitable deedes; alwaies preaching Ieſus Chriſt, by which many were Baptiſed. He came vnto Placentia, and thence vnto Millane, where he vnderſtood that S. Geruaſius and S. Protaſius were in priſon for profeſſing the faith of Chriſt. He viſited them, and talked ſweetlie with them of heauenly matters, encouraging them to ſupport all torments cheerfullie, for the loue of Chriſt, yea and death it ſelfe alſo, if neede were. They alſo perſwaded him, to goe preach the faith of Chriſt inceſſantly through the world, if he were not hindered by ſome croſſe aduenture or accident.

The preſident who kept the two holie brethren in priſon, was called Anolinus, who hauing notice giuen him of Nazarius, cauſed him to be ſent for, and with all the perſwaſions that he could vſe, he ſought to drawe him to adore the Idolls. But perceiuing that he could not preuaile, he commanded he ſhould be

buffeted on the face, and then thrust out of the cittie. The more the Idolaters esteemed this for a reproach and infamie, so much the more (on the otherside) the Christians esteemed it for an honour, and glorie. S. Nazarius departed from Millane reioycing that he had suffred something for the loue of Christ. He had a reuelation to goe into Fraunce, and being in that kingdome, he came into a cittie called Melia; where he preached the Ghospel, and conuerted many people.

A noble Lady called Marianilla, one of the chiefe of the cittie, came vnto S. Nazarius, with a little child of three yeares of age, and giuing it into his armes, said: This child shal followe thee whither soeuer thou goest (euen through the world) vntil that he and thou together, be presented, before the iudgment seat of God; After these wordes, she left him the child and departed. S. Nazarius was wel pleased with that litle child, and he tooke him alwaies with him, and had him in his companie where-soeuer he went; he Baptised him also, and named him Celsus.

The gouernour of the countrie called Dinouatus, caused S. Nazarius to be brought before him, and asked him, who he was, and what was his name? S. Nazarius answered: I am by nation a Romane; and I professe the Christian religion, and acknowledge Iesus Christ crucified, for the true God. The gouernour said: I thinke the diuel be in thee, what an answere hast thou made; I aske thee of what lignage and name thou art; S. Nazarius answered: I am not possessed with the diuel, if I were I should not be such an aduersary vnto thy Gods as I am. The iudge stormed hereat exceedingly, and would haue reuenged him selfe on him instantly, but he durst not, for that he heard him say, that he was a cittisen of Rome. Yet to shew his malice in all he could, caused he the yong child Celsus to be taken out of his armes, and to be extremelie scourged in his sight. The blessed child endured it with a man-like courage, and said in the best māner he could: *God whom I serue, wil iudge thee.* Then the iudge commanded, that they should be both put into prison, yet on the third day after, at the desire of his wife (who as the wife of Pilate had done before, when she besought her husband to deliuer Iesus Christ for that he was iust) fearing he might come into some disgrace set them free, and commanded them to depart out of the cittie.

S. Nazarius departed from thence with Celsus, and went to a cittie called Cemero, where he preached Christ, & conuerted many people. He that was gouernour of that cittie (by the instigation of the diuel, who was displeased with the good Nazarius) wrote vnto the Emperour Nero, how he disswaded the people from the adoration of the Gods, & brought many to receaue the Christiā faith. The Emperour commaunded they should be apprehended, and vnder safe custodie sent to Rome, which was so done. The Emperour hauing them before him, perswaded them earnestlie to adore the Idolls, but seeing he preuailed nothing, he commaunded they should be both cast into the sea.

S. Nazarius and S. Celsus were conducted vnto Ostia, and put into a barcke, which being launched into the sea, they threwe them both into it. Forthwith arose a great and huge storme; and the officers which were in the barcke, saw the holy saints walke on the water; which they seing, besought thē to praie vnto God for them, which, they willinglie did, and the storme ceased, and in this sort

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the officers went by ſhippe vnto the hauen, and the ſaints walked vpon the water to ſhore. Theſe men wondred much, at the ſight of this great miracle, and without turning backe to Nero, they kept companie with S. Nazarius, taking him for their maiſter, and hauing him nowe in great veneration, whom before they deſired to kil as a malefactor.

S. Nazarius returning, went to ſome citties of Italie, and laſtlie, he ſtaied at Millane, where the inhabitants, not permitting him to preach Ieſus Chriſt, deliuered them vnto Anolinus, who put them into the priſon againe, where they had bene before, in the companie of S. Geruaſius, and S. Protaſius brethren, and martyrs. Great was the ioye of the ſaints when they mette againe, they alſo animated one an other, to ſuffer and endure all torments cheerfullie for the loue of Chriſt, but eſpeciallie, they encouraged Celſus, who was verie yong: yet he in ſuffering death did not ſhew him ſelfe as a childe, but as a valiant and couragious man. Anolinus wrote vnto Nero, that he had impriſoned Nazarius, who was a citiſen of Rome, and that he had done it, for that he publicklie preached Chriſt, in contempt of the Gods, and he deſired to knowe his pleaſure, what ſhould be donne with him. For he durſt not giue ſentence of death againſt him being a cittiſen of Rome.

When Nero vnderſtood that Nazarius was aliue, he raged out of meaſure, imagining, that the officers, vnto whom he had giuen commandement to caſt him into the ſea, had let him eſcape. He tooke on like a madde-man, wiſhing he had them in his handes, that he might abate and diſcharge, his choller, and furie vpon them: but not hauing them in his handes, he returned for anſwere vnto Anolinus, that he ſhould beheade them, and ſo it was done: yet the execution of this ſentence of Nero geuen againſt S. Nazarius and S. Celſus, and the proceeding againſt S. Geruaſius, and S. Protaſius (for they were all foure put to death together) was comitted vnto an Earle or captaine called Aſtaſius, (as is ſaid in the life of S. Geruaſius and S. Protaſius) who went vnto a certaine warre in the behalfe of the empire; and by the waie would do that ſeruice vnto his falſe Gods, that they might fauour him in his enterpriſe.

Theſe foure martyrs went out of the priſon, with as great ioye, as if they had gone vnto Rome to triumphe. They ſtroue which of them ſhould die firſt, and laſtlie, they all receiued their deathes couragiouſlie and comfortablie, and their bodies were buried by deuout and pious people. They lay hid ſome certaine time, but they were afterward reuealed and found, and Churches were built vnto their honour, in the cittie of Millane, and called after their name. The Church of Saint Geruaſius, and Saint Protaſius was builded by S. Ambroſe, who found their bodies; and though S. Ambroſe found alſo the bodies of S. Nazarius and Saint Celſus, yet their Church was built by the Emperour Theodoſius the ſecond of that name, who was ſonne vnto Arcadius; in whoſe time, and of his brother Honorius they were found, as ſaith Paulinus in the life of S. Ambroſe, Theodoſius was mooued to build the Church vnto the bleſſed martyrs, by this occaſion.

As he paſſed on a time by Millane, he tooke ſome of their reliques and caried them with him, and in a great battaile he had againſt the Scithians, he ſawe them viſiblie to helpe him; and were the meanes, that he got the victorie ouer his ene-

mies. To gratifie this fauour receiued, he cauſed a ſumptuous Church to be built, in honour of them. And when he laid the bodies of the bleſſed martyrs therein, our Lord ſhewed manie miracles for their ſakes.

After this, in the time of Pope Paulus, the firſt of that name, in the yeere of our Lord. 775. Grodegandus Biſhoppe of Mentz tranſlated (with the bodies of other ſaints) the bodie of Nazarius, or part thereof, and laid it in a monaſterie called Loreſahin. Theſe ſaints were martyred on the 19. daie of Iune. The (Spaniſh ſaith the 19. of Iuly) about the yeare of our Lord 64. in the raigne of Nero. The Church celebrateth their feaſt, on the 28. of Iulie. Vſuardus, putteth them on the 12. daie of Iune. This variation ariſeth, for that in ſome places they celebrate their martyrdome, in others their tranſlation. I haue put them on the ſame daie, that Saint Geruaſius and Saint Protaſius were martyred, for that Symeon Metaphraſtes whom I haue followed, in recounting their liues, ſaith ſo.

The life of S. Victor, Pope and Martyr. Iulie 28.

SAint Paul writing vnto the Hebrewes, calleth the old lawe a ſhadowe, for the ſhadowe departeth away when the light cometh: So alſo, the old lawe vanished awaie, when the light and cleerenes of the lawe of grace (which was brought by Ieſus Chriſt, who is the true light) appeared in the world. When a belfounder, would caſt a bel, he firſt maketh the mould, and imprinteth the ſame, into which he powreth the mettal, and when the bel is made, then the mould is broken, and no account nor reconing made thereof. So, the old lawe was like a mould, in the which was prefigured the lawe of grace, which when it appeared in the world, the old lawe was broken aſunder.

One of the principal ceremonies of the old lawe was: the Paſche, *which was kept, when the moone in March was* 14. *daies old. This ceremonie was wholy broken by Pope Victor, who ordained that our* Paſche *ſhould be celebrated on the ſundaie, and that it ſhould neuer agree, nor accord, with that of the Iewes. As we may ſee in his life, written by Damaſus, Euſebius, and other authors in this manner.*

SAinct Victor was borne in Africa, and was the ſonne of one Felix. He was a verie learned man, for the which, as alſo for his holie and vertuous conuerſation, he was elected Pope, after the death of Eleutherius. In his time was peace and quiet in all the Church, free from anie perſecution of tyrants. There liued in his time, many famous learned Byſhops, namelie: in the Church of Alexandria, Ieruſalem, Epheſus, and Corinth. Among whom was diſputed a great queſtion, about celebrating the feaſt of Eaſter. For though Pope Pius had commaunded, that it ſhould be ſollemniſed on the ſondaie, yet many Biſhops remaine obſtinate in their opinion; that it ſhould be celebrated on the 14. daie of the moone, after the equinoctial of the ſpring. Many were ſo wilful in their opinion

opinion touching this matter, that they were compelled to gather counſels in ſundrie partes.

One was kept in Paleſtina, in which was preſident, Theophilus Byſhoppe of Cæſarea, and Narciſſus Byſhoppe of Ieruſalem. The Byſhops of Pontus gathered an other, in which was preſident the Byſhoppe of Palma. In Fraunce, and in other prouinces were councels gathered alſo. And in Rome Pope Victor him ſelfe aſſembled alſo a councel; and as great doctors ſaie: this was the ſecond councel celebrated in the Catholique Church, accounting that which the Apoſtles kept in Ieruſalem for the firſt.

In all theſe prouincial councels, and in the general councel at Rome, the ſame which Pope Pius had decreed, was alſo determined, to wit: that Eaſter ſhould be celebrated on the daie on which our Lord Ieſus Chriſt aroſe againe, which was on the ſõdaie; and that there ſhould end, the faſt of Quadrageſima or Lẽt. And partly, that they ſhould conforme themſelues to the ancient vſage, it was decreed: that Eaſter ſhould be celebrated on the firſt ſondaie that cometh after the fourteenth daie of the firſt moone, after the Equinoctium vernal, which is ordinarilie that of March. So that the loueſt Eaſter ſhould be on the 25. daie of April: yet this excepted, that Eaſter ſhould not be celebrated on the 14. day of the moone; (to the end, we ſhould not ſeeme to obſerue the Ieuiſh order) but on the next ſundaie that followeth.

All the Churches of Aſia were of a contrarie minde, and one Policrates a great learned man was leader of them. He to found his opinion the ſurer, ſaid: that S. Iohn the Euangeliſt, Philip the deacon, Policarpus, Melitus, and manie other holie men, had obſerued that cuſtom. Al this notwithſtanding, Pope Victor commaunded: they ſhould obſerue the determination of the councel, and would haue excommunicated Policrates and his followers, if Ireneus Biſhope of Lyons in Fraunce, and other holy Prelates, had not by intreaty obtained the contrary. This canon is read in the decretals euen vntil this preſent. He alſo cõmaunded that ſolemne Baptiſme ſhould be adminiſtred on the holie ſaterdaie, or Eaſter eue; and on the ſaterdaie next before the feaſt of the Holie Ghoſt. For many yeares this was obſerued, ſo that none was Baptiſed but vpõ thoſe daies, but only in caſe of neceſſitie. A token hereof remaineth; for that on theſe two daies, people goe on proceſſion to the font ſtone in Cathedral Churches, and there ſome ceremonies be vſed. He commanded alſo, that in caſe of neceſſitie, euerie one may be Baptiſed at all times, either in the ſea, or flood, or fountaine. One part of this Canon concerning Baptiſme is abrogated by cuſtome, the reſt; for the obſeruation of Eaſter, was afterward confirmed in the councel of Nice, and hath bene obſerued euen vntil this preſent.

The Catholique Church remaining thus in peace, the Emperour Pertinax died, and to him ſucceeded the cruel Septimius Seuerus (after that likewiſe died Didius Iulianus who raigned but one yeare) and among other his cruelties he perſecuted the Chriſtians mortallie. In this perſecution, which was the firſt that the Church endured after ſo longe peace, there died many holie martyrs, and among them the holie Pope Victor, after he had gouerned the Church of God. 10. yeares 2. months, and 10. daies. (Baronius ſaith: 9. yeares. 1. month and 28. daies.) He died in the 8. yeare of Septimius Seuerus, which was in the yeare of

our Lord: 206. (Baronius saith: 203.) S. Victor gaue holie orders twise, in the month of December, and in them he ordered 4. Priestes, 7. deacons, and consecrated 12. Byshops in sundrie places. He died on the 28. of Iuly, and on the same daie the Church celebrateth his feast, with other holie martyrs. His body was buried in the Vatican.

The life of S. Innocentius Pope, and Confessor. Iulie 28.

OVr Lord God determining to destroie Sodome, did first take out of it, the holie man Loth, as the sacred scripture affirmeth. God did it, for that Loth had not bene partaker of the sinnes of the people, but they were verie displeasant vnto him, and he reprooued them sharplie for them. Wherefore, no part of the punishment that God laid vpon them, fel on him. Some authors saie: that God did the same with the holie Pope Innocentius, when he would chastice Rome for her greeuous sinnes. For she was become a newe Babilon, as S. Peter calleth it in one of his Epistles.

God permitted a tyrant to beseige it, who at the end, tooke it by force, and in a manner destroyed it. When this was to come to passe, God tooke out of the cittie the holie Pope Innocentius, and would not suffer him to be partaker in her sinnes. The life of this Pope, taken out of the Romane Pontifical, and out of other good authors, was in this manner.

IN the time that the two brethren Arcadius and Honorius ruled the Romane Empire, in the yeare of our Lord 407. (as Prosper saith) by the death of Pope Anastasius, Innocentius, the first of that name (borne in Alba, a cittie of Italie, and sonne to one Innocentius) was placed in the chaire of S. Peter. The spiritual affaires of the Church, were verie prosperous, at the beginning of his Papacie; and all the sacrifise of the Iewes, were in a manner ceased, through the whole Empire. By this tranquillitie, veneration, and reuerence vnto the Popes encreased, and they were obayed, and honored of euerie one. They attending to nothing more, then the augmentation of deuotion in the faithful, and furnishing them with holie counsel, that they might the better serue God, and attaine to the heauenlie glorie.

Agreable vnto this, Pope Innocentius commaunded that all the satterdaies should be fasted, though now we content vs, with the only abstayning from flesh one those daies. The occasion that he had to commaund it was: that we solemnizing sondaie, for that Christ Iesus was raised from death on that day, and on the friday we eate no dainties, nor delicacies, for that our sauiour died on that day; It is fit that on the saterday also, we should make some remembrance, being the day which doth mediate betweene ioy and sorrow. We know that on that day the Apostles were sorrowful and sadde, and lay hidden, for which cause, there is no proper Masse, for the holy saterday.

Also Pope Innocentius commanded, that after the consecration by the Priest, the Pax should be giuen vnto the people, before the Priest receaued. And that he that had done publike penance, should not be a Priest. And that none should be so audatious, as to accuse the Pope. He also ordained, that all the faithful Christians might haue the vse of ordinary oyle, consecrated by the Bishoppe, for the

the good and health of the ſickly, in extreame vnction: and that the Prieſt with ſuch oyle ſhould annoint the ſicke, that be at the point of death; as the ordinarie miniſter, of the Sacrament of extreame vnction.

Some heretikes that were in his time perſecuted him extreamlie, and he condemned the heretikes with their hereſies, as Pelagius, Celeſtinus, and Iulianus. Againſt the hereſies of thoſe times wrote S. Ierome, S. Auguſtine, and ſome others, that liued in thoſe daies. The comonwelth of Chriſtendome being in good eſtate, for ſpiritual affaires, there befell moſt cruel warres, which were the cauſe of the ruine, of the Romane Empire.

The principal warre was of the Gothes, who at that time entred Italy, with great furie, hauing diuided their forces, into two partes. Of the one part was captaine Radagaiſus, who had in his army. 200. thouſand men. And of the other part Alaricus was gouernour. Againſt Radagaiſus was oppoſed Stillicon, who was tutor vnto Arcadius and Honorius Emperours of Rome. After certaine ſmale skirmiſhes, they came to a ſet battaile, wherein Stillicon was victor, and ſlewe the captaine of the Gothes, with the greater part of theyr army. Alaricus defended himſelfe better, yet he was vanquiſhed diuers times, and was forced to retyre into Fraunce, hauing made peace with Stillicon; who might eaſily and vtterly haue vanquiſhed him, but he would not, for that he entended, to make Eleutherius his ſonne Emperour.

Hauing made this diſſigne, it was not for his purpoſe, vtterlie to deſtroie the Gothes, to the end, that the warre continuing, he ſhould haue the commaund of the forces. Therefore, when the Gothes had made peace, and went quietly toward Fraunce, Stillicon ſent one Saul, a Iewiſh captaine, with a great armie, to vexe and moleſt the hinder part of the Gothiſhe army, by this inciting them, that they ſhould not depart out of Italy. The Iewe did as he was commaunded, and aſſaulted them ſodeinly on Eaſter day, they being out of feare, and doubting nothing, truſting to the accord of the peace that was made. The Gothes (though they were of the Arian ſect, yet for that they would not violate the holie day of Eaſter, and ſhed blood thereon) at the firſt made no reſiſtance, but ſeing ſtil more cruelty, they laid aſide their patience, and tooke them to armes; ſo that Saul with all his people were diſcomfited, and he was forced to ſaue him ſelfe by flight.

Alaricus who remained victor, tooke ſuch indignation at the treachery of his enemies, that he left his already begunne voyage, turning backe againe, and neuer ſtaied, til he was faſt by the walles of Rome; and at the laſt, he tooke the cittie, and vſed great cruelty vpon the miſerable cittizens. Amongſt theſe cruelties Alaricus made this proclamation: that none of his people ſhould iniury any that had withdrawne themſelues into any Church, and in eſpecial, into the Church of S. Peter.

When the Emperour Honorius had intelligence of the treaſon of Stillicon he cauſed him to be put to dearh. But yet he vſed not due diligence, in prouiding to make reſiſtance againſt the furie of the Gothes, in apointing another general in the place of Stillicon. It is thought this was ordeined by God, as a puniſhment to the citty of Rome for her ſinnes. Some authors ſay: that Alaricus, ful of wrath and indignation walking through Rome, met in the ſtreet with a holie

Hermite; who bad him remember, that he was a mortal man, willing him to moderate his rage and furie (that ruled him) and wiſhed him for his beſt, to returne homeward. Alaricus anſwered him: Father to returne home, is not in my power, becauſe I am ſolicited, and vrged to ſpoile, and deſtroy this citty of Rome. That miſerable cittie was taken by Alaricus, on the firſt day of April, in the yeare of the foundation thereof 1164. and of our ſaluation, 412.

On the day that the Gothes entred Rome Pope Innocentius was not there, becauſe God would ſhew him that fauour (as Paulus Oroſius ſaith) that he ſhould not ſee, the moſt miſerable calamity of his people, but tooke him out of Rome, as before he tooke Lot out of Sodome, when he would burne it, with fire and brimſtone. Pope Innocentius was at that time in Rauenna, with the Catholique Emperour Honorius, with whom he treated, to write to his brother Archadius, that S. Chriſoſtome might be reſtored vnto his dignity, ſince he had baniſhed him, for his bold reproouing, and ſharpe chaſtiſing the faultes of the Prieſtes, and of the laimen alſo; whereby he had among them many enemies, and among the other few friends. His principal aduerſarie was the Empreſſe Eudoxia, who perſecuted him, and at laſt, cauſed him to be baniſhed out of the citty.

She knew wel, that Pope Innocētius would take in euil part, this her rigorous dealing, and preſumptuous boldnes; wherefore, ſhe wrote vnto him a letter, in which ſhe excuſed her ſelfe, and accuſed S. Iohn Chriſoſtome. Pope Innocentius did not admit her excuſes, but excommunicated her, and cauſed Honorius to write againe to Archadius, who was Emperour in the Eaſt. The Pope wrote alſo, reproouing him ſharplie for it. He wrote alſo vnto the Church of Cōſtantinople, and commanded them: not to admitte any other Prelate but Chriſoſtome, as long as he liued; and he declared, that the ſentence giuen againſt him, was vniuſt, and of no force. He wrote alſo vnto S. Chriſoſtome himſelfe, comforting, and encouraging him, to ſuffer thoſe afflictions patientlie, being for the loue of Chriſt. Alſo Pope Innocentius, apointed a Councel to be kept at Theſſalonica, to proceed againſt Theophilus and other Prelates, that had condēned S. Chriſoſtome vniuſtly. But the ſhort life of S. Chriſoſtome was the cauſe, the councel went not forward, for he died in exile; and the Empreſſe his aduerſarie, died ſhortly after. Which was accounted as a iuſt iudgment of God vpon her; the ſanctitie of S. Chriſoſtome being ſo wel know to all men.

There are extant many epiſtles of Pope Innocentius repleat with holie doctrine, and out of thē are taken ſome decrees. In one of them he declareth: that the Byſhop only, is the true miniſter of the ſacrament of Confirmation; and that he only may conſecrate the oyle of the Chriſme, to the end, the Prieſt may anoint therewith them that be baptiſed. He declareth alſo: that extreeme vnction, is one of the ſacraments of the new law, and that the proper miniſter thereof, is the Prieſt, ſo likewiſe is the Byſhop alſo. For it is to be vnderſtood; that he that is Prieſt only, can not do any thing that belongeth to the office of a Biſhop, but a Biſhop may do what ſoeuer belongeth to the office of a Prieſt as being ſuperiour in degree; and ſo many things may be done by the Biſhope, which he that is Prieſt only can not do.

At this time was celebrated, the ſecond councell of Toledo; the fathers aſſembled

ſembled in the ſame, receaued a letter from Pope Innocentius in which he reprooued ſome abuſes, which were at that time in Spaine, in conſecrating Prieſtes. This Pope built a Church in Rome, in honour of the holie martyrs S. Geruaſius and S. Protaſius, with the goodes of Veſtiua a Romane matron, who left him heire of all that ſhe had. He gaue vnto the ſame many veſſells of Gold, and ſiluer, and endewed it with great poſſeſſions. At this day, it hath the title of Cardinal, and is called by the name of Veſtiua. He gaue holy orders foure times in the month of December, and in them he made 30. Prieſtes. 15. deacons, and 54. Biſhops. He gouerned the Church of God fifteene yeares on month and ten daies, and paſſed out of this life, the day that the Church celebrateth his feaſt, together with other ſaints which was on the 28. of Iuly, in the yeare of our Lord 418. (Baronius ſaith 417.) in the raigne of Honorius (as Onuphrius ſaith.)

S. Ierome maketh mention of this holie Pope, writing vnto Demetrias; counſelling her to keepe the faith, that he taught and preached. S. Baſile alſo praiſed him exceedingly, for his ſanctitie, in the Epiſtles which he wrote. This holie Pope Innocentius, was a mutual neere friend vnto S. Auguſtine, and in the ſecõd yeare of his Papacie, he approoued, and confirmed the rule he had giuen vnto the Hermites, which liued in his company, and granted them Indulgences, and priuiledges, that they might build other Hermitages. Finally, he confirmed the decree of Pope Siricius, that Prieſts ſhould be continent, and not marry. He commaunded alſo, that the child borne of a Chriſtian mother, ſhould be Baptiſed, although the father being a Pagan did contradict it. God graunt, that by the merits of this Saint, we may be all regenerate vnto a new life. Amen.

The life of S. Martha, Virgin. Iulie 29.

AT the day of Iudgement one of the thinges which Ieſus Chriſt wil obiect againſt the miſerable damned, (and for which he wil depriue them of the ioyes of heauen, and ſend them vnto eternal torments) wil be this: I was a ſtranger, and a pilgrime, and you did not lodge me in your houſe. The Patriarchs of the old law, had this in remembrance, for they gaue lodging, and harbour vnto pilgrimes willingly. Abraham ſtoode at his dore wayting, and attending, that if any pilgrime paſſed by, he might come into his houſe, and there receaue harbour and entertainment. Loth his coſen did the ſame, and both the one and the other of them (by this their great charity) merited to lodge Angells.

No leſſe was the charity of S. Martha, who being exerciſed in this good worke, had for her gueſt, not only Angells, but the Lord and Creator of all the Angells, Ieſus Chriſt, true God, and man, Not one time only, but many times, she harboured, and lodged him in her houſe, ſeruing and cherishing him in the beſt manner she could. So he alſo now, harboureth her with all kindnes in heauen. The life of this Saint was written in this manner.

SAint Martha was daughter of Syrus, and Eucaria, perſons of noble lignage, and alſo very rich. She was the ſiſter of Lazarus, and Mary Magdalene. Some

ſay, ſhe was the woman that Ieſus Chriſt, healed of the bloody, fluxe though it be not knowne for certaine, that it was ſhe. They ſay alſo that ſhe was the meanes by which her ſiſter Magdalene was conuerted. This is not the leaſt thing that may be ſaid in her praiſe; for that ſhe being a virgin, and very chaſt, and the other a publike offender, yet ſhe did not refuſe, to acknowledge her for her ſiſter, neither deſpiſe her, but rather greeuing at her reproach in the world, and much more no doubt for her offence toward God, ſhewed her good countenance, admoniſhing her, and perſwading her, not to runne headlong into perdition, by ſo lewde a life. She aduiſed her to haue regard to the nobility of her blood, and the ſorrow her brother Lazarus tooke, to heare ſuch thinges reported of her. Theſe, and ſuch other wordes might this holy woman ſay, to put her in ſome feare, and that ſhe might enter into due conſideration of her life.

Laſtly, ſhe perſwaded her to goe one time to heare Ieſus Chriſt, telling her: that he was a very gracious man, diſcreete, and prudent in his ſpeaches, and pleaſing in all other thinges. Hauing brought her ſiſter Mary thither, ſhe was conuerted (as is ſaid before in her life.) If as our ſauiour ſaith: it were better that he which ſcandalizeth his neighbour, and is the occaſion of his offending of God, had a milſtone tyed vnto his necke, and to be throwne into the ſea (which was the greateſt puniſhment inflicted on any offender in the country of Paleſtina as S. Ierome ſaith) what reward ſhal God giue vnto him, who is the cauſe, that one that is alreadie falne, ſhould riſe on his feete, and that the ſinner ſhould amend, and do penaunce? There is no doubt but his reward ſhalbe very great. She being then the cauſe of the conuerſion of her ſiſter, Mary Magdalene, who was ſoe lewde a woman, and became afterwardes ſo glorious a ſaint, yea ſhee being not only the cauſe of her ſiſters conuerſion, but alſo of many others, it is cleere, that this notable action, is highly eſteemed, and honored by our Sauiour, and bountifully rewarded.

S. Luke maketh mention of S. Martha, and ſaith: that ſhe lodged the ſonne of God in her houſe. And though it may ſeeme ſome reprehenſion towards her ſiſter, accuſing her, becauſe ſhe ſtayed, and ſate at the feete of our ſauiour: yet if you conſider the matter aright, ſhe is to be excuſed, and the wordes do inferre: that ſuch and ſo great was the affection and deſire ſhe had to ſerue and entertaine Ieſus Chriſt, that not truſting to her handmaides, and ſeruants, whereof ſhe had many, ſhe attended in perſon, to dreſſe the meate, wiſhing that her ſiſter alſo ſhould haue done the ſame, and that all the world ſhould be imployed in no other ſort, but in ſeruing and honoring ſo reuerend, and worthy a perſon, as ſhe had then in her houſe. This ſeemeth to be ſo, by the anſwere our Sauiour gaue her, to wit: that ſhe was too careful and ſolicitous in that thing, which was not much neceſſarie; for he did content him ſelfe with any thing; and that only one thing was neceſſary aboue all, to wit; the fruition and poſſeſſion of almighty God.

S. Iohn the Euangeliſt ſaith: that in the time of the infirmity of Lazarus, whereof he dyed, Mary, and Martha, ſent vnto our Lord, giuing him information of the ſicknes of their brother. And whē he was dead, our Sauiour coming thiter, Martha went to meete him before Mary Magdalene, and ſaid vnto him that, which ſhewed ſhe had faith, but yet imperfect. Her wordes were: *Lord, if thou*

thou hadſt bene here, my brother had not dyed. Which was, as if ſhe had ſaid: thou wenteſt out by one grate, and death came in at the other. She ſhewed faith in confeſſing Ieſus Chriſt was able to defend her brother from death, but ſhe ſhewed imperfection, in ſaying: that it was neceſſary, that Chriſt ſhould then be preſent, for he though he was abſent, was able to do the ſame.

After ſome ſpeach Martha went to cal her ſiſter, who was accompanied with diuers Iewes, that had come from Ieruſalem to comfort her. This calling was, as if ſhe had ſaid: Mary leaue theſe people, that can do thee no good, and come and receiue him kindly, that can do good, and helpe vs both if we deſire it. After this, Chriſt raiſed Lazarus to life againe. And although the rulers, and cheife of the Sinagogue had commaunded: that vnder a great penaltie, none ſhould harbour Ieſus, or receiue him into their houſe; yet ſhe did both receiue him and lodge him, not fearing, or making any account, of the danger that might happen. Hereof it came, that the Iewes awayting an occaſion, (after the aſcenſion of Chriſt into heauen, and the coming of the holie Ghoſt) tooke her, Lazarus her brother, and Mary Magdalene her ſiſter, and confiſcated all their goodes. Then together with Maximinus, and other perſons of their houſe, they put them into a barke, without oares, or ſailes, and launching it into the maine ſea, there left it, that thoſe perſons within it might be drowned, and periſhe without remedie.

The barke guided by God, arriued at Marſiles, where the people of the cittie, accounting their comming for a miracle, (as it was indeed) entertained them courteouſlie, and willinglie harkened vnto the faith of Ieſus Chriſt, which they preached, in ſuch ſort, that all the cittie of Marſiles was conuerted, and another cittie called Acques alſo. Saint Lazarus ſtaied there, and was Byſhoppe in Marſiles; and Maximinus who was one of the 72. diſciples of Chriſt, was Byſhope of Acques Saint Mary Magdalene withdrew her ſelfe into a caue, in a craggie, and vnpaſſable mountaine, where ſhe remained 3. yeares, in continual praier and meditation. Saint Martha, with an handmaid of hers, called Marcella, builded a monaſterie in a deſert place, and with many other damſels, which voluntarily, did followe her life and inſtitution, ſerued God therein many yeares. So that it ſeemeth, that Saint Martha was the firſt in the lawe of grace, (after the mother of God) that made the vowe of virginitie, and the firſt that aſſembled women together, to ſerue God in congregation, and monaſtery. It is ſaid that Saint Martha killed a dragon, which did much harme in thoſe countries.

Saint Lazarus (as I haue ſaid) was Byſhoppe of Marſiles, and Maximinus Byſhoppe of Acques. After S. Martha had liued a long time a recluſed Nonne, her happie paſſage out of this life approached. She being certified frō heauen of the houre of her death, cauſed her ſelfe to be borne into a place, where ſhe might ſee the skie, and the Croſſe to be laid before her. She cauſed alſo the paſſion of our Lord, written by S. Luke, which ſhe had by her, to be read. Hereof came that laudable, and comendable cuſtome among Chriſtians, to haue the paſſion of our Sauiour to be read, when one is at the point of death. It is alſo ſaid: that our Lord Ieſus Chriſt appeared, and ſaid vnto her: *Come my loue, and my hoſteſſe, thou ſhalt be lodged in my kingdome.* When the reader of the paſſion, came vnto the place

where our Sauiour ſaith: *Father, into thy hands I commend my ſpirit*, She rendred her ſoule vnto God.

Some authors affirme: that Frontonius (a verie holie Byſhope, and much deuoted vnto Saint Martha) ſaying Maſſe in the cittie of Pettagorke, there appeared vnto him an Angel, who bad him to go and burie S. Martha, and carying him to Tarraſcon, where ſhe dyed, was there preſent, and did helpe the funeral office. The deacon that ſong the Goſpel, ſeing the Byſhope to make a verie long pauſe; ſtayed a while thinking he had bene in a ſlumber, and at the laſt, he tooke him by the arme and awaked him. The holie Byſhope ſaid vnto him: why hadeſt thou not a litle patience? I was burying S. Martha in Tarraſcon. Let ſome diſcreet perſon go thither, and bring me the ring, and the gloues, which I could not take, for the haſte I had to returne ſo ſoone againe. Then they ſent one, who found that Byſhoppe Frontonius wordes were true.

This holie ſaint, is a ſure and certaine aduocate, to helpe thoſe perſons, that recommend themſelues vnto her; that they may get out, and depart from their ſinnes, euen as ſhe did helpe her ſiſter, S. Mary Magdalene. The Church doth ſolemnize the feſtiual day of S. Martha, on the day of her death which was on the 29. of Iuly. In the yeare of our Lord 84. In the time of the Emperour Domitian. The Spaniſh hath, and Galeſinus in the annotations of his martyrologe, that Marcella the handmaiede of S. Martha wrote her life in Hebrew, and that Sinticus traſlated it into Latine. S. Antoninus. part. 1. tit. 6. maketh mention of her; and ſo doth Vſuardus, Caniſius, and others.

The liues of Saint Simplicius S. Fauſtinus, and Saint Beatrix Martyrs. Iulie 29.

WE read in the booke of kings: that king Achab had a great deſire vnto a vineyeard, which belonged to Naboth, a priuate vertuous man. The king ſpoke vnto him: requeſting him to ſel his vineyeard to him, or to exchange it. And becauſe Naboth would not depart from it, the king was verie penſiue, and ſorrowful. When the Queene his wife called Ieſabel vnderſtood thereof, she cauſed Naboth to be accuſed; that he had ſpoken blaſphemy againſt God, and alſo to the dishonour of the king, and for that, cauſed Naboth to be ſtoned to death. After this, his goods and poſſeſsions were confiſcated, and the vineyeard came vnto the king. But the falſe witnes, and the vniuſt death of Naboth, coſt them both deere, for the king dyed miſchieuouſly in the warre, and the Queene was caſt downe, out of a windowe, of her chamber, and the dogges did eate her body.

The ſame befel vnto a wicked man, a Romane Preſident, who deſirous to get away a vineyeard from S. Beatrix (wherwith she and her two brothers were maintayned) made the Ladie, and owner, to be depriued of her life. But he hauing taken poſſeſsion thereof, dyed an euill death alſo, as it is reported. The life of this holy ſaint, with Simplicius and Fauſtinus his brother, collected out of the Romane, and other martyrologes, is in this manner.

IN the time of the Emperour Diocleſianus, the Church of God endured a verie ſore perſecution, and it endured a long time. There liued at that time in Rome

Rome two brothers called Simplicius and Fauſtinus, with their ſiſter Beatrix. They liued priuatly, maintaining themſelues, with a vineyard, which was their patrimony; yet for that it was knowne they were Chriſtians, they were apprehended. The Emperour thought to compel them to forſake their faith, but he ſeing them conſtant therein, after he had put them to ſundry torments, commaunded that both their heades ſhould be cut off; and that their bodies ſhould be caſt into the riuer. Two holy Prieſts, the one called Criſpus, and the other Iohn (guided by S. Beatrix ſiſter vnto the Martyrs, who had a reuelation thereof) ſought their holy reliques, & hauing found them, buried them in the way called Portuenſis.

Not long after, Lucretius was preſident, and deputy for the Emperour, who had a vineyard, neere vnto the vineyard which had belonged vnto Saint Simplicius, and Saint Fauſtinus, and now was come vnto the right of Beatrix their ſiſter. This Lucretius coueted to haue the vineyard, to ioyne vnto his; and the diuel deuiſed and ſhewed him the manner howe he might haue it, which was to trie Beatrix, if ſhe would ſacrifiſe vnto his Gods; for though it was not certainly knowne that ſhe was a Chriſtian, yet by likelyhood it might be preſumed that ſhe might be one. The bleſſed damſell, being demaunded to ſacrifice vnto the Gods; confeſſed freely, and boldly that ſhe was a Chriſtian, and ſaid: that ſhe would not ſacrifice to the diuells, for ſuch were the gods, that they adored. The deputy vpon theſe wordes, cauſed her to be put in priſon, and the next night to be ſtrangled; and in this ſort, the holy virgin and Martyr, departed out of this life vnto the eternal ioyes. Her body was buried beſide her bretren, by Lucina, a noble Romane matron.

After Lucretius had taken poſſeſſion of the vineyard, he went thither with ſome of his friends, to whom he made a ſolemne banquet. Whilleſt they were at the banquet, Lucretius laughed exceedingly, and ſcoffed, and ieſted at the bleſſed martyrs. There was preſent at that time a woman that had in her armes a litle child, to which ſhe was nurſe, and gaue ſucke. The child lifted vp his voice, and ſaid diſtinctly, that all might heare: Lucretius, thou haſt put Beatrix to death, and her brethren alſo, & thou haſt wrongfully taken poſſeſſion of the vineyeard; therefore, I giue thee to vnderſtand, that the diuel wil preſently take poſſeſſion of thee. At that very inſtant Lucretius began to rowle his eyes, and to make ſtrange countenances, like a poſeſſed perſon; and for three houres ſpace, he was continually pulled, and tormented by the diuel, and then died miſerably. Though his death brought deſtruction to himſelfe, yet it was beneficial to many that were preſent; who ſeeing this ſtraunge accident, were conuerted vnto God, who reuengeth the wronges done to his ſeruants vpon earth, and giueth them ful poſſeſſion of his glory in heauen.

The Church ſolemnizeth the feaſt day of theſe ſaints, on the day of their martyrdome, which was the 29. of July, about the yeare of our Lord. 300. in the time of Diocletianus and Maximianus, Emperours of Rome. The bodies of theſe holy ſaints, be at this preſent in Rome, in the Church of Saint Marya Major.

On this day the Catholique Church celebrateth the feaſt of S. Felix the martyr. Vſuardus called him Pope; and Franciſcus Maurolicus (taking it out of the

Romane Martyrologe) ſaith : that he was the ſecond of that name. Damaſus writeth of him, that he was a Romane borne, ſonne of Anaſtaſius; that he was Pope, one yeare, three months, and 3. daies; and that he was put to death in the perſecution of the Arians, who by the fauour of the Emperour Cõſtantius, was put to death, & martyred al ſortes of Catholiques daily. He ſaith alſo : that the death of this holy ſaint was in Corone, or Corona, together with many other Prieſtes, and ſeculer men. Some alſo ſay : that this holy S. Felix, was an other martyr, of whom Vſuardus writeth on the firſt day of Auguſt. The Roman Breuiary ſaith onely: that he was called Felix, and was a martyr.

The liues of S. Abdon, and S. Sennen, Martyrs. Iulie 30.

THE holy doctors do higly praiſe, and commend the charity of the Patriarch Tobias, who being a captiue, and in bondage in the land of the infidells (with many other Hebreiues) he had a care to bury all them of his nation which dyed, notwithſtanding, in doing of this, he knew him ſelfe to be in danger of the law, and to looſe all his goodes. For the very like cauſe the charity of the holy martyrs S. Abdon, and S. Sennen is commendable, and praiſe worthy, who imployed their time and themſelues alſo, in burying thoſe Chriſtians, that were put to death and martyred, for the profeſsion of Chriſt his name, and Catholique faith; and they for that good worke, loſt not only their goodes, but their liues alſo. The hiſtory, and manner thereof, (taken out of the life of S. Laurence) was in this ſort.

AFter that the Emperour Decius had gotten a noble victory, againſt the Perſians, and taken ſome of their citties, he thought him ſelfe much obliged to his gods, beleeuing that he had obteined the ſame by their fauour, and helpe. For this cauſe, he deſiring to gratifie, and do them ſeruice, perſecuted the Chriſtians that would not adore them. He martyred many of them in diuers contries, and being in Babilon he aprehended Parmenio, Elymas, and Criſotelus, Prieſts, and Luke, and Mutius, deacons. After he had tormented them in moſt cruel ſort, he cauſed them to be beheaded; and commaunded vnder great paine, that none ſhould bury their bodies. There was in that citty two noble Lords, of great riches and power, who were Chriſtians. Theſe noble men, that were accuſtomed to bury the bodies of all thoſe that were put to death, for the profeſſion of the name and faith of Chriſt, gaue theſe holy martyrs burial alſo. The Emperour being certified hereof, was exceeding wroth, and commaunded that thoſe men ſhould be apprehended and brought before him, which was preſently done.

Decius ſaid vnto them : why haue you bene ſo bould, to breake our Imperial commaund? I haue charged, that none be ſo hardy, as to bury the bodies of thoſe, that be put to death, for refuſing to adore our gods, and you haue done contrary; for you haue buried them, and haue ſhewed plainly, that you are of their opinion, making ſmal account of our gods, euen as theſe men did; and I feare you adore the God crucified, as theſe men did. S. Abdon and Saint Sennen, anſwering with free liberty, and Chriſtan modeſtie ſaid : Truth it was that we buried

ried the Christians that were put to death, although we knew the same was forbidden by the Emperours decree; for we hould: that the commandements of superiours that are contrary to the Lawes of God, are not to be obeyed. And if thou thinke vs to be Christians, for that we did such deedes, in that thou thinkest the truth also.

Decius said vnto them: you know that your life is in my power, and if I be disposed, I can take it from you. The holy Saints answered: we know that our liues are in the hands of Iesus Christ. He can giue vs life, and he hath power to take it from vs. If thou shal take our life away, it is because he is pleased it should be so, otherwise, thou hast no power, nor canst not take from vs one haire of our head. Decius commaunded they should be put in prison, with the others that he had taken in the warres of Persia, intending to enter Rome with them in triumph, for his greater glory, for that they were Lordes, of great, and high dignity, and were apparailed in rich and costly raiment, conformable vnto their estate. Decius indeed entred the citty of Rome in manner of triumph, and led therein, these two holy saints prisoners, as if he had taken them in the battaile.

Afterward, Decius assembled the Senate, (Valerianus the gouernour being also present) and caused S. Abdon, and S. Sennen, being gorgeously apparailed, to be brought into the Senate house; but vpon their garments, they had chaines like prisoners. Then made he a speach vnto the Senatours, in which he rehearsed the manner, and order of his victories, and lastly, he said: to shewe him selfe thankful to his gods, he thought it conuenient, to persecute the Christians enemies vnto them; also for that these two men were persons of great account in Persia, and Christians, he had brought them vnto Rome, and his wil was, that they should offer sacrifice vnto the gods before the Senate, or ells, to be put to death.

The Senators and all other that were present, fixed their eyes on the holy Saints, the sight of whom did moue them to compassion (for such was the fauour of God toward them, that all that did behold them did pittie their estate) cõsidering withal, that persons of such great estimation should be loaden with fetters, and shackles, their cõtenance also shewing that they had euil inteatings, and much affliction in their long iorney. All which mooued to more cõpassion.

Decius caused Claudius the high priest of the Capitol to bring an Idol into that place; and hauing set it before them vpon an altar, he said vnto the holy saints: Do sacrifice vnto these gods, and offer incense vnto them, and you shalbe fauored by the Senat and people of Rome, and enioie your titles of princes, and great lordes, withal your possessions & your riches. If you wil not, be assured that you shal suffer most greuous torments. The glorious martyrs made answere: we haue offred sacrifices vnto Iesus Christ, of our bodies and soules; sacrifice thou vnto those false gods, if thou wilt. Decius said: Remember wel, that here in Rome be fierce lyons, and beares. Let there be what there wil (said the holy saints) nothing shal make vs, alter or change our purpose, and faith in Christ Iesus. Then Decius turning toward Valerian said: See that these men do either sacrifice vnto the gods, or let them be put to the most cruel torments you can deuise.

Valerianus put them in priſon, and on the next day, cauſed them to be led vnto a place neere the Amphitheatre, whither the ſtatue of the Sunne being brought, he commaunded his ſouldiers to make the holy ſaints kneele by force before the ſame. As they endeuoured to enforce them, they ſpitte vpon the ſtatue, and ſaid vnto Valerian: do thou that which thou oughteſt, and do not deſire to haue thy gods adored in this forcible manner. Yet Valerian cõmaunded they ſhould be ſcourged, with certaine cordes, which had plumets of lead tyed to them, which weakened, and bloodied the bodies of the holie ſaints, though they ſupported this torment with great patience, and courage.

Then were they put into the Amphitheatre wounded as they were, and ſtarke naked, (but clothed with Ieſus Chriſt, and beautified with his heauenlie grace) and two fierce lyons, and foure terrible beares, were let out vnto them; all which ruſhed forth with wonderful furie. But when they aproached neere vnto the bleſſed martyrs, they became lowelie, and humble, and falling at their feete, ſhewed vnto them, a manner of reuerence. Valerian who was preſent at this ſpectacle, ſaid: In my opinion, theſe be magitians, or enchanters, but it ſhal do them ſmal good. At theſe wordes came into the Theater, certaine ſword-plaiers (who were people that fought and killed one an other) to kil the holie ſaints, who gaue them ſo many woundes, that their bodies were mangled, and bathed in their owne bloud, but their inocent ſoules, paſſed vp to heauen, to enioy God in his glory.

The Church celebrateth the feaſt of theſe ſaints, on the daie that they were martyred, which was on the 30. of Iulie, in the yeare of our Lord. 253. (Baronius faith. 254.) in the time of Decius the Emperour. It is ſaid, that their bodies be in Italie, in the cittie of Parma.

AVGVST.

The feaſt of S. Peter ad Vincula. Auguſt. 1.

IT *is ſaid in the booke of Geneſis, that almighty God beeing moued by the many teares that Abraham and Sara his wife shed, gaue them a ſonne. He thought in this, that God had turned his fauorable eyes towards him, for that he was a ſonne truly giuen by God. But what did he after this. One night he called him ſaying: Abram, Abram? The holy old man knowing who it was that called him, ſaid; what is thy will lord? I am readie to do thy commaundement. God ſaid vnto him: take thy only begotten ſonne Iſaac whom thou loueſt ſo wel, and goe with him vnto a mountaine which I shall sheiwe thee, and offer him there a ſacrifice, and burnt offring vnto me.*

Origene pondereth and conſidereth of all theſe wordes, for that euery one of them augmented the griefe, and ſorrow of Abram. This good old man might ſay: Lord, wilt thou haue me ſacrifice to thee? I am wel content, and willing ſo to doe. Wilt thou haue it of sheepe or of bullocks? no ſaid God: It muſt be of mankind. Abram answered: Lord, if thou wilt haue any humane creature to be ſacrificed, shall it be ſome Idolater which is thine enemie? If ſo, I will make lawful warre vpon them, and commaund my ſeruants to kil them, for my ſelfe will not kil any man. God replyed: Thou muſt kil them, and it muſt not be mine enemie, but thy greateſt friend, euen thy owne ſonne. If it be thy wil (ô Lord) that it shalbe my ſonne. Let it be Iſmael, the ſonne of the bound woman, for thou knoweſt wel howe deere Iſaac is vnto mee. God ſaid: I will not haue it Iſmael, but Iſaac thy firſt begotten. Abram ſaid: if that be thy wil, ſo be it, but let him be killed forthwith, for the defferring of his death, shall euerie moment encreaſe ſorrowe in my ſoule. Naie, I wil not graunt that ſaid God, but my will is: that thou trauel with him three daies iourney, that thou maiſt at euerie ſteppe feele the griefe of death. Abraham ſaid: if it be thy wil ſo (ô Lord) let it be done, but yet giue me leaue to tel Sara my wife thereof, leaſt otherwiſe she complaine and afflicte her ſelfe and me with greife and diſcomforte. Naie, ſaid God, my will is: that thou go forthwith to performe this my commaundement, and ſpeake not thereof to any perſon.

At this we may imagine good old Abram bowed his head, and taking his ſonne with him trauailed three daies, and then came to the mount. Vnto that place Abram had brought two ſeruants, with a beaſt loaden with wood, whom he commaunded to ſtay there, and vnloading the Aſſe, laid the wood on the shoulders of Iſaac, who mildly demaunded of his father ſaying: Father I cary the wood, and thou carieſt the fire, but where

is the beaſt to be killed in ſacrifice? Abraham anſwered (we may thinke not without teares) God wil prouide an offring for vs my ſonne. We may certainly beleeue, that although the old father wept abundantly, yet that he couered and diſſembled his teares, aſmuch as he could, that his ſonne ſhould not perceiue them.

Being both come to the toppe of the mountaine, and hauing made an Altar, and laid the wood thereon. Imagin that he tooke his ſonne Iſaac and bound his handes, ſaying to him: My ſonne, the wil of God is: that I ſacrifice thee to his maieſty in this place. Thou maiſt wel thinke what an exceeding griefe it is to mee, but I muſt needes doe Gods commandement. Now the afflicted father could diſſemble no longer, nor hide the teares, that fel apace from his eyes. We may wel imagine that Iſaac weapt alſo, yet as a wiſe, and prudent child, he ſaid nothing to mooue more compaſſion, becauſe he would not augment his fathers griefe. Onely let vs ſuppoſe he ſaid thus vnto him: my louing father, if this be the wil of God, I would not haue you to make ſtay, but execute his commaundement, although it coſt me my life. This one thing only I deſire of you, to wit: that you wil hide mine eyes, leaſt I ſeeing my father, liſte vp the knife to kill me, I might perhaps haue ſome indignation in my mind. Oh howe theſe wordes pierced the hart of the afflicted father, yet he couered his eyes, tooke his knife in his hand, but lifting vp his arme, and the blowe coming downe, an Angel ſtaied him, and ſaid vnto him: That he had ſufficientlie ſatisfied the commaundement of God, that which he had done ſufficed, that God did remit him of this ſeruice, graunting vnto him, that of his ſtocke, his onlie begotten ſonne ſhould take flesh, and ſhould be made man in the wombe of a virgin and diſcend of his ſeede.

Out of this figure, we may ſee for our purpoſe, Howe God ſometimes permitteth afflictions, and troubles to endure, euen vntil the laſt pinch, and then ſendeth help; as it happened to Saint Peter who remaininge in priſon, and all the Church making praier vnto God for him, the night before the day he ſhould haue beneput to death, an Angel by the commaundement of God tooke him out of priſon, and ſet him at liberty. How this came to paſſe, it is recounted in the actes of the Apoſtles, in this manner.

KIng Herode Agrippa ſent a band of armed men, to perſecute ſome of the cheife Apoſtles, and diſciples of Ieſus, who preached the Goſpel in Ieruſalem, and the country adiacent. This was 11. yeares (litle more or leſſe after the aſcenſcion of our Lord into heauen. The Apoſtles were gone to preach in diuers countries, but they were all returned to Ieruſalem at a certaine time, and were aſſembled to conferre of that which euery one had done.

S. Iames the Apoſtle had bene in Spaine, and there he had preached. Then returned he vnto Ieruſalem where he conuerted many. Yet God (becauſe very fewe in Spaine had receaued his doctrine) graunted vnto him after his death that which he denyed him in his life, to wit: the conuerſion of the Spaniſh nation. The Scribes and Phariſes had great indignatiõ againſt him, agreing among them ſelues, to hyre ſome of the Romane ſouldiers, which kept garriſon in Ieruſalẽ, to take him while he preached, and to deliuer him to Herode, who was lately returned from Rome, with the inueſture of his kingdome. He ſeeing the great deſire the people had, to haue S. Iames put to death, without long ſtudy thereõ, like Adam, who to pleaſe Eue depriued vs all of original Iuſtice, or like Pilate, that to pleaſe the Iewes (although he knew he did vniuſtly condemne Ieſus Chriſt,

Christ, so condemned he S. Iames) to loose his head. The Iewes thought good to gratifie him in the best manner, not only in wordes, but also with deedes, sending vnto him goodly presents out of the reuenewes, designed for the building, and repairing of the Temple (out of which they gaue the 30. pence to Iudas) esteeming it a thing lawful, to spend the reuenewes of the Temple, in such worckes. Herode, to keepe him selfe still in their fauour, and to binde them more vnto him, caused S. Peter the Apostle (who was then in Ierusalem) to be apprehended, and to be put into prison, loaden with fetters, and vnder a strong guard. And for that the Pasche was at hand, he put him not to death, but staied to haue that sollemnity past. The Scripture saith plaintly: that the Apostle was tyed with two chaines, and lay betweene two souldiers, within three doores, and at euery doore was a guard of keepers.

Out of these thinges, we may take some considerations. One of them shalbe: that Herodes hauing beheaded S. Iames, he tooke Saint Peter also. One sinne draweth on an other, so doth one vice, and one mischefe drawe on an other. In S. Iames slaine, and S. Peter taken, you are to vnderstand; that S. Iames, which is by interpretation, a wrestler, is a figure of the moral virtues, which helpe against temptations, & preserue vs, against falling into mortal sinne. Take these away & let these vertuous actions cease, and then Peter (which signifieth faith) is forthwith apprehended, by the perswasion of the diuel, and is in danger of death, which sheweth plaintly to vs, that vice, is the author of heresies. When a man ceaseth to do good workes, and committeth sinnes, he is in the way to loose his faith, and become an heretike. Neither doe I know what can be more dangerous in this respect, then for a man to commit a mortal sinne, which is a disposition to him that committeth it, to loose his owne selfe.

S. Peter was head of the Church, and cheife of the Apostles: Herode taking him after the death of S. Iames rather then any other, representeth vnto vs the vsage of the diuel (who mooued Herod to do this wickednes) for he is alwaies most malicious against those which are heades and guides of the reste; for if the principall be taken awaie, all the rest runne to confusion. The hauke when she would praie, first assaulteth the guide of the other birds, that flocke together, because the guide being dead, she can pray vpon the other at her pleasure.

S. Iohn Chrisostome saith in an homily vpon this solemnity, that Herode and the Iewes hauing seene that among the Apostles, S. Peter did the miracles; that he alwayes answered: he yealded reasons of his doings; and that he was obeyed in his commaundements by all the disciples, they said among themselues: Let vs first take this man away, and all the building of these men wil fall to the ground. In that Herod did not kil S. Peter forthwith, we may note what the diuel doth ordinarily in such a case. For when he hath put a man in prison by mortal sinne, though he desire to carry him presently to hell, yet (God not permitting him) then he endeauoureth to bind him with more chaines making him to committ diuers sinnes, that he may become therby so chained, that he can not be freed, but with great difficultie.

The Euangelist saith also: that Herod deferred the death of the Apostle vntil their Pasche was past. Whence cometh it, that Herod being a most wicked man, which had no regard of God, (for he was as proud as Lucifer, as appeared by

his death ſhortlie after) was yet deuout, and had regard vnto the Paſche? This is alſo a deceiuing craft of the diuel, that wil ſometimes ſhewe ſignes of piety or truth, that he may be better credited, when he lyeth. S. Iohn Chriſoſtome ſaith: that Saint Peter endured moſt grieuous afflictions, all the time that he remained in priſon, for that, the ſouldiers that kept him, entreated him verie euilly, not onlie in wordes, but telling him; that he had left his trade of fiſhing, becauſe he could not abide to take paines; and that he went vp and downe the country, to deceiue the people, with the newe doctrine which he preached. They aduiſed him to be warned by his maiſter, who was put to death for a malefactor, and hanged on a Croſſe. They asked him alſo, how he became a preacher, hauing neuer ſtudied; and whether he thought he ſhould die in his bed, or ſome ſhameful death in the ſight of the world? Thus they vexed him with wordes, adding alſo euil vſage of blowes, and other reproaches, keeping him ſtil tyed with two iron chaines.

Theſe things the Apoſtle indured patientlie, in the time of his impriſonment. And in the meane ſpace, the whole Church and the other Apoſtles and diſciples beinge aſſembled in the Cenaculum, where Chriſt had celebrated his ſupper, the euening before his death (which was in the houſe of Iohn ſonne to Marie, who after the opinion of diuers graue authors, was S. Marke the Euangeliſt) made praier vnto God, to deliuer his Apoſtle, out of the eminent peril and danger, wherein he was. God could wel haue deliuered him, without any interceſſion of others, and although he had determined to releaſe and free him; yet would he do it by meanes of the praiers of the Church. Alſo, God would haue vs to be vnited together, and that we ſhould praie for the heades that rule, and gouerne vs, eſpeciallie, if they be in troubles, or affliction. And if we had that care, to praie for the cheife and principall perſons of the Church, which we haue for our owne priuate good, as health, credit, and ſuch like, doubtleſſe, our affaires would go better then they doe. The Church ſhould not be reſtricted, not kept in one corner of the world, as now it is. The enemies thereof, ſhould not be ſo potent, nor ſo able to diſquiet it.

Saint Chriſoſtome ſaith: God would not deliuer his Apoſtle forthwith, that the miracle might be more manifeſt, and that they might not callumniate it, which they could not wel do, for that he was in the priſon bound in chaines, & vnder a ſtrong guard. God ſtayed a while in the deliuerance of Saint Peter, as he did with Abram, when he was to ſacrifice his ſonne; for he ſuffered him to fetch his blowe vnto the necke of Iſaac, and in that inſtant he ſtayed his arme. So did he alſo with the children of Iſrael, when they fled out of Ægipt; for thus was their caſe: on their ſide, they had moſt high hilles; before them the red Sea, and at their backe, Pharao with an armie followed to kill them: but when they thought they had no remedie, then God deliuered them: cauſing the ſea to deuide it ſelfe, through which they paſſed as on drie land. When Ioſeph was in priſon in Ægipt, and looked euery howre to dye, God ſent him remedie vnexpected. So happened it alſo vnto S. Peter, God ſtayed vntil he was in extreeme neceſſitie, and then euen in the night next before the appointed day of his death, he deliuered him in this manner, S. Peter ſleeping, bound with his chaines, betweene two ſouldiers.

It is

It is not without a miſterie, that S. Peter ſlept being ſo nigh his death, ſo he ſlept when he was vpon mount Thabor, where Chriſt was transfigured: alſo, when he was in the companie of Chriſt in the garden where the Iewes tooke him. This ſignifieth: that he that ſleepeth, and ſlumbreth in his life, ſhal alſo be drowſie in his death. In this alſo that there came an Angel (ſent by God) and touching him on the ſide, bad him ariſe, and gird him ſelfe: and that he ſhould take all his garments, leauing nothing in the hands of his enemies, but to followe him, we may note firſt the ſtriking of him lightly on the ſide, for by that is ſignified: that God ſometimes (to awake vs out of the ſleepe of our ſinnes) ſtriketh vs but lightlie. When Saul purſued Dauid, and pitched his tent at the foote of the mountaine, where Dauid laie bid, it happened: that Saul with all his companie, were faſt a ſleepe. Dauid deſcended from the mountaine with one ſouldier, and might haue killed him, but would not, onlie taking awaie a litle veſſel of water, and a iaueline, that ſtood at his beds head. Then calling him, he awaked; and Saul being much aſhamed, determined, not to purſue him anie more, but asked him forgeuenes of that which was paſſed. God doth the ſame with ſinners ſleeping in their ſinnes; he cometh and taketh awaie their launces, to wit: their bodilie ſtrength, and ſendeth them ſome infirmitie. He taketh away alſo a veſſel of water, which ſignifieth: their temporal riches and goodes, which runne away like water. Then he calleth them, and maketh them to awake, and in this manner to remember themſelues, to lament, and bewaile their ſinnes, and to craue pardon. This doing of his, is a ſoft touching, as the Angel touched S. Peter. Secondly he bad him alſo, take all his things with him, and to leaue nothing in his enemies handes for that God would not haue in vs any thing to remaine that might be vnto vs occaſion to returne to the ſeruice of the diuel. Thirdly and laſtly the Apoſtle was vnlooſed; it is conuenient that the rigour of a mans penance, be ſomewhat mitigated, when one is in tribulation and affliction, leaſt the great waight oppreſſe the whole bodie, and beare it to the ground.

S. Peter vnderſtanding what the Angel bad him do, tooke vp his garments, and ſawe, that inſtantlie, his chaines fel from him to the ground, and that the two ſouldiers which were beſide him, for feare of the Angel (if they ſawe him) or for that they were fallen into a dead ſleepe, mooued not at all. The firſt gate opened of it ſelfe, and gaue him free paſſage, and that was by the meanes of the Angel that guided him. The ſame did the other two gates alſo. The guarders are not ſpoken of, for that they were ſilent, and continewed the ſleepe in which they were holden. Saint Peter departed out of the priſon in the companie of the Angel, who hauing brought him a good diſtance from it, left him in a ſtreete, and vaniſhed away; for God doth helpe vs in that we can not doe, and willeth vs to helpe our ſelues in that we can doe. The Apoſtle ſeing him ſelfe alone, ful of ioye he ſaid. *Nowe am I aſſured, that God hath ſent his Angel, and hath deliuered me out of the hands of Herod, and of the Iewes*, who thought to haue made a feſtiual day at my death.

Then went he vnto the houſe of Iohn, whoſe ſurname was Marke, where he imagined the Apoſtles, and diſciples were aſſembled together. He knocked at the gate, and a maide called Rhode anſwered him, from the windowe. Rhode knowing S. Peter voices, ran vnto the place where the Apoſtles and diſciples

were in prayer, (not opening the doore) and told them; that Peter was at the gate. They ſaid vnto her: why ſaieſt thou ſo: thou art fooliſh: yet ſhe ſaid it was true; for ſhe knewe the Apoſtles voice verie wel. Then the Apoſtles ſaid: that it was his Angel keeper, who had taken his ſhape, & voice on him. All this while, S. Peter knocked ſtill at the gate; and at laſt, they opened the gate, and knewe him; euerie one being aſtonied, and amaſed, and he with them rendred thankes vnto God.

The Apoſtle departed forthwith from Ieruſalem, and tooke with him S. Torquatus and others, who had bene diſciples of S. Iames, and had bene in Spaine with him; fort that his other diſciples, which were Spaniards, had taken his bodie, aſſoone as he was behedded, and were departed, to ruturne into Spaine. Then S. Peter made S. Torquatus Byſhoppe, and his fellowes alſo, and ſent them into Spaine, knowing, that they being men expert in that country, might helpe forward with ſo good a worke, as the conuerſion of the Spaniards, and ſo they did. Herod vnderſtanding, that S. Peter was gotten out of priſon, made diligent ſearch for him, and not finding him; diſcharged all his choller, and furie vpon the guard, (and as Saint Luke ſeemeth to inſinuate, and Saint Iohn Chriſoſtome affirmeth) he put them to death. This is the ſtorie, of the impriſonment of Saint Peter.

Concerning the feſtiual daie of his chaines, you muſt vnderſtand; that S. Alexander the Pope, being priſoner in the houſe of Quirinus the gouernour, and hauing done ſome miracles, by curing diuers perſons of ſundrie infirmities, Quirinus brought his daughter to him to healed, who had the kings euil; promiſing, if he ſawe ſuch a thing done, to be made a Chriſtian. The damſel was led vnto the Pope, and ſhe kneeled before him on her knees. Then he bad Quirinus take the chaines wherewith he was bound, and put them about the necke of the damſel. Quirinus did as he was commaunded, and his daughter was preſently cured; and ſhe for ioy kiſſed the chaines wherewith the Pope was tyed. But he ſaid to her: daughter, kiſſe not my chaines, but ſeeke for the chaines of Saint Peter the Apoſtle, with which he was chained in this cittie, in the time of Nero, for thoſe deſerue to be reuerenced, and eſteemed more then mine. The damſel by her fathers meanes, cauſed them to be ſought for diligentlie, and at laſt found them, and not onlie ſhee, but other Chriſtians alſo of thoſe times, did highly regard and eſteeme of them, and laid them in an oratorie, which afterwards was a famous Church in Rome.

It happened, that in the time of the Emperour Theodoſius the ſecond, which was in the yeare of our Lord. 450. the Empreſſe Euxodia his wife, went to Ieruſalem, to performe a vowe ſhe had made. Many things were preſented vnto her and amongſt other, a chaine of iron, adorned with pearle, and gold, and as they ſaid: was one of them with which S. Peter was chained by Herods apointment. This Ladie, brought it to Rome, & ſhewed it to Pope Sixtus the 3. who knowing that there was an other chaine in Rome, which was ſaid to be S. Peters, cauſed it to be brought thither; and hauing vewed them both together, they were found to be verie like one vnto the other. Gods wil being that they ſhould be ſo, for that the ſame Apoſtle, had bene chained with either of them, for one, and the ſelfe ſame cauſe, that is to ſay: for preaching of the Goſpel. And becauſe it ſhould be ma-

be manifested, what honour God doth vnto his saints in heauen, he would that the instruments of theyr torments should be honoured in earth. Euen as these chaines were, which from that time to this, are had in greater estimation by Christians, then before, by reason of some miracles, which God wrought by their meanes.

Amongst which surelie, that which happened a long time after, to a great Lord (very priuate with the Emperour Otho) was verie notable, and worthy to be kept in memorie. He was possessed by a diuel, who made him often madde, and furious, so that he tore, and broke in pieces with his nailes, and with his teeth, all things, that he could come by or laie hold on. This wretched creature was led into the Church where the chaines of S. Peter were, which were put about his necke, and at the same instant, the diuel departed, and he was perfectlie freede.

The daie on which the Empresse Eudoxia brought the chaine to Rome, and matched it with that which was already there (and was found to be of the same greatnes and making) was the first day of August, on which day the Romaines made a feast, for a victory obteined by Augustus Cæsar, against Marcus Antonius, and Cleopatra. Pope Sixtus commaunded that the feast should be kept, but so that it should be changed; and whereas before, it was kept in the honour of Augustus Cæsar, from thensforth it should be celebrated in the honour of the chaines of S. Peter, and of his imprisonment, which was not at this time, but in the month of March. For the Hebrewes celebrated their Pasch (to which Herod had regard, and would not put Saint Peter to death) in that month. The foresaid Pope built a Church in Rome, in which he put the foresaid Chaines, and in that place is celebrated the feast, on the first of August.

S. Chrisostome in the homily he made on this solemnitie, saith: (and Simeon Metaphrastes recounteth it also) that in his time, one of these Chaines, were in Constantinople, and that there was also the sword of S. Peter, wherewith he cut off the eare of Malchus. It may be that the Apostle being bound with two Chaines (as S. Luke saith in the destruction of Ierusalem the Christians departing thence, by aduise from heauen, caried them both away, and the citty being after reedified, it may be one chaine was caried backe againe, and that the other remained in Constantinople, where it was also at the time of S. Chrisostome, as he saith. S. Chrisostome was in the time of Arcadius, who was father to Theodosius, husband to Eudoxia, who brought the other from Ierusalem to Rome. Vpon this day in Rome is kept great triumphes, we therfore hauing citty as chiefe among al other, becaus not without the special motion of almighty God, the head of the Church hath there placed his seate, it is fit we also make triumph this day, especially this feast being instituted for our spiritual good. Let vs therfore desire of God by the meritts of his holy Apostle, that as he deliuered him from the chaines of this body, so he wil deliuer vs from the chaines of vices which do fetter, and shackle our soules, that with freedome we may enioy the triumphes of Heauen. Amen.

The life and Martyrdome of the Machabees.

AT ſuch time as the Hebrewes trauailed through the deſert towardes the land of promiſe, the king of Moab, whoſe name was Balaac fearing to loſe his kingdome (by which the Hebrewes were to paſſe) deuiſed therfore all meanes he could to conſerue the ſame, and to do all the anoyance, and miſchiefe he could to that people. And the better to performe the ſame, he tooke counſel herein with a prophet called Balaam, a man of very euil diſpoſition, as may wel be gathered by the aduiſe that he gaue him, which was this: He told him: that as long as the Hebrewes were in the fauour of God, no nation had power to reſiſt them, and therefore he muſt vſe ſome meanes to make them fal into his diſpleaſure, and cauſe them to offend his maieſtie; and then, they might not only be withſtood, but alſo, be verie much damnified. The king ſaid: for what wil their God be wroth with them? the prophet anſwered: If they worſhip any other God in his place.

The king of Moab being thus aduiſed, by this counſel of Balaam, ſought out the moſt beautiful women of his kingdome, and to them he gaue all thinges that might adorne them for enticements. He commaunded them that in iollity and lightnes, they ſhould go vnto the campe, and lodgings of the Hebrewes which was neere at hand, and if that any of them deſired to dallie or ſport with them, that they ſhould not by any meanes conſent except firſt they adored Belphegor the Idol which they adored. Theſe women did euen thus, and by this meanes many of the Hebrewes committed Idolatrie.

God was exceeding wroth with them, and whileſt he ſpoke with Moyſes, to chaſtice them by executing the principal offendors; An Hebrew in the ſight of Moyſes and of all the people, went vnto a woman Madianite, and holding her by the hand, tooke her with him to lie wit her. Phinees the ſonne of Eleazar (grandchild vnto Aaron being a courageous yong man, and alſo Zealous of the honour of God) ſeeing it, tooke a launce in his hand, and going into the place, where the Hebrewe and the woman were, thruſt them both trough at one ſtroke, and ſent their ſoules, vnto the pit of hel. This worthy acte did ſo much pleaſe God, for the circumſtances thereof, that he was appeaſed and mitigated in pardonning the people, and gaue vnto them a litle chaſtiſement, leſſe a great deale then they deſerued.

Although many deſirous to imitate Phinees, by doing ſuch thinges wherby they thinck to pleaſe God, yet they do offend him, becauſe many circumſtances are required in ſuch a caſe, ſo as if one be lacking, the deed wil not be good, for that God hath commanded vs, not to kil, nor to offend our neighbour neither in deede, nor word. Yet Mattathias the Prieſt, father of the Machabees, did ſuch a like thing (which pleaſed God much) as that of Phinees did, and it was in this manner.

King Antiochus (who ſucceded Alexander the great in Greece) hauing diſcomforted and vanquiſhed Ptolomie King of Ægipt, made warre vpon the Hebrewes and tooke the cittie of Ieruſalem by force of armes, ranſaked the Temple, & made hauocke, and deſtruction in the countrie. This king being certified of that which the king of Moab had done, againſt the Hebrewes, in maintenance of his eſtate; he alſo, to keepe vnder his dominion, that which he had by force taken from them, laboured to make them commit, or at leaſt to violate, the lawe that God had giuen them, by doing that which was contrarie to his commandement, one thing was: to eate swynes fleshe. And the rather to enforce them to commit Idolatrie,

or els

or els in ſomething to doe contrarie to the lawe of God, he vſed extreame crueltie, and put many of them vnto death.

Mattathias the Prieſt ſeeing this, called to him his fiue ſonnes, which were valiant men, and with others of the people, that accompanied him, he retyred into the citty of Modin, and there they iointly lamented and bewailed the affliction, and miſerie of their country. Whereupon king Antiochus publiſhed certaine edicts, and withal ſent ſome perſons to perſwade thoſe people to adore the Idolls, as others had done, promiſing them fauour and grace (on the kings behalfe) if they did ſo. But Mattathias with a reſolute mind anſwered: that he would not doe againſt the lawe of God, although he were to looſe his countrie, his goodes, his children, and his life alſo. Whileſt they were thus talking, one of the Hebrewes approached vnto an Altar, thereby (whereon ſtood an Idol) to doe ſacrifice thereon, in the ſight of them al.

This thing ſo diſpleaſed Mattathias, that like vnto an other Phinees, he reſolutly ran vnto him, and with valiante courage thruſting him through, with his ſword, killed him, and ſo did he the man likewiſe that had brought the meſſage from king Antiochus, perſwading him to adore the Idolls. Yet not fully content herewith, he threwe downe the Altar and broke the Idolls in peeces. When he had done this; he badde thoſe that were Zealous of the honour of God that they ſhould follow him, and ſo he departed from the citty. His ſonnes, kinſfolke and friends with many other of the people, went vp vnto a hil and there fortified themſelues.

Then the affaires of Mattathias and his ſonnes proſpered ſo wel, (and in eſpecial the deedes of one of them called Iudas Machabeus) that they recouered the cittie of Ieruſalem, and caſt the Gentiles out of it, and reduced into the Temple the vſe of ſacrifices, as had bene in former times. God alſo gaue them victorie againſt their enemies, til at laſt, Iudas dyed in a battaile, and his brethren alſo dyed by diuers mishaps, as we read in the two bookes of Machabees, which be both Catholique Canonical, and approoued by all the Church, as S. Auguſtine affirmeth in the 17. booke and 33. chapter de Ciuit. Dei. But becauſe vnto them that reade thoſe bookes, perhaps there may ariſe ſome difficultie, for that in the firſt booke is written the death of Iudas and ſome of his brethren, and in the ſecond booke he returneth to ſpeake of them as if they were aliue, and there their worthie acts, and deedes are eſpeciallie recited. It is neceſſarie to be vnderſtood, that the ſecond booke is not a continuation of the firſt, for the authors of them were diuers.

Of the firſt booke an Hebrewe was author, whoſe name is not knowne, he wrote it in Hebrewe, as S. Ierom affirmeth; in the preface to the booke of the kinges, ſaying: that he hath ſeene, and read it in the Hebrewe tongue. Of the ſecond booke the firſt chapter, and part of the ſecond doth containe ſome letters, ſent from the Senate of Ieruſalem: vnto the Hebrews which did dwel in Ægipt, and vnto Ariſtobulus, ſchoolmaiſter to the king of Ægipt. All from this clauſe of the ſecond chapter which beginneth: Of Iudas Machabeus, and his brethren, &c. a Greeke writer, made an Epitome or recapitulation of fiue bookes, which Iaſon Cyrenens wrote. S. Ierome ſaith: that he was called Ioſephus, and that he was the ſonne of Mattathias, not of him that was father of the Machabees, but of an other, for the former had fiue ſonnes & none of them was called Ioſeph. Honorius a prieſt of Auguſtodonenſis, ſaith in his booke of Eccleſiaſticall writers: that Philo the Hebrew wrote this ſecond booke I haue ſaid this: for that I hauing vſed to cite the authors which haue written the liues of the Saints of whom I write. I would not faile to do the ſame in this of the Machabees, although it be not very important ſo to doe, for that the bookes being canonical, the Holy Ghoſt was author of them.

You muſt alſo vnderſtand, that the cauſe why Iudas was ſurnamed Machabeus, and that they which followed him were called alſo Machabees, beſel, (as Iſac Benſcola an Hebrew author ſaith:) for that Iudas to knowe his ſouldiers from others, and that they ſhould be knowne one from an other, gaue them a name, and ſigne of foure Hebrew wordes, which be aſmuch to ſaie: Who is as thou ô Lord among the mightie? *This ſentence beginneth in the Hebrew toung with this word Machabei. Moreouer, they had in their ſtanderds foure letters, to wit: M. C. B. I. And from hence receiued he the name of Machabeus. The time wherein Iudas and his brethren gouerned the people of the Hebrewes, was about 170. yeares before the birth of Chriſt.*

The feaſt which the Church celebrateth of the Machabees, is not of them all, though it be aſſuredlie beleeued, that Mattathias, Iudas, and his brethren, with many others of them are ſaued, for doing ſuch renowned feates of armes in the ſeruice of God, and were ſlaine for obſeruation of his lawe; This feaſt is onlie of nine perſons, to wit: one Scribe, and one mother with her ſeuen ſonnes, who ſuffered torments, becauſe they would not do againſt the lawe of God. The Catholique Church doth celebrate the feaſt daie of theſe ſaints, to the end, her children conſideringe what torments theſe holie ſaints ſupported, rather then they would breake the obſeruation of their lawe, they may thereby take heart and courage, to endure the like, and greater alſo rather then to offend God by breaking their Chriſtian lawe. The hiſtorie of theſe holie ſaints is written in the 2. booke of the Machabees, and 7. chapter.

AT ſuch time as the perfidious and ſacrilegious Antiochus entred into Ieruſalem, and prophaned the Temple, he was not content onely to rifle, and ranſacke the cittie, with the ſlaughter of people, but to be more famous to poſteritie, he laboured all he could, to bring the Hebrewes into the diſpleaſure of God, to the end he might abandon, and forſake them. To effect this, he caſt how he might bring them to Idolatrie, or els to comit ſome act or other againſt their lawe, as was the eating of ſwines fleſh.

Hereupon a ſcribe was apprehended, called Eleazarus, a man verie olde, and of good account. The officers bad him to eate ſwines fleſh, for ſo the king commaunded, otherwiſe, he ſhould be put to death. He anſwered: he had rather looſe his life then to do cõtrarie to the law. Eleazarus was a man of a venerable aſpect, which cauſed all that beheld him to loue him, and ſo did the verie miniſters which were appointed to torment him. For they hauing taken ſome affection to him, (and alſo being entreated by ſome of his friendes) ſaid vnto him wel Eleazarus, to the end thou ſhalt not die, we wil do this much for thee, we wil giue thee the fleſh of a calfe, and thou ſhalt eate before, and in the ſight of ſome perſons, and we wil ſaie, it was the fleſh of an hogge; By this meanes thou ſhalt ſaue thy life, and yet ſhalt do nothing contrary to thy lawe.

Eleazarus hauing conſidered thereon, after a litle pauſe, ſaid: God forbid I ſhould do any ſuch thing. For by this meanes many without inquiringe after the truth, wil ſay it was ſwines fleſh, and would be ſcandalized that Eleazarus for feare of torments or death had done ſuch a deed, and peraduenture ſome taking example by me, would do the ſame; therfore I wil not giue this occaſion. The miniſters and officers ſeing that he would not do as they counſelled him, turned their fauour into furie, and put him to ſo great torments, that he ended his

his life in them. The bleſſed old man ſtil calling vpon God, and ſaying: that though the body endured ſharpe torments, yet the ſoule reioyced to ſuffer them, for the loue of God his creator. Eleazarus being dead, there was brought before the king a conſtant and reſolute woman, and her ſeuen ſonnes with her. They were all commaunded to eate ſwines fleſh, or if they did not, they ſhould ſuffer moſt cruel torments.

The eldeſt of them ſpake firſt, and ſaid: Stay not, nor looſe not time in threatening vs, for we be prepared rather to die with torments, then to breake the lawe of our God, which he hath giuen vs. The king being wroth hereat, cauſed certaine pannes, and cauldrons of braſſe, to be made hotte, which they vſed in tormenting them. And vnto the firſt, (becauſe he had ſpoken with ſuch boldnes) he cauſed his toung to be cut out, and then to ſhaue his head, and to pull all the skinne of it. Not content herewith, he commaunded his handes and feete ſhould be cut alſo. His mother with her other ſonnes were preſent, who animated them to endure the like torments, and they ioyntlie deſired God to helpe them, that they might endure them with patience. The firſt brother being thus vſed, the king cauſed him to be put into the cauldron without water, and there to be ſcorched vnto death.

Then they tooke the ſecond, and hauing pulled the skinne of from his head, as they had done vnto the former; they asked if he would eate that which the king commaunded, before they gaue him the other torments his brother had ſuffered. He anſwered: that he would not; and ſo he was put to death, as the former was. When he was euen yeelding vp the Ghoſt, he ſaid vnto the king: Thou wretched and curſed man, thou doeſt take our liues from vs, but the king of heauen wil raiſe vs vp againe vnto eternal life, becauſe we die, for that we wil not violate his lawe.

The ſecond being dead, they came vnto the third, and bad him hold out his toung that it might be cut of. He redilie put it out, and then ſpred his armes that they might be cut of alſo, ſaying: I haue receaued theſe limnes of God, and nowe I reioyce, to offer them vnto him for the obſeruation of his lawe; and I am aſſured, that farre better limnes ſhalbe reſtored to me againe in eternal glorie. The king was amaſed to ſee ſuch courage, in this yong man, who endured patientlie ſo ſharpe torments, without anie ſigne or token of griefe or paine.

The third being dead, they tooke the fourth, who ſupporting the like torments, with the ſame conſtancie ſaid vnto the kinge: we haue hope to be raiſed againe to liue eternallie, in all happines, but ſo ſhalt not thou; for thou ſhalt be raiſed againe to remaine euerlanſtinglie in hel.

Then was the fifte put vnto the torments, who ſaid vnto the kinge: Thou haſt power and authoritie to torment our bodies, but do not thinke that we be forgotten of God, as thou art, for the time ſhal come, that thy houſe ſhalbe tormented more cruellie, then thou tormenteſt our bodies at this time.

When they began to vexe, and torment the ſixt, he ſaid vnto the tyrant: we haue deſerued theſe paines for our ſinnes, but be aſſured, that thou art alſo to make a ſtrickt account, of the ſinnes thou doeſt commit, by inflicting theſe paines, and puniſhments vpon vs; and that chaſticement ſhalbe greater, then this which nowe thou giueſt vnto vs.

The holie mother,(worthie of eternal memorie)all the time that he a ſonnes were thus tormented vnto death,(ouercoming motherlie affection,with the hope ſhe had in God) did admoniſhe and comfort euerie one of them with prudent,and diſcreete ſpeaches, ſaying: reioyce with me my children,for he which created you of nothing,wil giue you an other newe life,becauſe you contemne, and deſpiſe this life,rather then to forſake him, or breake his cõmaundements.

The ſix brethren being nowe dead,the king vſed many faire and gloſing wordes vnto the ſeuenth,promiſing him with an othe,to make him a rich and mightie man, if he would forſake the lawe of his forefathers. The king ſent alſo for the mother, to counſel and aduiſe her ſonne,not to die wilfullie as his brethren had done. She made anſwere: that ſhe would counſel her ſonne,to that which was conuenient. So ſhe aproaching to her ſonne, ſaid to him: my ſonne, haue compaſſion on me that haue borne thee nine monethes in my wombe and haue three yeares fed thee with the milke of my breaſts, and haue brought thee vp, and maintained thee vnto this preſent. I deſire thee to behold the heauen, the earth,and all that is therein,and conſider,that God created al things of nothing. He alſo created thee, to the end, the inferiour creatures ſhould ſerue thee; and that then thou ſhouldeſt enioye the kingdome of heauen.Do not thou in a moment looſe all thy hopes. Endeauour to beare the torments this tyrant threateneth to giue thee; with a noble and reſolute mind, as thy brethren haue done, that thou and I may enioye and poſſeſſe the glorie of God with them for euer. Be not in doubt of me anſwered the conſtant yong man, for I am reſolued, not to obey the cõmandement of the king,but the precept of the lawe giuen by God vnto Moyſes, and by him vnto vs. Then looking on the king he ſaid vnto him: Thou inuentor of all wickednes, and cruelty gainſt the Hebrewes, be aſſured, thou ſhalt not eſcape the hands of God. We ſuffer theſe afflictions iuſtlie for our ſinnes; but our Lord,though he be at this time wroth with vs,wil ſhortlie ſhow the fatherlie loue and affection he beareth vs, but it ſhal not ſo befal thee,for to thy ſorrowe and paine, he wil make thee confeſſe in hel,that he is the true God creator of heauen and earth. The king was mooued with more indignation againſt this,then he was againſt all the reſt,& put him to greater torments,which he ſupported with great patience, putting his truſt and affiance in God.

The ſeuen brethren being put thus vnto death, the king cauſed the holie and conſtant mother to be ſlaine alſo, who was worthie of eternal memorie, not onlie;for that ſhe had bene mother vnto ſuch ſonnes,but alſo,for that ſhe ſeeing them die in cruel ſort, yet alwaies exhorted and animated them to ſuffer theſe torments.

Many holy doctors giue vnto her incredible praiſe, namelie: S. Gregorie Nazianzen, S. Iohn Chriſtome, S. Ambroſe, S. Bernard, Euſebius Emiſſenus, and manie other,ſpeaking all to the high commendations, both of the mother, and the ſonnes. Therefore I returne & ſaie; with great reaſon the Catholike Church celebrateth their feaſt, for they ſuffring ſuch torments for the obſeruances, and ceremonies of the old lawe, would ſurelie haue endured the like, or more, for obſeruing of the lawe of grace,if it had bene in their time. S. Antonius in Florence ſaith: the martyrdome of theſe ſeuen brethren,was in Antioch where the king remained at that time.

The

The life of S. Stephen, Pope and Martyr. Auguſt. 2.

THe Prophet Eliſeus going on a time vnto the cittie of Bethel, being neere the ſame, certaine boyes of lewde behauiour, and euil education, cryed aloud behind him in reproach: Come vp, come vp, thou old bald head. He curſed them on the behalfe of God, and forthwith iſſued out of the wood two beares which ſlewe 42. of them. And though curſing or reuenge by our owne authority, is not lawfull but rather ſinne; yet this which Eliſeus did was not ſinne, but rather a holy, and meritorious worke, he hauing a particuler inſtruction from God ſo to doe. Alſo, he was a Prophet, and a perſon dedicated to God, whoſe will is: that ſuch perſons be reuerenced, and honoured.

God would alſo haue it as a warning to men of more yeares, that they ſeeing the punishment ſent by God vpon thoſe children for opprobrious wordes vſed to Eliſeus might the more feare, and refraine, to vſe anie mis beſeeming wordes or otherwiſe, towardes prieſts, and religious perſons. For God ſpeaking of them ſaith by the mouth of the prophet Zacharie: He that toucheth you in the veſture, toucheth me in the eyes. *Againe he ſaith by the prophet Dauid: Touch not my Chriſts, to wit, anointed: by which he meaneth the* Prieſts. *Haue reſpect vnto them. Let none be ſo bold as to wrong them. He that ſhal doe them anie agrieuance, let ſuch an one knowe, he doth it to me. Saul alſo would perſecute the Apoſtles, and the other Chriſtians, he went thereto wel furniſhed, with letters pattents, and commiſſions, but God met him in the high way, ſtroke him to the ground, and if he had not humbled him ſelfe, it had gone much worſe with him.*

This was conſidered by the holy Pope Stephen, *who commaunded by decree: that the* Prieſtly *veſtures ſhould be kept, with al due reuerence; as if he would ſay: It is not only reaſon, that honour and reuerence be borne vnto prieſts (for the office they haue, and for that they be of ſo great authority, that God deſcendeth into their hands, as when they abſolue from ſinnes and adminiſter the ſacraments) but we muſt alſo make eſtimation of their veſtures to wit: the ornaments, with the which according to their degrees, they ſerue in the Church. The life of this holy* Pope *was written by Damaſus, but more copiouſly by Simeon Metaphraſtes, and others. They ſay that.*

IN the time that Valerianus and Galienus raigned in Rome, the perſecution againſt the Church was ſo ſharpe, that manie fearful Chriſtians, fel vnto Paganiſme, for feare of the torments. Thoſe that were conſtant in the faith, hid themſelues in denns, and caues, vnder the earth, and ſome in the ſepulchres of dead men; finding by their companie ſome refuge and defence, from the warre the liuing made againſt them The tirants hauing knowledge hereof, made a proclamation, publiſhing thereby: that whoſoeuer could giue notice of any Chriſtian, (that he might be taken and put to death) ſhould haue and poſeſſe all his goodes.

This proclamation came vnto the eares of Pope Stephen, who with manie prieſts and others laie hid in the ſepulchres of the martyrs, for which cauſe he ſpoke vnto them and ſaid: You haue vnderſtood (ô you ſouldiers of Chriſt and my friends) the wicked and cruel edict latelie publiſhed againſt vs, to wit: he that giueth notice of vs, ſhalbe put in poſeſſion of our goodes. I admoniſh you

all therefore, rather to make ſmale account of earthlie riches, rather then by the loue of them to looſe eternal and heauenlie treaſures. Feare not the prince of this world, but rather the king of heauen and earth Ieſus Chriſt true God. Feare him, adore him, haue recourſe vnto him, and he wil deliuer you from all paine and tribulation whatſoeuer. A prieſt called Bonus anſwered: O bleſſed father? we be all determined, and readie, not onlie to looſe our goodes, but our liues alſo, for the profeſſion of the name of Chriſt Ieſus.

Then came ſome prieſts vnto the holie Pope, and told him: that certaine Gentiles deſired to be Baptiſed, and therfore requeſted to know of him, to what place he ſhould bring them. The Pope appointed it in the caue called Nepotiana, wherin were aſſembled 108. perſons, men and women, whom the Pope Baptiſed; Then ſaid he Maſſe, and gaue them the bleſſed Sacrament. He alſo preached in the ſaid caue and expounded vnto them many high myſteries of the kingdome of heauen. Many Grætians went to heare his Sermons, and diuers of them were conuerted.

Thither went alſo a tribune called Nemeſius who had one only daughter, who was borne blind, and at his arriual there, he fel at the feete of the Pope and ſaid; Father, I beſeeche thee baptiſe me and my daughter, that ſhe may recouer her ſight, and our ſoules be deliuered from eternal torment. The Pope ſaid vnto him: if thou beleeue faithfully in Ieſus Chriſt, thou ſhalt obtaine all that thou deſireſt. I beleeue (ſaid Nemeſius) that he which opened the eyes of the man borne blind, which was Ieſus Chriſt, is the true God. I come not to be Baptiſed by any humane perſuaſion, but called by him. The holy Pope vnderſtanding this, inſtructed him in the faith, and cauſed both of them to faſt vntil the euening. Then in a place called *Titulis Paſtoris*, where the font-ſtone was, he Baptiſed them, beginning at Nemeſius. Aſſoone as he was Baptiſed, his daughter ſaid with a lowde voice: I ſee a man which hath touched mine eyes, who enuironed with great brightnes. Then the Pope Baptiſed the young woman, who was called Lucilla: (and had recouered her perfect ſight) with 62. perſons, men and women, that were then Baptiſed alſo.

The holy Pope remained with thoſe people, now in one place, now in an other, preaching and giuing vnto them the bleſſed Sacrament. Nemeſius the father of Lucilla, gaue good proofe of his ſincerity in the Chriſtian faith, and ſeruice of God, wherfore the Pope ſhortly after made him Deacon, and by his meanes the tribune Olimpius, and Exuperia his wife, were Baptiſed. This was procured by Sempronius the ſeruant of Nemeſius, who was a faithful Chriſtian, and valiant ſouldiur of Ieſus Chriſt. Pope Stephen, Baptiſed Olimpius and his wife, and alſo a ſonne of theirs called Deodatus, and not long after they were all martyred, for being Chriſtians. Sempronius was moſt cruelly tormented, for the Emperours tooke greater indignation againſt him, then againſt the other. The laſt torment was: they cauſed a fornace to be heated, and caſt them into it, and therin they loſt their liues, but it did not burne one heare of there head.

The Emperours had notice of Pope Stephen, and cauſed him to be ſeached for. The ſergants which were appointed to take him, found 12. Prieſts, whoſe names were, Fauſtus, Maurus, Primitiuus, Colonius, Ioannes, Exuperius, Cyrillus, Honoratus, Theodotus, Baſilius, Caſtulus, and Donatus, all theſe being taken

taken for the confeſſion of the faith of Chriſt, were put to death. Their bodies were buried by Tertullinus, who had bene ſeruant to Olimpius the tribune. Vpon the occaſion of this charitable deede, done by Tertullinus, Pope Stephen hauing fully vnderſtood therof, he preached the faith vnto him, and conuerted him, for before he was a Gentile. He was Baptiſed, and ſhortly after was taken, as wel for that he profeſſed him ſelfe publikly to be a Chriſtian, as alſo that he ſhould declare and vtter, where the treaſure of Olimpius his maiſter was, for they verily preſumed, that he knew. For this cauſe they put him to many torments, as burning him with lighted torches ſet to his ſides, breaking his teeth with ſtones, laying him on a wheele, which as it turned pulled out of their places, all the ioyntes of his body, and finally, he was beheaded.

The holy Pope could not endure to lye hid any longer, and the Emperours ſending a ſquadron of ſouldiers to take him, they found him accõpanied with Prieſts, Deacons, and others of the cleargy, which were all taken. As they were led away many Chriſtians followed them, lamenting and weeping, ſeeing their ſhepheard vſed ſo baſely. When he came before Valerianus, he ſaid vnto the Pope: art thou Stephen that lewd man that maketh trouble and diſturbances in the common wealth? and with ſlye deceipts and perſuaſions, ſeekeſt to take away the honor and religion of the immortal Gods? The Pope anſwered: I make no diſturbance in the realme, much leſſe do I deceaue the people, but admoniſh and councel euery one, to leaue to honor the diuels, whom you adore in the Idols. They ſhould better adore and honor the God that created heauen and earth. Then ſaid Valerianus: thou haſt ſpoken that which deſerueth death, and thou ſhalt haue it; that other may take example by thy puniſhment.

Then he commaunded the ſouldiers, to lead him to the Temple of Mars, which was neare vnto the port Appia without the wales, to the end that he ſhould ether ſacrifice, or els receaue iudgement of death. When the holy Pope was in the Temple, he lifted vp his eyes to heauen, and ſaid. O Lord God, father of our Lord Ieſus Chriſt, who dideſt deſtroy the workes, of the towre of confuſion the tower of Babylon, I beſeech thee, ruinate and deſtroy this place, where the diuel is adored, by the vaine ſuperſtition of Idols. This ſaid the holy Pope; and on a ſuddanie they heard a great thunder clappe, after which fel a thunder boult, that beate downe a great parte of the Temple. Herewith the ſouldiers and Gentiles were ſo frighted, that they fled in great haſt, and left the Pope alone, with ſome Chriſtians that followed him.

The Pope ſeeing him ſelfe free went with thoſe Chriſtians, vnto the Church-yeard of Lucina, and there he comforted and exhorted them, to ſuffer patiently for the loue of Ieſus Chriſt, and not to feare the menaces of the tyrants. Then he celebrated Maſſe, and communicated all them that were preſent. Hauing ended it, whiles yet he ſat in his Pontificall weed, he ſaw many armed men, which the Emperour ſent (for hauing vnderſtood what had befallen in the Temple of Mars, and alſo that the Pope was in the Church-yeard of Lucina) they ſent theſe men to kill him. The bleſſed Pope ſhewed no ſigne of feare in his countenãce, but ſtood with his accuſtomed grauity. The miniſters of Iuſtice (or rather of the diuel) cut off his heade: his ſeat and habit, being bathed in his blood. His body was buried by his Prieſts, in the Church-yearde of Calixtus, on the 2. of Auguſt.

The Church celebrateth his martyrdome, on the ſame day, which was in the yeare of our Lord 258. (Baronius ſaith 259.) In the time of the before named Valerianus and Gallienus. This Pope made a decree (as is before ſaid) in which he commaunded that the holy veſtures, with the which ſacrifice is offered vnto God, ſhould be decently kept, and hallowed, and that none ſhould be ſo bould as to be apparailed with them, or touch them, but ſacred perſons, and in a hallowed place, leaſt it befel vnto them, as it did vnto king Baltaſar, who for touching the veſſels of the Temple, and vſing them ſo profanely, was Chaſtiſed by God from heauen. He alſo ordained that no infamous perſon ſhould be admitted vnto Eccleſiaſtical dignities. It was the iuſt iudgement of God that the Emperour Valerianus (who was he that cauſed Pope Stephen to be put to death, and many other Chriſtians alſo) fighting in battraile with Sapores king of Perſia, ſhoul be ouercome and taken priſoner, and that Gallienus his ſonne, ſhould be ſo weake, and baſe minded, that he neuer ranſomed him, nor euer endeuored to do it. So that Sapores kept him priſoner while he liued. And alwais when he would ride, he ſet his foote vpon his ſhoulders, in ſteade of ſtirropes. But let vs retorne to Pope Stephen.

He was Pope 7. yeares. 5. moneths and 2. days. (Baronius ſaith. 3. yeares 5. moneths, and 22. days.) He gaue holy orders twiſe, in the moneth of December, and ordered 9. Byſhops. 6. Prieſtes and 5. Deacons. Before he was elected Pope he was arch Deacon of Rome where he was borne, and was commended by euery one for his vertuous life. Now he liueth in heauen, where he is a citiſen, (with the title of Pope and martyr) in the company of the bleſſed ſaints, with whom he enioyeth the viſion of God, which he of his mercy graunt vs alſo to enioy. Amen.

The Inuention of S. Stephen, the firſt Martyr. Auguſt. 3.

KIng Dauid ſaith in one of his pſalmes; that God wil not vtterlie forget the poore, in their death, and at their end. *He ſaith not thus of the rich, but of the poore whom God doth remember in their death, ſince it ſeemeth they were forgotten of him in their life. The contrary hapeneth vnto the rich man. Of him; God is forgetful in his death, for that it ſeemeth he did remember him in his life. In the Goſpel that is read at Maſſe, vpon the day of the Inuention of S. Stephen. Ieſus Chriſt is likened vnto a Hen, ſaying: that as she gathereth her chickens vnder her winges; and there giueth them warmeth, and conforteth them. Euen ſo he ſpred his winges, when he ſtretched out his armes vpon the Croſſe, to gather vnder them his faithfull beleeuers, there to comforte and cherish them. He would haue the poore, who be alſo his children, to be likened vnto the Hen (though in an other reſpect) for how ſoeuer her life be prolonged for a time with picking and ſcraping (becauſe she is alwayes hungry) yet commonly at the laſt she dyeth a violent death, but what then inſueth after when she is dead? she is ſet vpon her Lords table.*

So happeneth it to the poore. In his life he paſſeth with neceſsitie and hunger like as the Hen, he is diſpiſed of the mighty of this world, and if he ſpeake but any thing which doth diſcontent their humor, ſtreight he is out faced and oppreſſed. In this manner it

ner it befel vnto S. Stephen, who because he ſpoake in the behalfe of Chriſt and his Goſpel. Diuers times alſo the poore man dyeth not naturally but is put to death, euen this alſo befel vnto S. Stephen and other martyrs. Yet becauſe God doth remember them at their end, he ordeineth them for his owne table, and honoureth them with great triumphes in heauen.

The contrarie of this happeneth to the rich man, who is reſembled vnto the Faulcon, or hawke, for as she in her life is carried on the fiſt of great Lordes, and fed and nourished with the beſt flesh, yet when she is dead, she is throwne on the dunghil, and no reconing is made of her: ſo many of the rich go vnto the dunghil of hel, and as Ieremias ſaith of rich Ioachim, it befalleth vnto the rich man as vnto the Aſſe after his death, whoſe skinne is taken of and applied to other vſes, his flesh he leaueth for dogges and wermine, and his bones on the dounghil So the couetous rich man taketh not with him his skinne, that is his goodes & riches wherein he was delighted, but of thoſe which he abuſed, others reape the fruite and commodity. He leaueth his flesh to wit: his bodie, to the wormes, his bones, to wit: his ſoule, on the donghil of hel.

All this we ſee exemplified in the couetous rich man, of whom S. Luke ſaith: that he dyed, and was buried in hel. But much better is the lot of the poore, who as Lazarus was: is carried by Angells, no more into the boſome of Abraham, but to heauen, which now is opened. We ſee nowe, that verified which Dauid ſaid. God remembreth the poore at his death. And to the end, we may more plainly ſee that it is ſo, his will is: that ſome times their bodies, that haue beene forgotten and hidden many yeares, ſhould be found and knowne, that they might be reuerenced, and honoured of men, in ſigne and token, that their ſoules be cherished by God.

This happened to the glorious Protomartyr S. Stephen, who hauing beene forgotten and hidden a long time, his bodie was found with the bodies of other holie men, that were buried with him, to the end, all of them (eſpeciallie his) ſhould be honoured, and reuerenced by the Chriſtians. The manner of this Inuention, and howe his bodie was found by Lucianus a prieſt (to whom was reuealed the place where they were) he relateth in a letter which he ſent into diuers parties of Chriſtendome, in this manner.

LVcianus (the leaſt of the ſeruants, of God, by his mercy Prieſt in the Church of the vilage called Cafarmagala, in the dioceſſe of Ieruſalem,) wiſheth health in our Lord to all the Chriſtians in the world, that be ſouldiers vnder the ſtanderd of Ieſus Chriſt. It ſeemeth vnto me, a thing verie fit and neceſſarie, to recount vnto all, a viſion or reuelation which it pleaſed God to ſhewe me, concerning the reliques of the glorious S. Stephen Deacon, and Protomartyr of Ieſus Chriſt, and of Nicodemus, of whom mention is made in the Goſpel, and of Gamaliel, who is ſpoken of, in the acts of the Apoſtles; and eſpeciallie for that this charge is impoſed on me, by Auitus the Prieſt, and ſeruant of God, who may commaund me, as a father may his ſonne.

It happened, on a fridaie, being the 3. of December, in the ſixt yeare of Theodoſius Emperour of Rome, I ſleeping in the night in the Baptiſterie, (as I was accuſtomed) for the better guard of my Church, and alſo, for that I would be readie, and prepared with dilligence, for any accident that might happen, vnto my faithful pariſhioners, on a ſodenie: in the third houre of the night, which is in the firſt watch, being in a traũce or extaſie, and halfe awake, I ſawe a venera-

ble ancient man, who had the habite of a Prieſt with graie heares, and a long beard, he had on him a ſtole, and was couered, with a white garment all adorned with pretious ſtones which were ſet in gold, and in euerie one of them was a Croſſe, he had in his hand a rod, or wand of gold, and coming cloſe to my right ſide, he touched me lightlie with the wand, and calling me three times ſaid: ô Lucianus, Lucianus, heare me Lucianus: then ſaid he in the greeke tong: go vnto the cittie Elia, which is: Ieruſalem, and ſaie to the holie Biſhoppe thereof called Iohn: how long ſhal we remaine cloſed vp? why doth not he open our ſepulchres? Saie to him: it is Gods wil, that in the time of his Byſhoprike, that which is heere ſhalbe found. Tel him: that the ſepulchre where our bodies be, muſt be opened ſpeedilie, that by our prayers; the father eternal, with his ſonne Ieſus Chriſt, and the holie Ghoſt, may open the breſt of his clemencie, and take pittie vpõ the world, which is in danger of vtter deſtruction, by the many euils, which dailie, and hourelie do happen, and be comitted in the ſame. I care not ſo much for mine owne bodie, as for them that be buried with it, and be worthie of all honour and reuerence.

I anſwered, and ſaid vnto him: who art thou Lord? and who be the other that be with thee? He ſaid: I am Gamaliel, who was inſtructor, and bringer vp of the Apoſtle S. Paul at Ieruſalem. He that is with me in the monument on the eaſt ſide, is the bleſſed Protomartyr S. Stephen, who was ſtoned to death by the Hebrewes, and princes of the Prieſtes in Ieruſalem, without the gate which is on the North part of the cittie, and goeth to Cedar. His bleſſed bodie remained there, a whole daie, and a night without burial; for ſo had the wicked princes of the Sinagogue commaunded, that it might be eaten by wild beaſtes. But none touching it, (as it was Gods pleaſure) I Gamaliel hauing compaſſion on Chriſt his ſeruãt, and deſiring to obtaine the reward of our Lord, gathered ſome Chriſtiãs together, and perſwaded them to go by night, and to take vp his body, and carrie it to my village, called: Cafarmagala, which is aſmuch to ſaie: as the village of Gamaliel. It being 20. miles from Ieruſalem, and is the ſame, where thou nowe art, I prouided all things neceſſarie for that entent, and ſo they caried the bodie; and I, together with them, buried it in a newe ſepulchre of mine at the eaſt ſide. The Chriſtians remained with me 70. daies, bewailing, and lamenting him continuallie; and I gaue them entertainment all that time.

In an other ſepulchre thereby, is Nicodemus, that came to Ieſus by night, when he ſaid vnto him: that he that is not borne againe of water, and the holie Ghoſt, cannot enter into the kingdome of heauen. He was Baptiſed by the diſciples of Criſt, for which cauſe when the Iewes had depriued him of his principallitie, and all offices, excommunicating him, and caſting him out of the cittie, I Gamaliel vnderſtanding this, (as one that had endured alſo, like troubles, and afflictions, for the loue of Ieſus Chriſt) had pittie on him, and brought him to my village, and gaue him his dyet, and clothing til he died; and then I buried him honorably, neare vnto the bodie of S. Stephen.

The ſame happened to Abidon my deare ſonne, who ioyntlie with my ſelfe was Baptiſed by the diſciples of Chriſt, being 20. yeares old. He dyed before me, and I buried him in that ſepulchre, which is higher then the other, in which I apointed my owne bodie ſhould be buried after my death. My wife Erhna, and

Sedemias

Sedemias my eldeſt ſonne, were buried in an other village called: Cafarſemelia, becauſe they would not be Chriſtians. Hauing heard all this related, then did I Lucianus (the vnworthie Prieſt) demaund of him: where ſhal we find the place where your holie bodies be laid? He replyed: in the middeſt of the field, which is neare to the village, that is called: Delagabri, that is: of the ſeruants of God.

I then being fullie awaked, deſired of God with all humillitie, that if this viſion was ſent from him; that he would let me ſee it the ſecond and third time. I faſted all that weeke, vntil the other fridaie and that night the ſame Gamaliel, in the ſame figure and habite that he appeared to me before, appeared againe, and ſaid vnto mee: why art thou negligent, and goeſt not vnto the Byſhoppe Iohn, to tel him that which I appointed thee? I anſwered: Lord, I was fearful to go the firſt time, leaſt he ſhould make a ſcoffe of me, and deride me as a foole, I beſought God, that if thou cameſt to me from him, that thou mighteſt appeere to me the ſecond, and third time. Doe (ſaid he) as I appoint thee, and be aſſured, that my wordes be true. When he had ſaid thus, he vaniſhed awaie; and I aroſe, and rendred thankes vnto God, beſeeching him: that the viſion might appeere vnto me the third time.

I continued ſtil my faſting, and on the third fridaie, I ſawe the bleſſed old man, to come on the other ſide; and ſeeming to be angrie, and to threaten me he ſaid: for what cauſe haſt thou delaied vntil this time, and art not gone to tel the Byſhope Iohn that which I ſaid vnto thee? what excuſe canſt thou make vnto God in this caſe? howe thinckeſt thou to obtaine pardon of him at the daie of Iudgement, hauing thus deſpyſed him? In deſpyſing me, thou haſt deſpyſed him, knowing, that which I did, I did at his commaundement. Doeſt thou not ſee what negligence and coldnes is amongſt many, and what other afflictions and tribulations diuers haue in the world, which haue great need of our prayers for their helpe? why art thou ſo ſlacke and negligent in their loſſe and hurt? Doeſt thou not conſider, that in the deſert, be many better men then thy ſelfe, yet we haue left them, and choſen thee, to declare this miſterie? This was the cauſe, that it was ordeined in heauen, that thou ſhouldeſt come from an other village, to be Prieſt and curate of this, that by thy meanes, our bodies might be found, and made knowne vnto the world. Ariſe, and goe vnto the Byſhoppe, and wil him, to diſcouer our bodies, and prouide vs a Church, wherein prayers may be made, and that ſo God, by our interceſſions, may haue compaſſion on his people. I ſeing him angrie, all trembling with feare ſaid: my Lord, I was not negligent, but ſtayed to be certified the third time. Nowe wil I goe, to do thy commaundement. And ſo the viſion vaniſhed awaie.

I being awaked, and daie being come, went to the bleſſed Byſhoppe Iohn, and told him all that, which I had ſeene and heard. When he vnderſtood my wordes, he ſhed teares for ioye, and ſaid: Bleſſed be Ieſus Chriſt, ſonne of the liuing God. If it be as thou ſaieſt, it ſhalbe fit to bring into this cittie, the bodie of the glorious Protomartyr S. Stephen, who ſhewed him ſelfe vnto the Iewes, to be a true ſouldier of Ieſus Chriſt. Go my ſonne and digge in the field thou ſpeakeſt of, and ſee in what place theſe bleſſed bodies bee, and let me knowe when thou haſt found them.

I tooke leaue of him, and returned vnto my Church, and gaue publike charge to all the parishe, that euerie one should rise earlie the next morning, to digge in that field, for that pretious threasor. The next daie being come, and we hauing song the accustomed himnes in the morning, we went and digged vnder an heape of stones, in the field that was shewed mee. But then one called Negutius came vnto me (the vnworthie Lucianus) and told me, how the last night, the same Gamaliel had appeared vnto him, and had bidden him to aduise me, that their bodies were not vnder that heape of stones (for that was made by the Christians, in memorie of that plaint, wherwith they bewailed S. Stephen 70. daies) but that he should digge a litle further of, in a place called in the Syrian tong Dabarhalia, which is: the place of strong men, and there the bodies were to be found.

I rendred thankes vnto God, that an other had the same reuelation, yet we digged vnder the heap of stones but in vaine, for there was noting found. Then went we to the place the brother had named and digging, we found three sepulchres, couered with three stones, on which were engraued three names to wit: Celiel, which is: the seruant of God. And: Appan, Dardan, which is: Nicodemus, and Gamaliel. I would not suffer the holie reliques to be vncouered, vntil the Byshoppe Iohn (who celebrated a Sinode in Lidda, which is Diospolis) was certified of that which happened.

When he had notice hereof, he came to the place, accompanied with Eleutherius Byshoppe of Sebaste, and of Eleutherius Byshoppe of Iericho. When the stone of the sepulchre of S. Stephen was taken vp, there was felt such a fragant, and swete odour, that neuer liuing creature did feele the like, the place resembling terrestrial Paradise. Among manie people that were present, there were diuers sicke persons also, who feeling this most sweete smel, were cured to the number of 73.

Then the other two sepulchres were opened, and in the one was Nicodemus, and in the other, which was much greater (for it was deuided into two partes) were the bodies of Gamaliel and Abidon his sonne. The bodie of the father and the sonne being to be knowne a sunder apparantly. The bodies of these holy men, were caried into places more conuenient, the bodie of S. Stepen being placed in the Church of Syon. I (saith Lucianus) tooke some litle bones, of the ioints of his handes. The bones indeed were verie litle, but the relique was great, and worthie estimation. I tooke likewise of the dust, into which his blessed body was conuerted, and I sent it to the holie Priest Auitus, that he might also possesse some of that treasore which we enioied, and might praie vnto God for vs, that we maie be worthie to appeare in the presence of Christ our Lord. These reliques were found in the yeare. 400. of our redemption, on the 26. of December, when the Church doth celebrate the feast of S. Stephen. It had not rained in that countrie of a long time, but assoone as the blessed bodies were vncouered, the raine fel in aboundance, to the great ioie of the faithful, who praising God, rendred him thankes, holding for certaine, that his diuine maiestie, had shewed this mercie, at the intercession of those holie saints. This is the letter, and relation, of the holie Priest Lucianus.

He said: that the bodie of S. Stephen was caried to Ierusalem, and laid in the Church

Church of Syon, and from thence, by the meanes of the Emperour Theodoſius the yonger, which ſhortlie after was Emperour of the Eaſt, it was tranſlated to Conſtantinople. After this in the time of Pope Pelagius, and in the yeare of our Lord, 560. the bleſſed bodie was caried from Conſtantinople vnto Rome, on the 3. daie of Auguſt; on which daie, his inuention is celebrated. This bleſſed bodie was brought into the Campus Veranius, and laid in the ſame tombe, where was the bodie of S. Laurence, the martyr, and it is ſaid by tradition, that when the ſepulchre was opened, to put it in; the bodie of S. Laurence of it ſelfe gaue place, withdrawing vnto the left ſide, leauing on the right ſide roome for S. Stephen. From that daie forward, many (by this occaſion) called S. Laurence, The courteous Spaniard. Saint Auguſtine in the. 22. booke *De ciuitate Dei*, writeth ſome miracles which were done in ſundrie places, when the bodie of S. Stephen was diſcouered: And in all chriſtendome, Churches were built to his honour.

On a certaine time, a Byſhoppe paſſed (with ſome reliques of S. Stephen) by a place called Aquæ Tibillitanæ, and a blind woman drawing neare to do them reuerence, recouered her perfect ſight. An other Byſhoppe called Lucillus, touching the ſame reliques, was healed of an old incurable diſeaſe and a ſore, which had put him to extreame paine. Eucarius, a Prieſt, and a Spaniard, who was ſick of the goute, was cured, and deliuered, by meanes of this ſaint. The ſame Prieſt being paſt hope of life by an other infirmitie, and the reliques of Saint Stephen being put about him, he recouered his health forthwith. In a place called, Audurum, a cart went ouer a child and killed him. The mother brought him to the Church of S. Stepen, weeping, and praying; at laſt, recommending him vnto the helpe of the holie ſaint, the child aroſe aliue, and ſafe without harme. Two children, to wit the brother and the ſiſter, were curſed by their mother, and they fel into an extreame ſhaking palſey. They hauing ſought for remedie farre and neare, could find none. But at laſt, they were cured and healed in a Church of S. Stephen, in the ſight of S. Auguſtine, who recounteth this miracle, as being an eye witneſſe thereof. This holie ſaint is vndoutedlie in the highe fauour of God. Vouchſaffe, (ô S. Stephen) to obtaine for vs all, by thy interceſſion, the eternal glorie. Amen.

The life of Saint Dominicke. *Auguſt.* 4.

AMong many other the memorable and famous acts that Sampſon did for the ſeruice of God, againſt his enemies the Philiſtins, one was: he tooke many foxes aliue, and to the taile of each of them he tyed a firebrand, then let them go amongſt the corne of the Philiſtins, that was nowe ripe, and readie to be reaped, ſo that he burned all their harueſt of that yeare. He was wel pleaſed to do this ſeruice to almighty God (by whoſe inſtinct he did it) and for that his enemies were endamaged, and defeated.

In this figure, Sampſon was aliuelie patterne of the glorious S. Dominicke, who being as valiant, and ſtrong as he, and no leſſe deſirous to pleaſe and ſerue God, made continual warre againſt his enemies, aswel heretikes, as euil Chriſtians, and to endamage them,

them, he gathered together many foxes, which burnt vp their deuillish deuises, and this signified, the blessed order of preachers, which he instituted, and ordeined. The foxe is astute and politike, so a preacher must be wise and politike, to knowe what he should saie, and when he should speake. He must also carrie the firebrand, to wit: the fire of the loue of God, fire of the loue of his neighbour, fire of rigour, wherewith to reprehend vices, and to burne the euil herbes, and the wicked seedes, which heretikes sowe by their false, and cursed doctrine, and the euil Christians, with their lewde life, and bad examples. All these must the preachers burne and consume, with the fire of the loue of God; euen as the fathers doe of the order of S. Dominicke, whose principal professions is to preach.

This comparison doth also fitly agree to this holie Patriarch, for he being yet in his mothers womb she dreamed, that she was deliuered of a whelpe, with a firebrand in his mouth, with, which he set the whole world on fire. Moreouer as the preachers be likened vnto the foxe in being wise and politique, so must they also be like a whelp in boldnes, and barking. The preachers which faile in this, are called by Esaias in reproach: Dumbe dogges that cannot barke. The firebrand they are to haue in their mouthes, is the fire of the loue of God, which as we said before, the preacher must haue. Further more, he must endeuour, that his life be as the light, and shine in the world, that with his clearnes, he may pul and drawe sinners out of their darknes, as did the holie father S. Dominicke, and for that cause, his mother had that reuelation.

The life of this glorious saint, is written by diuers authors, but the most especial, and whom I intend to followe, is: Ioannes Gerzonius, an orator of Bologna, and frier Theoderius de Apoldia, religious man, of the same order of S. Dominicke. I do not entend to saie all that which they saie, but onlie to recount some special partes thereof, and to giue a taste, of his most holie life, and admirable deedes.

To declare all things worthilie of this saint, (which without doubt are verie admirable) and according to my desire, I wishe S. Iherome would lend me his learning, S. Augustine his sharpnes of witte, S. Iohn Chrisostome his eloquence, S. Ambrose his grauitie, S. Iohn Damascene his Theologie, and the sweete stile of S. Bernard, that I might giue better satisfaction to the readers, and giue worthie commendations of S. Dominicke, somewhat answerable to his due deserts, as also, that those that be deuout vnto him, might not haue cause to complaine of me, as being ouer sparing in declaring his prayses. The historie of his life is in this manner.

AT the time when Alexander the third was Pope, and Frederike the third of that name Emperour of Almaine, and Don Alonso the 9. raigned in Castile (who gaue the great ouerthrowe and discomfiture to Miramolinus, in the place called Nauas in Tolosæ) in the yeare of our Lord 1170. There dwelt in a cittie of Spaine called Calaruega, in the Bishoprike of Osma, an honorable citizen, called: Don Felice de Duzman, who had to vife a noble ladie, named Donna Giouanna Deza. They were both of great parentage, and the faithful seruants of God. Don felice surpassed in vertue: the most vertuous, and Donna Giouanna his wife, excelled the most admired women of her time. These two liued thus together, or to saie better, they liued, and were ioyned vnto God, and were equal in all holie and vertuous thinges.

They had three sonnes, two of which were good and holie Priestes. One of them liued in an hospital where was a great companie of poore, helping and curing

curing their diſeaſes, both of bodie and ſoule. And in theſe workes of mercy both ſpiritual, and temporal he continuallie exerciſed him ſelfe. His holie life was ſuch, that after his death God wrought many miracles by his meanes. The other brother entred into religion, whollie conſecrating him ſelfe to praier, and meditation, and therein he perſeuered to his death.

The third was the bleſſed father S. Dominicke, of whom (as is ſaid before) when his mother was with child ſhe dreamed, that a dogge hauing a firebrand in his mouth, gaue light therewith to all the world. It was afterward euident, that this was a reuelation; ſince that by his doctrine, and the friers of his order, all the world was illuminated, and receaued light. Likewiſe, an other ladie that was his ſecond mother in reſpect of Baptiſme, ſawe a ſtarre vpon the head of S. Dominicke (being but verie yong) the light whereof, ſhined ouer the world. And that it might more euidentlie appeare, what a holie man he ſhould be, the ſame befel to him, which happened to S. Ambroſe, vnto whom lying in his cradle, came a ſwarme of bees, which ſetling on his face, entred, and came out of his mouth againe, ſignifying: his ſweete doctrine, and pleaſant ſpeech; the ſame I ſay, befel to S. Dominicke. His name alſo ſhewed that he ſhould be whollie our Lords. From the daie of his birth, he was alwaies his, neuer comitting any mortal ſinne.

When he had the vſe of reaſon, about the age of ſixe or ſeuen yeares, he would come from his bed, (wherein his mother had laid him ſofte, and eaſilie) and lie on the bare ground, thus beginning his auſtere life, and vſing rigorous pennance, which he entended to performe, at his perfect age. When he came to more diſcretion, his dilligent parents inſtilled into his mind, the loue, feare, and glory of God, with their continual counſel to perſeuer in vertue. The holie yong man receiued their good aduiſe verie gladlie, ſo that he being but yong in yeares, ſeemed alreadie an old man. And by his graue and cõſiderate cariage he had graie haires in diſcretion, which yet he had not on his head.

He was temperate in his diet, he auoided all thoſe pleaſures and delights, which youth ſo greedily followe. Then his father ſent him to Placentia, where at that time floriſhed, the ſtudie of all ſciences, but were after tranſlated to Salamanca by king Ferdinando the ſecond. There he ſtudied the liberal artes, and in ſhort time, not onlie ſurpaſſed his other ſchoolefellowes, but ſome of his maiſters, and teachers alſo; notwithſtanding for the following of his ſtudie, he did not omit his ordinarie exerciſes of deuotion. He prayed often, he was verie merciful, and had great compaſſion on the affliction of his neighbour, and when of him ſelfe, he could not releeue nor helpe them, he by his prayer obtained helpe from God. His exceeding charitie, was euidentlie declared, in a great dearth, which was ouer all Spaine, at ſuch time as he ſtudied; for when he had no other thing to releeue the poore with all which reſorted to him, (hauing diſtributed that which his father ſent him to liue on) he ſold all his bookes, and gaue the mony ariſing thereof to the poore. This his example, cauſed many to do the like,

One time S. Dominicke ſawe a woman that wept bitterlie, for that the Moores had taken her brother, and made him a ſlaue. He being mooued to cõpaſſion, perſwaded, and beſought the woman as much as he could to ſet him

for a ſlaue, and to redeeme her brother. And if the woman would haue done ſo, he would gladlie haue accorded thereunto. Hauing ſtudied Logike, and Philoſophie foure yeares, he paſſed to Diuinitie, which he followed ſo diligentlie, that by the ſharpnes of his wit, and quicke vnderſtanding (the grace of God aſſiſting him) he profitted wonderfullie, in ſhort time, ſo that both for his ſtudies, and other admirable ſanctity he was much knowne, not onlie for a man of holie life, but alſo, for his great learning.

At that time Don Diego a holie man was Biſhoppe of Oſma, who was verie careful in his charge, concerning his Biſhoprike, both for the aduancement of the ſeruice, and glorie of God, and for the good of his flocke. His eſpecial care was, to haue in his Church and companie, men of knowne learning, and holines of life, both which he him ſelfe, was endued withal. This Biſhope, through his great zeale, and by authoritie from the Pope, ſo reformed the Chapter of his Church, that of Chanons ſeculer he made them Chanons regular. The report of S. Dominicke coming to his eare, he ſent for him, and placed him in his Church amongſt the Chanons, who obſerued the rule of S. Auguſtine. S. Dominicke made profeſſion of that rule, to the great good liking of all the Chanons, who hauing nowe knowledge by experience of his learning and vertuous life, were glad they had him in their cõpanie, he being to all, a mirrour of true religion. He vſed to praie much, and verie dilligent and deuout he was in al diuine offices. In brotherlie loue he exceeded others, and ſurpaſſed all in tender cõpaſſion ouer the afflicted. God gaue vnto him the perticuler guift of teares, of which he ſhed aboundance, for all wants, or neceſſities of his neighbours, aſwel corporal, as ſpiritual. The vertue of humilitie, did ſhine moſt cleerlie in him, for he humbled him ſelfe, not onlie to his betters, but to his equalls, yea, and his inferious alſo.

For the attainment of his vertues he was much furthered by a booke which Iohn Caſſianus wrote, intituled: Collations of the fathers. Wherin were contained certaine conferences of the auncient monkes, which dwelt in the deſerts, to wit: as concerning the puritie of the hart, of the victorie and ouercoming of vices, of the attainment of vertue, of the exerciſe of contemplation of mans life, of the ſteps to perfection. Out of theſe, the holie man tooke aduiſes, and examples, whereby he increaſed ſtil in all theſe vertues, and ſtroue with deſire to arriue, to the higheſt toppe, of the moſt perfect men. It fel out, that for the great vertues the Chanons knewe to be in him, and for the great prudence he ſhowed, in their rules, and other their affaires, they accorded to elect him for their cheife Prelate, and to place him ſuperior ouer them. He (with lowlines) accepted the place, and exerciſed it very diligentlie a certaine time, vntil our Lord called him to a more worthie office, and came to paſſe in this manner.

Alonſo King of Caſtile, ſent on an Embaſſage into Fraunce, Don Diego Byſhoppe of Oſma, and vnto him committed, the moſt important buſines of the affaires of the Church, and of religion. The Byſhoppe, who knewe the holines, and had a taſte of the learning and other vertues of S. Dominicke (whoſe counſel he had vſed in his principal affaires, and in whoſe ſweete cõuerſation he had great delight) tooke him in his companie, ſuch being the ordinance of God, to bring that to paſſe which after happened.) For as he paſſed by Toloſa in Fraun-

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ce, there was an hereſie diſcouered at that time, which was: Albigenſium, who held ſome errours, and eſpeciallie one, about the reaſonable ſoule, which the verie Philoſophers that had not the light of faith, held for a follie and madneſſe. S. Dominicke being at that time lodged in a houſe, vnderſtood, that the maiſter thereof, was infected with that hereſie. He praied to God for him, and alleadged to him ſuch pregnant and manifeſt proſes and reaſons, that he reduced him to the true Catholique faith. This man was the firſt, that is knowne, to haue bene conuerted by S. Dominicke.

The Byſhoppe diſpatched his buſines, which he had vndertaken for the king of Caſtile, and went him ſelfe to Rome (with his holie companion) where at that time Innocentius the 3. was Pope, ſucceſſor to Alexander. The Byſhoppe requeſted the Pope to take from him his Byſhopricke, that he might labour to conuert thoſe heretikes which he found in his laſt iourney. But the Pope would not cõſent there to. They returned by Fraunce, and viſited a monaſterie of Carthuſians, vnto which order, the Byſhoppe was much affected, and ſtaying with them certaine daies he tooke the habite, and bore it alwaies with him. In this iourney S. Dominicke got great acquaintãce, and many friends, whom he took with him, in the companie of the Byſhoppe, to labour in the conuerſion of theſe heretikes, which they hartelie deſired, knowing that it would be moſt acceptable ſeruice to almightie God.

At mountpellier they found a legate of the Popes, with certaine Byſhops, and twelue Abbots, of the order of S. Benedicte, who coming alſo purpoſelie, for the conuerſion of theſe heretikes euen as they did, they went together in one companie. By the counſel of S. Dominicke they lefte their horſes, and ſeruants, and began to preach in pouertie and humillitie, after the manner of the Apoſtles. It were too long to recount all that which happened to euerie one, (or particulerly to S. Dominicke) in their preachings and diſputations, with the heretikes, onlie, we wil touch, ſome eſpecial and moſt principal heades.

On a time they accorded with the heretikes (in a certaine countrie where they came) that they ſhould write downe their oppiniõs in one booke and the reaſons they alleadged to confirme them, and they ſo doing; S. Dominicke wrote in an other booke, the Catholique doctrine, that the vniuerſal Church holdeth and cõfeſſeth about the ſame matter, and he confuted all that the heretikes ſaid, by inuincible arguments, and ſound reaſons. Theſe two bookes were throwne into a great fire in the ſight of many people; and the booke of the heretikes, was forthwith burned and cõſumed to aſhes, but the booke S. Dominick had writtẽ in defence of the Catholique faith remained without hurt, and leaped three times out of the fire, hauing bene ſo many times caſt into it. Although this ſufficed, and brought ſome to the truth, yet others remained obſtinate in their errours, and conceiued ſuch indignation againſt S. Dominicke, that they intended his death, and ſought a fitte time and place to performe it.

Once they laie in waite for him, in the waie that he was to paſſe, and tooke him, and drewe him violẽtlie out of ſight, that they might ſafelie performe their wicked intẽt, hauing him in their hands they ſaid to him: thou ſeeſt Dominicke thou art in our hands, if we wil we can kil thee, for what canſt thou do? The bleſſed man changed not his countenance, but anſwered: I praie you diſpatch

me not at one blowe, but by litle, and litle. Cut of my handes firſt, then my feete, and ſhewe me them cut of in that manner. Then pul out mine eyes, and let my bodie rolle, and tumble in mine owne blood, laſtlie with manie woundes make an ende of my life. This is all that I requeſt at your hands. So ſhal I ſuffer ſomewhat for my Lord Ieſus Chriſt. They hearing the wordes ſpoken with a courage and reſolution, (God ſtriking alſo terror into their hartes) departed, and left S. Dominicke to goe at his pleaſure without hurt.

Yet they ceaſed not to perſecute him with their venemous tongues, (whom they had not harts to hurt with their hands (either ſpeaking of him opprobrious wordes, or els ſlaundring him among the people. He bore all this with great patiẽce, and the people knewe wel that they falſlie belyed him, ſo that by this meanes, his credit and fame increaſed the more. The heretikes accuſed him to be a glutton, and that he pampered his bodie too exceedinglie. Wherefore, he to manifeſt their ſlaunder, tooke a roome one lent, in the houſe of certaine noble wemen, which were tainted with the hereſie of that countrie.

The life that he and his companie led, was this: They faſted dailie onlie with bread and water, they ſlept on the ground, wore haire cloth, and preached dailie, whereby appeared, that they were not ſo much addicted to eaſe, and pleaſure, the heretikes made report, yea the ladies of the houſe were herewith reduced to the Catholique faith. Other matrones alſo hearing a ſermon of his (being conuerted from their errors) came to him in the Church and ſaid: ô thou holie ſeruant of God, this day in thy ſermon thou haſt called them heretikes, whom we reputed to be deuout, and good men, we thought their doctrine had beene Catholique, and hitherto we haue followed the ſame. By what meanes may we now know that which thou ſaieſt to be true, for if we knew it to be truth, we would yeeld and followe it. S. Dominicke hearing their wordes fel to praier; then ariſing he ſaid: now God wil ſhewe you whome you haue followed til nowe, forthwith they ſawe a great ouglie carte, whoſe gaſtlie eyes, ſparckled like fire, and ſhe had an odious ſmel. She coming among thẽ, wẽt to theſe womẽ ſeuerallie, and they being fearful, fled, and ran from it. Laſtlie, it tooke hold of a belrope, and climbing vp by the ſame, vaniſhed awaie. This ſtrange accident, drewe theſe matrõs from their errors, & reduced them to the Catholique faith.

The Byſhoppe of Oſma returned to viſite his Byſhoprike, entending to ſet thinges in ſuch order, that he might labour to cõuert theſe heretikes to the Catholique faith: but aſſoone as he came home, he dyed of ſicknes, many Prieſts and religious men, that held him for their father, were lefte deſtitute, and without helpe. For many of thoſe, that employed themſelues againſt thoſe heretikes, were furniſhed and prouided of thinges neceſſarie by this good Biſhoppe. This ſtaie, and reliefe failing thẽ, they ioine themſelues vnto S. Dominicke, and took him for their father and ſuperiour, he appointing to each one their dutie and office, in their exerciſes, which was cheiflie to preach, and diſpute againſt the heretikes. And ſeeing many came, and were ioined to him dailie, he began by degrees to found a religious order, which are called: of the preachers.

Theſe men had great ſuccours and ayde, from the Byſhoppe of Toloſa, and Simon de Mountfort, who raiſed powers againſt the heretikes, to deſtroy them by force of armes, the Pope hauing graũted the Cruciata, to thoſe that made ſuch warre

warre againſt thē, many Catholiques came, to be partakers of thoſe Indulgences. S. Dominicke by the helpe of thoſe two Lordes founded a Conuent, vnto which he brought all thoſe that were imployed againſt theſe heretikes. They all held S. Dominicke for their prelate and head, and were obedient to him. He hauing knowledge, that many Catholiques (conſtrained through pouertie) ſet their daughters, to the ſeruice of heretikes, who by that meanes were infected with their hereſie, cauſed a monaſterie to be founded, to receiue all ſuch poore maides; where they had maintenance giuen them, helping forward themſelues alſo with their owne labour. By this meanes, they were freed from that danger of hereſie, and ſerued God vnder the name of religious women, S. Antoninus of Florence ſaith: that in the time while S. Dominicke ſtayd in that country, by the endeauours of him and other preachers, there were reduced to the Catholique faith aboue a 100000. perſons.

The good father ſeeing this great fruite, determined to goe to Rome, and to certifie the Pope thereof, the rather to moue his holines to allowe, and approoue, this his order of life, whereby it might be of more authoritie, and they might freelie endeauour to gaine more ſoules. At that verie time, was a councel held in S. Iohn Laterane, which was in the yeare of our Lord. 1215. Thither was to goe, the Byſhoppe of Toloſa, called Fulco, who was the protector of S. Dominicke, and others that were with him (as is ſaid before) and had giuen them a Church in the ſame cittie of Toloſa, and a houſe, neere vnto it wherin they might dwel, and he aſſigned to them the tithes of the tenth part of his Byſhopricke whereon they might liue. Saint Dominicke accompanied the Byſhoppe vnto Rome, and by his meanes, obtained a fitte time to ſpeake with the Pope, which was then Innocentius the third.

He told him what great need Chriſtians had of inſtruction, and teaching; aſwel for the reprehenſion of their vices, as for the conuiction of hereſies which were of late riſen and diſcouered, and that therefore it was needful to inſtitute a newe order of preachers, who ſhould haue no other care but that onelie. Alſo, that him ſelfe, with other holie Chanons were aſſembled and vnited in Tholoſa, and had offred themſelues to this ſeruice of God, for the ſaluation of ſoules; and that alreadie, they had done much good, and conuerted many. Moreouer, he ſaid: that if it ſhould go forward, it was neceſſarie to haue approbation, and confirmation, of the ſea Apoſtolique, head of the vniuerſal Church of Chriſt. Therefore, he humbly beſought his holines, that it would pleaſe him by his authoritie, to confirme the order, and manner of life, that he and his fellowes had begunne, for they intended to preach the Goſpel of Chriſt, if he would fauour, and helpe forward their good intent.

The Pope ſhewed himſelfe ſomewhat ſtraunge at this requeſt, ſaying: that in the Church were many orders alreadie, who ſerued God deuoutly and wel, and that it was more fitte, to helpe and aide them, then to found more newe orders. The Pope enquired of the Byſhoppe of Toloſa what man that ſhould be, in ſuch meane apparel, that was of ſuch a graue, and venerable aſpect, and had ſpoken to him with ſuch diſcretion, and with ſo highe and bold a ſpirit? The Byſhoppe told the Pope what he thought of S. Dominicke, giuing him great commendations, and aſſuring him what great good, he and they had done in Toloſa, yet the

Pope would not yeeld, nor graunt S. Dominicke his requeſt, vntil he ſawe a viſion, which he often recounted, and was in this manner.

The Pope thought he ſawe in his ſleepe, the Church of S. Iohn Laterane to totter, and readie to fal, and that S. Dominicke (whom he knewe by his habite, and countenance) ſupported, and held it vp with his ſhoulders, ſignifying: that the bleſſed father, with thoſe of horder, ſhould do great good vnto the Catholique faith. The next daie, the Pope cauſed S. Dominicke to be called, and ſaid vnto him: that he allowed of his intent for good, approouing his holie purpoſe, and hoping (as God had reuealed vnto him) that it ſhould be verie profitable for the Chriſtian Catholique faith. He cõmaunded that S. Dominicke, aſſoone as he could, ſhould returne vnto Toloſa, where his companions were, and among them, that they ſhould chooſe out ſome of the auncient rules, approoued by the Church, to whoſe cenſure, they ſhould ſubmit themſelues, & this being done, they ſhould returne vnto Rome, at which time, he would graunt aſmuch as he requeſted.

This anſwere pleaſed S. Dominicke verie wel. Such was his humillitie and diſcretion herein, that he intended to vſe ſome rule of life, alreadie approoued in former times, which ſhould carrie credit alſo, as wel for the holines and wiſedome of him that ordained it, as alſo, for that the Catholique Church had allowed it. And this determination pleaſed them better, then to deuiſe a new manner of liuing, with this reſolution. Saint Dominicke determined to returne to Toloſa to his brethren, which were 16. in all, aſſembling them together, and praying for the aide and aſiſtance of the holie Ghoſt; the good father, with his deare and louing ſonnes, reſolued to make choiſe, of the rule of S. Auguſtine, altring ſome things therein to a ſtraighter courſe of life. Being thus determined, Saint Dominicke returned to Rome, where he found Pope Innocentius dead, and Honorius the thir choſen in his place. This was in the yeare of our Lord, 1216.

S. Dominicke hauing audience of the Pope, declared vnto him the ordinance of his predeceſſor, and howe he had obeyed the ſame. He told him alſo, the reſolution they had made, wherefore he humblie prayed his holines to giue them the approbation of their rule, whereto the Pope willinglie graunted. And ſo, in the firſt yeere of the papacie of Honorius, foure daies before Chriſtmas, in the Church of S. Peter, the order of the frier preachers was confirmed, with the good liking of the Pope and Cardinalles, to the great comfort of all Chriſtendome, and of S. Dominicke alſo, who ſeing nowe his deſire fulfilled, yeelded infinite thankes to almightie God, for this highe fauour graunted vnto him.

On a time S. Dominicke being at his praiers, was in an extaſie, and ſawe Ieſus Chriſt, who had three ſpeares in his hand, threatening, as if with them he would deſtroie the world, for three vices that raigned therein, to wit: pride, couetouſnes, and carnallitie. Then ſawe he our bleſſed ladie, his mother, who fel at his feete, lamenting for the world; and to mooue him to compaſſion, ſaid to him: that ſhe hoped of great good and amendment in the world, by meanes of his two faithful ſeruants, pointing to them with her finger. The one was; S. Dominicke, and the other Saint Francis. By meanes of this viſion, the firſt time theſe two ſaints ſawe on an other, they were knowne each to other, and talked with great

great familiaritie,& betweene them two,was euer deare,and priuate friendſhip. They alſo commaunded, that among, and betweene the religious men of their orders,there ſhould be muttual, and brotherlie loue for euer.

S. Dominicke was euer douout vnto our bleſſed ladie the mother of God,but after this viſion he became more deuout vnto her,but eſpeciallie,after an other reuelation, that frier Reginald,(a famous man of his order) had,in the life time of Saint Dominicke,when ſhe gaue to them the white ſcapular, and the forme of the habite, they nowe weare;whereas before,they wore their coates,or vpper garments,as the Chanon regulers vſe,which they alwaies wore vntil that time. Moreouer, our bleſſed ladie ſhewed manie graces, to this ſacred order, and to the religious men thereof, calling them her ſonnes, appearing viſiblie in ſome of their conuents,ſpeaking to ſome of the religious men,as ſhe alſo ſpake many times vnto S.Dominicke, to whom ſhe ſhewed many fauours; for which cauſe, he and they alſo, did hold, and doe ſtil hold her, for their perticuler patroneſſe, and aduocate.

Before S. Dominicke departed from Rome, he founded there, two conuents, one of men,the other of wemen, and as it is read,in the bul of his canonization: ouer and beſide he cured many ſicke men of their infirmities, and many which were poſſeſſed of deuils he deliuered from their cruel-tyranny.Beſide many with the great force of his praiers, were conuerted to God, from their wicked life, and tooke the habite of his order, which neuer had a thought theron before (for that he made perticuler praier vnto God for them) ſhewing hereby his holines, and howe much he was in Gods fauour.

It was alſo prooued by credible teſtimonies, that he had raiſed three dead men to life.One was the ſonne of a matrone of Rome,who frequented his ſermons much; and once coming from the ſermon home, ſhe found her ſon dead. She hauing a great good opinion in the holie ſaint,tooke the dead bodie of her ſonne,(accompanied with many of her houſhold) and went to the Church of S. Siſtus, where S.Dominicke had his conuent,and with great lamentation and teares, ſhe laid her ſonne, at his feete. The bleſſed father, mooued with compaſſion toward her, fel to praier, and riſing vp againe, made the ſigne of the Croſſe vpon the child, and taking him by the hand, he forthwith ſtood vpon his feete, aliue, and in perfect health.

The ſame befel to a carpenter,which wrought in his conuent,who being in a pitt, which the labourers had digged,the ground fel vpon him. S. Dominicke, and all the religious men, being ſorrie for this miſhappe. The holie ſaint commaunded them to take his bodie from vnder the earth,and it was found cruſhed all to pieces. Then prayed he for him and he was reuiued,and no hurt appeared.

The third dead man that S. Dominicke raiſed, was nephewe to the Cardinal Stephen called Neapoliō,S.Dominicke was with that Cardinal,and two others in the Church of S.Siſtus,where, by the apointment of the Pope, they thought to haue aſſembled all the Nonnes,of the monaſteries in Rome,for that the charge thereof was giuen to the foure abouenamed,which were then together, talking of their affaires.On a ſodeine was heard great lamentation,among the ſeruants of Cardinal Stephen;and demaunding the cauſe,they vnderſtood,that the Cardinalles Nephewe, was caſt from a horſe, and killed. The vncle hearing of

his nephewes miſchance, was verie much afflicted. The dead bodie was brought thither, and euerie one turned to S. Dominicke, deſiring him to reſuſcitate, and raiſe him, for that they heard, he had raiſed others before. The ſaint prayed three times, and at the third time he roſe vp, and laid his limnes handſomelie, which were bruiſed, and out of ioint. Then he tooke him by the hand, and ſaid with a loud voice: yong Neapolion, ariſe in the name of Ieſus Chriſt, and forthwith the yong man ſtood vp on his feete, aliue and ſound of all his wounds. So great was the authoritie and credit, S. Dominicke gained by this miracle, that when he went through the ſtreetes of Rome, people ſnatched at his habite; euerie one deſirous, to haue a piece thereof for a relique. Some that were in his companie, would not ſuffer them ſo to do, but he ſaid: let them alone, let them do it, and ſatisfie themſelues, this he ſaid; for that his care was ſmal, what reproaches he ſuffred, for going in meane and ragged clothes.

The affaires in Toloſa againſt the heretikes were brought to good paſſe; aſwel by the preaching of S. Dominicke (who was treturned backe thither) and of his friers, as alſo by the victories, of the Catholique armies. At the laſt died a king that fauoured the hereſie, and then they fel to vtter ruine, and their hereſie was quite extinguiſhed.

S. Dominicke ſent men into diuers partes, to found and build conuents, and eſpeciallie in Spaine, whether (as it is ſaid) he went in perſon, and made ſome, aſwel for men, as for wemen. His holie order multiplied exceedinglie in all the world, aſwel by the report of the life, doctrine, and miracles of the glorious ſaint, as of his diſciples, which were eſteemed and honoured, in euerie place where they went. In ſome places the people met them in proceſſion with the Croſſe, as if they had beene the Apoſtles of Ieſus Chriſt, whom indeed they imitated in life, workes, and miracles. S. Dominicke ſtayed and continued ſeuen yeeres in Fraunce, to conuert thoſe heretikes. The moſt part of this time, he reſided in Toloſa, or els in Carcaſona, but more in Carcaſona, then in Toloſa, and for that he alleadged this reaſon, ſaying: that in Toloſa he was honored, and in Carcaſona he was perſecuted.

The ſeuen yeres being ended, with the time alſo, that he remained in Rome, all the remnant of his life, he ſpent in trauailling from one place to an other, in all which his trauel, he ſaid his houres and office, as dulie, as if he had bene in the conuent. He ſaid maſſe dailie, if he could haue a Church conuenientlie to ſaie it in. He obſerued ſilence at certaine determinate houres. Sometimes he went from dore to dore crauing almes, not ſo much for neede, as to humble him ſelfe, and to inure him to beare with patience, the roughe, and churliſhe anſweres that many would giue vnto him. Sometimes he went barefoote, and alwaies with his eyes on the ground. He was verie abſtinent, he eate no fleſhe, and ordinarilie, he ſlept on the ground, and in his clothes, yet were they not noyſome, or of anie euil ſmel. After his death was found an iron chaine, wherwith he had alwaies girded him ſelfe next to his ſkinne. Euerie night he vſed to diſcipline, or whippe him ſelfe three times, once, for him ſelfe, the ſecond for his neighbour, and the third, for the ſoules in purgatorie. His praiers were long, and he hath bene ſeene borne from the earth, and lifted vp in the aire. Sometimes were heard a good diſtance off, the ſighes he gaue, when he vſed diſcipline.

One

One night he was in praier in the conuent, and he ſawe the diuel in ſhape of a man, ſearching vp and downe in euerie corner, not ſtaying in anie place. The holie ſaint knowing him, ſaid: what doeſt thou there thou cruel beaſt? he anſwered: I am ſearching to make ſome purchaſe, and though it be but ſmale, yet, for that it is of thy friers, I hold me therewith wel contented. The ſaint who was neere the place where they ſlept, asked him: what gaineſt thou in this place by the friers; the diuel anſwered: that they ſleepe more or leſſe then need is, and that they riſe not to mattins, if they doe, it is with an euil wil, and if they giue any occaſion, I incite them to diſhoneſt dreames, wherein if they take any delight and comit ſinne, be it neuer ſo litle, I content me therewith. Then the ſaint led him to the quire and ſaid: what doeſt thou here? The fiend anſwered: I procure them to come late to their office, and to depart quicklie, and while they be there, to be diſtracted, and to thinke on wordlie affaires. Of the refectorie he ſaid: that there he tempted them to eate more then need was. When he asked him of the Parlatorie, he laughed, and ſaid: that place is whollie mine, for their wanteth neither murmurings, nor grudgings, nor idle wordes. He led him then to the Chapterhouſe, but the diuel fled awaie ſaying: all that I gained in the other places, I looſe in this; for here the friers be admoniſhed, and reprehended of their faultes, here they confeſſe them and are pardoned.

Many other things are written of this glorious ſaint, which I omitte, for that I would not be too tedious. This onlie I wil ſaie, to finiſhe, and make an ende; To thoſe that ſearch but into the order which he founded, and to the holie and famous learned men of the ſame, which be fruites of that tree, it wil eaſily appeare howe good the fruite is, and howe excellent the tree: the fruit wil be found to be holy, and the tree more holy.

The time of his departure out of this life being at hand, he knewe it long before, (being then at Bologna) and he fore-told it alſo to ſome of his friends. He fel into a ſharpe feuer, which inforced him to keepe his bed, where was giuen vnto him all the Sacraments conuenient. He called his brethren together, and exhorted them to the obſeruance of vertue, charitie, humilitie, chaſtitie, and pouertie, which he bequieted vnto them as an heritage, and for their patrimonie, and then he gaue them wholeſome admonitions. The friers harkened vnto him with attẽtion, but perceiuing that he laie ſtil, and was giuing vp the ghoſt, they began to ſing the reſponſorie, ordained by the Church for that time, which beginneth thus: *Subuenite ſancti Dei, occurrite Angeli.* And thus he paſſed out of this life. In the yeare of our Lord. 1223. on the fifth daie of Auguſt. Being 53. yeares old. In the time of the Emperour Frederike the 2.

The Church celebrateth his feaſt one day before his death, leauing that day for the feaſt of our lady ad Niues. His body was buried in poore ſort, in his conuent in Bologna where he dyed, for ſo he had commaunded; but ten yeares after it was tranſlated into a ſepulchre of marble. It is verily a memorable thing; that when the coffin of wood was opened in which the bleſſed body laie, there was felt ſuch a ſweete, and fragant odour, that it ſeemed vndoubtedly to be celeſtial. A fewe daies after, Pope Gregorie the 9. cannonized him, and put him in the catalogue of Saints; whereunto he was mooued, not onlie for the deuotion all Chriſtendome had to him, and miracles which he did in his life, but alſo, for

the manie miracles done after his death to thoſe that were in neceſſitie, and craued and deſired his helpe.

The feaſt of our Ladie ad Niues. Auguſt. 5.

IT is written in the third booke of kings; that Salomon after he had taken poſſeſſion of the kingdome of Iſrael, ſitting on his royall throne, in his pallace, all his principal Lordes enuironning him; yet ſeeing his mother Berſabee come towards him, forthwith he aroſe from his ſeate, and went to meete her, and receiue her with affection. Although he was king, and she a priuate woman, of no great noble bloud, yet becauſe she was his mother, he honoured her, and made her to ſit vpon a Royal throne which he had cauſed to be ſet at his right hand. She being thus ſet, requeſted a certaine maiden called Abiſag, for one of the brothers of the ſame Salomon, which maide being pleaſing vnto the yong man, he deſired to haue her to wife.

Salomon is a figure of Ieſus Chriſt, who was a king as he was, though his kingdome be not of this world, but in heauen. He tooke poſeſſion, when he aſcended into heauen with victorie, in bodie and ſoule, in the ſight of his Apoſtles, and other people. Being then peaceable poſeſſed of his kingdome, ſitting vpon his Royal throne, enuironed with Angels, and other celeſtial powers; he ſawe the moſt bleſſed Virgin, figured in Berſabee come; and though he was true God, and she but a poore damſel, yet he diſdained not to honour her, but rather he was wel pleaſed to account her for his mother, and to make her ſit vpon a ſeat of great maieſtie, placed neere vnto him ſelfe.

There the moſt bleſſed Virgin asketh fauour for Chriſtian people, and the ſonne graunteth her more, then Salomon graunted vnto his mother. The ſonne of God would not that his bleſſed mother ſhould haue a ſeat onlie in heauen, that she might there praie for ſinners; but his wil was alſo, that she ſhould haue a place in the Churches, dedicated to her name; where all faithful beleeuers much reſort, to honour her, and to obtaine her helpe in all neceſsities and troubles, that may befal them. The manner howe a perticuler Church was firſt founded vnto the moſt bleſſed Virgin in Rome, the Church doth celebrate for a wonderful miracle which happened; and is read in the leſſons of the Romane Breuiarie in this manner.

IN the time of Liberius the Pope, there was in Rome a noble gentleman called Iohn, who was verie riche, and a man highlie reſpected. He had a wife, but he had no children by her, to whom he might leaue his goods. He liued a vertuous life, and was verie deuout vnto the mother of God, and his wife was alſo like vnto him, in all theſe holie exerciſes. Theſe two talking and conferring together, to whom they ſhould leaue their goods, at laſt they reſolued to make the mother of God their heire, and thereof they made a vowe. Then they beſought the moſt bleſſed virgin, that ſhe would vouchſaffe to ſhowe vnto them, in what vertuous worke they might beſt beſtowe their goods to her ſeruice. The glorious virgin heard their pious, and deuout praiers, as appeared by a miracle which happened, and was this.

In the night next before the fifth daie of Auguſt, (at which time is moſt feruent, and exceſſiue heat in Rome) there fel great ſtore of ſnowe vpon one part of the

of the mount Eſquiline. The ſame night, the bleſſed virgin ſpoke ſeuerallie to each of thoſe her deuout ſeruants, and willed them: that in that place where they found the ground (on the next morrowe) to be couered with ſnow, they ſhould build a Church, in which the Chriſtians might honour and reuerence her; and in this their ſo doing, ſhe would account her ſelfe to be made their heire.

The huſband and the wife (on the morrowe) told the one to the other the reuelatiõ they had, and they thought fit to ſpeake thereof vnto the Pope. When they came vnto him, they vnderſtood; that the ſame night he had the ſame reuelation alſo. Wherefore, he cauſed the Prieſts and clergie, with others to be aſſembled, and going together deuoutlie in proceſſion vnto the mount Eſquiline, where they found ſnowe, that couered ſuch a portion of the hil as beſt fitted for the building of a Church. The place was marked out, and the worke begun, and finiſhed with the goods of Iohannes Patricius and his wife, who were both very deuout ſeruants vnto the moſt glorious virgin, mother of God.

This was the firſt Church that was built in Rome, vnder the name of S. Mary; which Pope Sixtus the third reedified afterward. This Church had diuers names at ſundrie times. It was called; the Church of Liberius. Then it was called S. Maria de preſepio; for that the ſame maunger, wherein Ieſus Chriſt was laid when he was borne in the cottage of Bethleem, was brought thither for a relique. When other Churches afterwards, were builded in Rome to the honour of our B. ladie, this Church for difference, and for the excellencie aboue the reſt, was called: S. Maria Maior.

The Catholique Church celebrateth the building of this Church, and the miracle alſo, on the ſame daie it happened, which was: on the fifth of Auguſt, in the yeare of our Lord. 363. In this we may ſee the deſire, that our bleſſed ladie hath of our good, ſince ſhe ſhewed a place, where a Church might be founded to her name; that we might reſort thither, and craue ayde and helpe of her, in all our neceſſities and troubles. Let vs demaund of her that which we haue need of, to wit; that ſhe wil obtaine of her ſonne for vs, pardon for our ſinnes, on earth, and the reward of our good workes in heauen. Amen.

The Transfiguration of our Lord. Auguſt. 6.

Almightie God being deſirous to geue knowledge to the people of Iſrael, of the abundant fertillitie of the land of promiſe, vnto which he guided them through the wilderneſſe, to the end, that being aſcertained thereof, they might haue a longing deſire to come thereunto, for this purpoſe, he commaunded Moyſes (as we read in the booke of Numbers) to ſend before, certaine men to veiwe the land, and that they ſhould be valiant men, that they might goe, and ſeeke the land through, and hauing viewed it, they might come and make relation to the people, what they had ſeene. Thus Moyſes appointed, and it was done accordinglie.

The men went through the land of promiſe, and came to certaine vines, where they found a cluſter of grapes verie great, and the grape was pleaſant. They had a deſire to carrie it vnto the people, with other fruites that they had gathered, that when they ſhould

ſee theſe fruites they might perceiue thereby, howe pleaſant and fruitful the countrie was. They tooke the cluſter of grapes, and hung it vpon a pole, then two of them caried it on their ſhoulders, and brought it to the people. When they came in preſence of all they ſaid: we haue gone to viewe the countrie whether you ſent vs, and we haue ſeene, that it is indeed a countrie, that bringeth forth mike and honny. The land is fertile and aboundant, as you may perceiue by theſe fruites, which we bring from thence.

This figure ſerueth fitlie, for the transfiguration of our Lord. For when the eternal father would geue notice vnto Chriſtian people, of the aboundant fertillitie of the land of promiſe, which is heauen; vnto which he guideth vs by the deſert of this world, that our deſire of coming thether might encreaſe, he ſent before, certaine diſcouerers and ſerchers, who ſhould ſee and prooue part of that which is found therein. Theſe were the Apoſtles, to wit, Saint Peter, Saint Iames, and S. Iohn. S. Peter ſpeaketh of this voyage in one of his Epiſtles, in theſe wordes: We do not recount vnto you fables, founded vpon ornaments of wordes, as the Poets doe; but we laie open vnto you the ſtrength, and viſedome of Chriſt, we being beholders of his greatnes, and glorie.

Theſe men came vnto a place, which is the hil Caluarie, where they found a cluſter of grapes; which was the moſt delicate that euer was in the world, and this was Ieſus Chriſt, who like vnto a grape was laid vnder the preſſe, of his paſsion, and there was crushed and bruiſed by the cruel officers, with blowes, and diuers woundes, til he diſtilled all the diuine liquor, of his moſt pretious blood. This cluſter of grapes, was put vpon a pole or ſtaffe, and was laid on the ſhoulders of two valiant and ſtrong men, Moyſes, and Elias, who appeared by the ſide of Ieſus Chriſt, when he was transfigured, and shewed part of his diuine beautie. The pole or ſtaffe, was his holy Croſſe, for that S. Luke ſaieth: they two talked of his death and paſsion.

With this cluſter of grapes at this day come vnto the Chriſtians the ſpies, to wit. S. Peter S. Iames, and S. Iohn, and ſayd vnto them, wee went vpon an high hil, to ſee the land of promiſe, that is heauen, toward which wee all trauaile. This is a bleſſed land, which floweth with milke and hony, it hath in it all good things, but wee cannot poſsibly expreſſe them all. Wee bring vnto you the cluſter of grapes, to wit: Ieſus Chriſt transfigured, who is the celeſtial fruite, and the very beſt that is there, if the land be ſuch, let vs all couragiouſly endeuour to goe thither, willingly ſupporting all vexations and troubles in the iorney. How this miſtery appeared, three Euangeliſts, to wit: S. Mathew, S. Luke, and S. Marke, declare in this manner.

IEſus Chriſt hauing preached vnto his Apoſtles and Diſciples and perſwading them, and others, to take vp his Croſſe and follow him, and to ſupporte patiently and willingly the troubles and paines which might happen vnto them. In reward of this, he promiſed thē his glory in the kingdome of heauen. And becauſe they ſhould not thinke it to be onely wordes, and that heauen ſhould not be ſuch as he promiſed vnto them, he added further, and ſaid: I tel you verily, that there be ſome amoungſt you, which ſhal not taſt of death, vntil they ſee the ſonne of man in his kingdome, that is, except they ſhal ſee me glorious, as I ſhal bee in heauen, S. Mathew ſaith: ſix dayes after this, Ieſus Chriſt choſe out three of his Diſciples from the reſt, and led them vp vnto the toppe of an hil, and there ſhowed him ſelfe transfigured before them, obſeruing herein the promiſe

miſe he had made, that ſome of them ſhould ſee him glorious before his death.

It was a matter of miſtery, that ſixe daies paſſed, before our ſauiour ſhewed him ſelfe glorious vnto his Apoſtles. The miſtery is this: that God at the beginning of the world, wrought (if one may ſay ſoe) ſix dayes, and on the ſeauenth he reſted. The Churches deſire is: that her children the faithful beleeuers, ſhould doe the ſame. They labour ſixe dayes in the weeke, and exerciſe themſelues in all corporal affaires: but whem ſunday cometh they reſt, and keepe the feaſt.

Theſe ſix dayes of worke, is a figure of all the time that the life of man endureth. The ſonday ſignifieth the other life. They that doe not worke theſe ſix dayes on earth, ſhal not merite to reſt on ſonday in the other life in heauen. God caſt Adam out of Paradiſe, and therfore it is not fit that man ſhould make his Paradiſe in this world, but his life muſt be heerefull of trauaile and penaunce, then ſhal the ſix dayes paſſe away, and the ſonday wil come; that is to ſay: this life ſhal end, and he ſhal come to the feaſt of heauen. This S. Mathew would ſignifie, in ſaying: that after ſixe daies, Chriſt ſhewed him ſelfe transfigured vnto his Apoſtles. He did not ſhew him ſelfe vnto all; but vnto ſome of them which were three, for all things are not conuenient for all men. One kinde of meate agreeth not whith all ſtomacks, that which helpeth one, may hurt an other. If you giue ſtrong meate to one in health, and that hath a good ſtomacke, it wil nouriſh, and doe him good; but if you giue it to one that hath a weake, ſtomacke, and is ſicke, it wil hurt and oppreſſe him, for much heate is requiſite, to diſgeſt ſtrong meate.

This S. Paul intended writing to the Corinthians: *Vntil this time, I haue geuen you the meate of children, which is milke, and not meat fit for a man of perfect age.* The Apoſtle ſpeaketh of his doctrine, which is the true foode of the ſoule, & he meaneth: that he hath geuen them vntil that time, ſome documents, conuenient for nouices in the faith; but thence forward, he would geue them other precepts, as to people more exerciſed in the ſeruice of God. And though the faith of all Chriſtians be one, and the Goſpel be alſo one, yet be not therefore all the documents of the Goſpel, for euerie perſon, and for euerie time. The Goſpel appointeth the ſuperiour to commaund, and the inferior to obey, the rich man to geue almes, and the poore man to haue patience. The Eccleſiaſtical perſon, to ſaie his office, and to praie, the labourer to worke. All theſe things do not fitte euerie perſon.

This was the cauſe, that Ieſus Chriſt choſe three of his diſciples, and would not haue the other to ſee him transfigured. The reaſon wherefore he elected theſe three out of all the reſt (notwithſtanding that theſe he moſt fauoured, S. Iames and S. Iohn being his coſens, and neere his owne age, and natural condition, and S. Peter for that he was to make him head of his Church) was this: the aſcending vpon the mountaine, ſignifieth: the entring into heauen, for to enter there, may be likened vnto theſe three Apoſtles. Dauid demaundeth in one of his pſalmes and ſaith: *Who shal aſcend vnto the mount of our Lord?* to wit: vnto his heauenlie kingdome. He anſwereth preſentlie. The innocent of hand, the cleane of hart, and he which hath not receiued his ſoule in vaine. Theſe be the three vertues that muſt accompanie thoſe that are to enter into heauen, being contrarie vnto three vices that repleniſhe hel, that is: pride, couetouſnes and carnallitie.

The vertues be humillitie, chaſtitie, and liberallſitie toward the poore and needy.

Theſe three vertues be figured in theſe three Apoſtles. Humillitie in S. Peter, which is that which Dauid calleth Innocent of hand, for the humble man is he that wrongeth not his neighbour, neither in word, deed, nor thought; for he taking care, and watch ouer him ſelfe, iudgeth him ſelfe the worſt of all other, and looking vpon other, iudgeth all other better then him ſelfe. The humillitie of S. Peter may be ſeene, in that he refuſed to haue Chriſt to waſhe his feete, and when he bad him depart from him for he was a ſinful man.

Chaſtitie is figured in S. Iohn the Euangeliſt who was a virgin, and is that vertue, which Dauid calleth cleane of hart, for the man that is trulie chaſte, muſt be ſuch in word, worke, and thought alſo. S. Iames ſignifieth: liberallitie, and charitie toward the needie, being that which Dauid ſaith: that he taketh not his ſoule in vaine, for many men be in the world, that liue in vaine, and ſerue for nothing but for a ſhadowe and to make vp an number, though they ſometimes ſeeme to attend, to one thing or other. But if you marke wel what they doe, and what they followe, all is not worth a ſtrawe, for their mindes be euer running to get temporal goodes; and they neuer thinke of the eternal kingdome. Thus we ſee, thoſe that be couetous, receiue their ſoules in vaine. Saint Iames was of a contrarie diſpoſition to theſe men, for hauing preached the Goſpel not onlie in Paleſtine vnto the Hebrewes, but alſo in Spaine vnto the Gentiles, being returned vnto Ieruſalem, was the firſt of all the Apoſtles, that dyed for the profeſſion of the faith of Chriſt; and he that geueth his verie life, can geue no more. This is the miſterie, and reaſon, why our Lord and ſaniour led theſe three Apoſtles to the toppe of the hil, and none of the others.

When he was with them on the toppe of the hil, he fel vnto praier, and becauſe it was long, the Apoſtles fel a ſleepe. It is the propertie of a good father; that whileſt his children ſleepe, he ariſeth from his bed, and caſteth all meanes to gaine, both to find them victual, and to leaue them ſubſtance to liue on after him. So did alſo Ieſus Chriſt, whileſt his children the bleſſed Apoſtles ſlept, he procured from the eternal father, meanes, to leaue them rich in ſpiritual goodes; for that was his deſire alwaies when he was in praier. As he praied, on a ſodeine, his face became cleere and reſplendant, as the ſunne, and his garments became white as the ſnowe.

You muſt conſider, that the bleſſed whoſe ſoules be at this preſent in heauen, and after the general iudgement ſhabe in ſoule & in bodie there alſo, haue foure guiftes in the ſoule, and foure they ſhal haue alſo in the bodie. The guiftes of the ſoule be theſe. The firſt is perfect knowledge of God in the vnderſtanding. The ſecond is perfect rectitude of the wil; for the bleſſed man hath all that he can deſire, and he cannot deſire any thing that is euil. The third is: great ſecurity in the memory, to wit: neuer to looſe that beatitude which he poſſeſſeth. The fourth is great ioie and content of hart, in ſo much that no toung can expreſſe it. Theſe guiftes Ieſus Chriſt had in effect, euen from the inſtant of his conception; for as concerning the ſoule he was happie. The other foure guiftes which the bleſſed man hath in his bodie, be (as S. Paul ſaith to the Corinthians) impaſſibilitie, ſubtillitie, agillitie, and claritie, and theſe guiftes Ieſus Chriſt had in *Poten-*

tia,

tia, for when it pleaſed him, he made vſe of them and ſhowed them. The guift of impaſſibillitie, he ſhewed in his laſt ſupper, when he gaue him ſelfe for meat, to his Apoſtles. He gaue them his body vnder the forme of bread, yet for all that was he not wounded nor torne with their teeth, but remained impaſſible. He ſhewed ſubtillitie, in being borne of the virgin Mary without breaking the ſeale of her virginitie. The guifte of agillitie, he ſhewed when he walked vpon the water without ſinking. And the guift of claritie he ſhewed in his transfiguratiõ. Our Lord would, that this ſhould happen while he prayed, that the great valewe of prayer might be knowne, and what is gotten thereby.

Ioſephus ſaith of Moyſes, that when he was in Egipt, before he went to the deſert to be a ſheapheard, he was ſo gratious and beautifull of fauour, that as he walked through the ſtreets, the artificers left their worke to behold him, and were aſtonied at his beautie. After he aſcended on the hil, and remained there. 40. daies in praier, ſuch was the ſhining beautie that came from his face, that it could not be beholden. At the firſt, he had humane beautie, but after by the meanes of praier, it ſeemed diuine. The like beautie, the ſoule alſo getteth by prayer; and they that wil not vſe it, are found to be counterfaite and deformed.

You muſt alſo vnderſtand, that Ieſus Chriſt being bleſſed (as I haue alreadie ſaid) concerning his ſoule, this beautie was alſo, to redound from it into the bodie, but it was kept cloſe by miracle, and this was, to the ende, the bodie might ſuffer. Ieſus Chriſt did miracles, that he might ſuffer, & doth miracles to the end that men that be his ſeruants ſhould not ſuffer. When he held the fire that it ſhould not burne and conſume the three yong men in the fornace of Babilon, when he deliuered the martyrs from fire, from wild beaſtes, and from diuers other torments, which the cruel tyrants impoſed vpon them; all theſe were miracles that he did, to the ende, his ſeruants ſhould not ſuffer. But that he him ſelfe might ſuffer, he did a miracle, in with holding the glorie of his ſoule, that it ſhould not redound into his bodie, though at this time he gaue it leaue. The glorie of the ſoule is ſpred, and waſheth the bodie, and it becometh cleare, and reſplendant as the ſunne, his verie garments were partakers of this his glorie, in aſmuch as was poſſible, becomming as white as the ſnowe.

Our ſauiour was beautiful and gratious, that from all partes people might come to ſee him, and ſo they did. For Moyſes came from Limbus, and his ſoule (taking a bodie formed of thickned ayre, as Angels doe, when they appeere vnto men) ſtood beſide our ſauiour. There came alſo Helias (from the place where God keepeth him in ſafrie, that he maie preach againſt Anthechriſt) and ſtood on the other ſide of our Lord. Helias was aliue, Moyſes was dead, and Chriſt was in the middeſt, wherebie it was to be knowne manifeſtlie, that he was to be Iudge, both of quicke and dead. He alſo was ſet in the middeſt of thoſe two ſaints, becauſe Helias was ſterne, auſtere, and terrible, and Moyſes was moſt milde and peaceable, but Chriſt was placed betweene them both. For though theſe two extreames were not faultie, or blame worthie in theſe two holy men, yet the meane is of more vertue, and therefore was it the place of Chriſt.

We may alſo ſaie: that Ieſus is ſet betwixt Moyſes and Helias, for in them be figured the two eſtates of perſons, Eccleſiaſtical, and ſecular. The Eccleſiaſtical perſons are ment by Moyſes, and the ſecular by Helias. Moyſes and Helias faſted, ſo muſt the Eccleſiaſtical and ſecular, faſte, and do penance. But in this is a difference; Moyſes went in the deſert 40. yeares, as it were doing continual penance; and Helias remained in the deſert in penance 40. daies. The meaning hereof is: that penance ought to be greater in the Eccleſiaſtical, then in the ſecular. Moyſes was dead, and Helias was aliue, meaning herebie; that Eccleſiaſtical people, are to be as dead perſons touchings thing of the world, as in gathering too great aboundance of temporal goodes; in which ſecular men may be aliue, but yet they muſt procure them without any offence to God or their neighbour, and without the damage of a third perſon. Both theſe holie ſaints looked with their eyes vpon Chriſt, becauſe men, both in the one and the other eſtate, may be ſaued.

Let vs alſo conſider, that when our ſauiour would die a ſhameful death. For this purpoſe, he choſe a hil neere vnto the cittie of Ieruſalem, and for the time it was neere the ſolemnitie of the Paſche. Vnto this feaſt many people reſorted, and his wil was that it ſhould be ſeene of many. But at the time, when he would be transfigured, he choſe the mount Thabor, which was farre from the cittie, and from people. Thither alſo he brought a dead man which was Moyſes, and an other which laie as it were hid, and that was Elias, and three Apoſtles which did nothing but ſleepe. The reaſon hereof is: that to die in ſuch ſorte was ſhame, and to be transfigured was an honour. The wil of Chriſt therfore was: to haue his glorie and honour ſeene in the world by fewe, but his reproach and ſhame, to be ſeene and knowne of many. He would haue vs alſo, to imitate him herein, that we ſhould not be ſo great friends vnto the honours of this world, nor ſuch great enemies to the reproaches in the ſame.

Moyſes and Elias were with Chriſt, talking together (as S. Luke ſaith) of the exceſſe of thoſe thinges that Chriſt was to ſuffer in Ieruſalem. The paſſion of Ieſus Chriſt is called exceſſe, aſwel for the exceſſiue loue with which he ſuffred, as for the exceſſiue dolors that he endured. It was exceſſe, becauſe he with one ſigh had power to reedeeme a thouſand worldes, yet to redeeme one world, he would giue a thouſand ſighes, and his life alſo. It was exceſſe, for that the ſhedding of one drop of his blood, had bene ſufficient to haue redeemed the world, yet he to redeeme it would ſhed all the blood that was in his vaines. It had ſuffiſed, if he had died a mild and eaſie death, ſince he determined to die, and yet he would die a moſt paineful, and a moſt cruel death; and this was the exceſſe they talked of.

It is a thing much to be noted, that in the 30. yeares that Chriſt liued in the world, he had not one houre of reſte, but onlie at this time in his transfiguration. And to the ende, none ſhould be deceiued, thinking to haue perfect content in this life, he ordeined: that in the ſhort time of his repoſe, Moyſes and Elias ſhould come and talke with him of his death, and paſſion. Eſaie calleth him a man of dolours, in deed his life was ful of dolour, hauing alwaies in his memorie, the paines and torments which at the end of his life he was to endure. This apprehēſion was ſo ſtrong in the garden of Gethſamanie, that without any

any blowe, it made him ſweat water and blood in great aboundance, ſo that it ran to the ground. And therefore Eſaie calleth him: a man of dolours.

S. Luke ſaith: that Moyſes and Elias were readie to depart when the Apoſtles awaked. They opening their eyes, and ſeing Ieſus Chriſt transfigured ſo beautiful and reſplendant, with ſuch glorie and maieſtie, they were amaſed, but filled with great ioie and content. They knewe Moyſes and Elias, though they had neuer ſeene them before, for this was a paterne of heauen, in which the ſaints knowe them whom they neuer ſawe on the earth. They alſo in part vnderſtood that which they ſpoke of, wherefore S. Peter who neuer before had prooued the like content it was not maruaile if he ſaid, what is this ô Lord? Art thou ſo rich in glorie, in ſuch content and repoſe, and haſt thou let vs ſleepe that we ſhould not be partakers of ſo great good, but haſt called hither ſtrangers to enioie it? yet Lord ſince I am nowe awaked, and feele ſuch content in ſeeing thee as I now doe, let me requeſt this one thing of thee; the remaining heere being ſo good, let vs (if it pleaſe thee) make heere three tabernacles, one for thee, an other for Moyſes, and an other for Elias, and let vs ſtaie alwaies heere with thee, for ſo I had rather doe, then to be Lord of the whole world.

The intention of Ieſus Chriſt in his transfiguration was: to make men haue a loue, and affection vnto heauen in geuing thereof a litle taſte, doing herein as is done to a litle child, to whom is giuen a plumme, or apple, when we would draw him on to do any thing more willingly. Or elſe as one that would ſel a quantitie of graine, who ſheweth a handful onlie thereof for a paterne, and ſample. So did Chriſt with S. Peter, he ſhowed him onlie a handful of his glorie, taken out of the granarie of heauen, that ſeing the paterne, he might more willingly endeauour to buie the whole.

This cauſed many to be ſo deſirous thereof; as Abraham, for this left and forſooke his countrie and kinsfolkes, and was a pilgrime in the world, and endured much paine and trouble. S. Paul, ſaith: that Moyſes would not be great in the houſe of king Pharao, for the deſire he had, to be among his people. The Apoſtles lefte their goodes, the martyrs their liues. Many of thoſe that liue now in our daies leaue father and mother, kinsfolkes, riches, and great honours, and enter into religion. They that in this world faſte, and do mortifie, and reſiſt their appetites, haue ſome notice, and ſome taſte of heauen; for in doing theſe things, it is a ſigne they be deſirous to attaine it. Let not worldlie men thinke, that God keepeth his ſeruants vtterlie depriued of all neceſſaries for their life, neither let them thinke, that they onely enioie delight and comforte in this world; for God doth ſometimes giue ſome fewe teares vnto a ſeruant of his, which doth more trulie and inwardlie delight and content him, then all the vices can giue pleaſure and recreation vnto worldlie men. S. Auguſtine is a good witneſſe hereof, to whom theſe teares were ſo pleaſant that he ſaid to God: Lord, howe ſwete wil the ioie be in heauen, ſince lamentinges (for thy ſake) on earth be ſo pleaſing? Theſe teares, this tendernes of hart with which God viſiteth his ſeruants, be crumes which fal from the table of heauen. They be the verie ſame which S. Peter ſawe, and ſeing them (as S. Remigius ſaith) he forgot Perpetua his wife, Petronilla his daughter, and all other temporall thinges, and had a deſire to continewe in that place. And though he were neither carpenter nor ma-

ſon, yet he proffered to make three tabernacles, in which they might remaine all the night, intending in the daie time, to doe nothing but behold and looke vpon Ieſus Chriſt.

S. Luke ſaith: that Peter knewe not what he ſaid. And S. Auguſtine declareth it, talking with the ſame Apoſtle in this manner: what ſaiſt thou ô Peter? Thou ſeeſt multitudes of people diſperſed, ſeeking their redemption, and wilt thou hinder it? Thou ſeeſt the world ful of darkenes, and wilt thou hide awaie the light? Why wouldeſt thou enioie the price before the combat? wouldeſt thou haue heauen, before Chriſt died on the Croſſe, or thy ſelfe haue obtained martyrdome? S. Peter conſidered not any of theſe things, and therefore he knewe not what he ſaid.

It is no maruaile though Peter erred herein, for whenſoeuer any heauenly taſte is felt, forthwith worldlie thinges are forgotten, and therefore he was not reproued preſentlie, as he was when he would haue diſſwaded Ieſus Chriſt to dy, although indeed, the not anſwering him, was a manner of reprehenſion. Then came ouer them a cleere, and reſplendãt cloude, and from it came a voice which ſaid: *This is my beloued ſonne, in whom I am wel pleaſed, heare him*, and obey him. As if he would haue ſaid: Moyſes is not my sõne, nor Elias, but Ieſus Chriſt is my natural and onlie ſonne, which alwaies pleaſeth mee, giue more eare to him then to Elias, loue him more then Moyſes; for he is the end of the lawe, and the Prophets. In this miſterie was ſhowed the bleſſed Trinitie. The father in the voice, the ſonne in the fleſhe, and the Holie Ghoſt in the cloude. This voice was not terrible and dreadful, but amiable and ſweete, yet S. Peter and the other Apoſtles fel like dead men to the ground. What ſhal then become of vs, when that terrible and dreadful trompet ſhal ſound, and Ieſus Chriſt ſhal ſaie vnto the damned, goe ye curſed into euerlaſting fire?

While the Apoſtles were thus in a traunce, our Sauiour commaunded them to ſtand on their feete, and not to feare. They ariſing, and opening their eyes, ſawe none but Ieſus Chriſt in his ordinary ſhape and apparel, he vſed to weare. Then coming downe from the hil, Chriſt charged them, not to ſpeake of this viſion, vntil he were riſen from death. They kept it ſecret, vntil the prefixed time, and vpon that verie daie, they told the Apoſtles, and diſciples thereof. But let vs come to the inſtitution of this feaſt becauſe it fel out, that the Chriſtians had a famous victorie againſt the Turkes in Hungarie, Pope Calixtus the 3. a Spaniard, borne in Talentia Delcid ordained: that the feaſt ſhould be kept on the 6. of Auguſt, which was the daie, on which the victorie was gotten, in the yeare of our Lord. 1456. The ſame Pope graunted; that thoſe that were preſent at Maſſe and at the canonical houres that daie, ſhould get and obtaine the ſame Indulgences and pardons, that many Popes haue graunted for the feaſt of Corpus Chriſti. To the ende we may obtaine them, let vs praie vnto our Lord Ieſus Chriſt, to aſſiſt vs with his heauenlie grace. Amen.

The

The life of S. Xiſtus Pope, and of S. Feliciſſimus and Agapitus, Martyrs. Auguſt. 6.

THe Prophet Eſaie, hauing written of the comming, and the adoration of the three kings vnto Ieſus Chriſt in the name of the Gentiles; he ſaith forthwith: theſe be they which flie as the cloudes, and as the doues vnto their windowes. *Although it agree fitlie vnto all the martyrs, to be called cloudes which flie, and doues which be at the holes of their neſtes, yet in eſpecial this agreeth vnto the glorious S. Sixtus, Pope and martyr, and the other that ſuffred martyrdome with him. The cloudes are framed in the middle region with the vapoures which the ſonne draweth vp from the earth. The heat and fire of the holie Ghoſt, who was Patrone of theſe holie ſaints (though they were framed of an earthly body) lifted them vp from earth, and made their conuerſation to be in heauen, as ſaith S. Paul of all other the holie ſaints.*

The cloudes be of diuers collours, they be ſometimes white, ſometimes blacke, and ſometime of the collour of roſes. The martyrs alſo, were of diuers collours, ſometimes they were blacke, that is: when they were tormented, other while they were white, if you conſider their innocentie, and puritie, and ſometime of a damaske collour, when they shed their bloud for the faith of Chriſt. The cloudes be reſolued into water which batheth the earth, and maketh it fertile; The martyrs alſo, were reſolued into water as cloudes, when the heauenlie liquor with which they were furnished, cauſed the hartes of the Gentiles, which were as vnfertile earth, as drie, and barraine ground, to bring forth, moſt aboundant fruites of good workes; and this was done by the martyrs. The cloudes go swiftlie, from one part to an other, and the martyrs tooke a moſt swift flight, from earth vnto heauen. All this is fitting vnto S. Xiſtus, and the other martyrs, as may be ſeene in their liues. But eſpeciallie, they were doues that remained at the entry of their neſts; for they being inocent, and mild without gaule as doues, remained hidden in the caues, flying from the perſecution of the tirants; and they remained as it were at the dore, to receaue thoſe louinglie, and charitablie, that came to be made Chriſtians. The liues of theſe holie ſaints, hath bene taken out of the life of S. Laurence, in this manner.

THe Emperour Decius being deceiued by the Prieſts of the Idols (who made him beleeue, that the victories which he obtained againſt the Perſians, and other enemies of Rome, were all gotten, by fauour and helpe of the Idols) he, to ſhewe him ſelfe thankful vnto them, raiſed a great perſecution againſt the Chriſtians; holding them for enemies vnto their Gods, as indeed they were, and this perſecution laſted til Galienus was Emperour. Decius hauing notice where Pope Xiſtus laie hidde, apprehended him, and all the clergie that were with him, and committed them to a comon iayle. Vnto this priſon came many Chriſtians, to whom he gaue the bleſſed ſacrament, encouraging them to be prepared, in reſpect of the perſecution, which threatened them ſtil with death, and amonſt other he baptiſed alſo ſome children.

S. Xiſtus was borne in Athens, and firſt he was a Philoſopher, and then a diſciple of Ieſus Chriſt: when he vnderſtood that Valerianus, a iudge in Rome had

ſent for him, and thoſe that were with him, he ſpoke vnto them in this manner: My friends, and companions, you alreadie knowe, what great torments, the holie martyrs haue endured: who at this preſent enioie the glorie of God in heauen. Alſo, our Lord and maiſter Ieſus Chriſt would ſuffer for vs, giuing vs an example, that we ſhould followe his ſteps. If we wil ſerue him, that is ſo worthie to be ſerued, and enioie that which he hath promiſed, let vs abandon and caſt, all feare from vs. Be nowe couragious ô you ſouldiers of Chriſt, the time approacheth, we be called out to the conflict. He that fighteth valiantlie, is ſure to be crowned, not with laurel, or oke, as the Romanes vſed in old time to thoſe that fought valiantlie, but with eternal, and vnſpeakeable glorie. The conflict ſhal endure but a ſmale time, but the reward ſhalbe euerlaſting. Saint Feliciſſimus and Agapitus anſwered: we be readie and prepared (ô holie father to follow thee, and to die in thy companie, for the loue and profeſſion of Chriſt.

Theſe holie ſaints were led before Valerianus, who ſaid vnto the Pope; knoweſt thou the cauſe, why thou art apprehended, and brought before me, The Pope ſaid: yea, I know it wel. The iudge replied: if thou do, then do that, which euerie one knoweth to be beſt, ſo maiſt thou ſaue thy life, and encreaſe thy Prieſts. S. Xiſtus ſaid: trulie, I haue alwaies endeuoured, and dô ſtil labour to haue my cleargie to encreaſe. Valerianus ſaid: Sacrifiſe vnto the immortal Gods; and thou ſhalt be made cheife of all the Prieſts. S. Xiſtus anſwered: I haue alwaies ſacrificed, and do ſacrifice, vnto God the father omnipotent, and to Ieſus Chriſt his ſonne, and to the Holie Ghoſt, a true, and imaculate ſacrifice without ſpotte. Valerianus ſaid: conſider that I haue regard to thine old age, and that I giue thee good counſel, receaue thou this counſel for thy ſelfe, and giue it alſo vnto thy Prieſts. S. Xiſtus anſwered: I haue alwaies counſelled my Prieſts, and my ſelfe alſo, to ſhunne the doing of theſe things, that deſerue eternal death. Then ſaid Valerianus to the officers: lead him vnto the temple of Mars, and if he wil not ſacrifice, put him into the priſon Mamertinus, that he may receaue iudgement of death.

The Pope was led vnto the temple of Mars; and the officers counſelled him to ſacrifice; but he ſaid vnto them: you might doe better, to leaue the adoration of your falſe, and dumbe gods, and to be conuerted vnto Ieſus Chriſt, and doe penance for your ſinnes, that you may eſcape the eternal torments in hel. The ſouldiers ſeing this was not the waie to make him yeeld, put him into the priſon Mamertinus, and S. Feliciſſimus, and Agapitus the Deacons with him.

When S. Laurence (the Popes Archdeacon) vnderſtood, that he was led vnto priſon, to be ſentenced vnto death, he followed him, ſaying: whyther goeſt thou (ô holie Prieſt) without thy deacon? goeſt thou (peraduenture) to offer thy ſelfe in ſacrifice vnto God? when dideſt thou euer vſe to ſacrifice without thy miniſter? I haue hitherto ſerued thee in this office; what is it that diſpleaſeth thee in me, that now thou refuſeſt mee? Thou gaueſt me the charge, to diſtribute the bleſſed ſacrament, of the bloud of Chriſt, to the faithful in thy companie; why wilt thou now ſhed, thy bloud without me? Thou haſt choſen me for a great and worthie office, and doeſt thou denie me in this matter of importãce? Take heed thou be not praiſed as a couragious perſõ, and reproued,

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as inconſiderate herein; for the want of the diſciple, is a loſſe vnto the maiſter. Many worthie perſonages obtained the ſurname of victorious, becauſe their diſciples, and followers ouercame. Many captaines triumphed, becauſe their ſouldiers fought valiantlie. Abraham would not ſacrifice him ſelfe, but his ſonne: Saint Stephen went vnto martyrdome before Saint Peter, ô holie father) doe thou ſo alſo. Ouercome thou in me with my death. Let me die, and remaine thou aliue. It is ſmale loſſe for me to die, and great good for thee to liue.

S. Xiſtus anſwered: my ſonne; I do not forſake thee, much leſſe reiect thee, as baſe or weake minded, but giue thee to vnderſtand for certaine, that greater torments are reſerued for thee. My martyrdome ſhalbe ſhort, for that I am old, and weake, but thou ſhalt triumph more ouer the tyrant, becauſe thou art ſtrõg, and yong. Nay lament not, for thou ſhalt followe me ſhortlie. Three daies only, ſhal the Prieſt goe before his Deacons. Wherefore deſireſt thou to haue a companion in thy death? ſince all the glorie muſt be attributed to thy trials, and martyrdome? for what cauſe wouldeſt thou haue me with thee? Helias left Heliſeus, and yet therfore did not he want power to doe wonderful things. The ſame ſhal befal vnto thee without mee. This thing onlie I comaund thee: to diſtribute and beſtowe vpon the poore, the threaſors of the Church, whereof thou haſt the charge.

On the next daie Saint Xiſtus was brought before the tyrant, to receaue ſentence of death, the iudge ſaying vnto him: ſee what compaſſion I haue of thine old age, yeeld yet at laſt, and be not ſtil obſtinate, but ſacrifice vnto the Gods. Saint Xiſtus anſwered: thou ſhouldeſt doe better to beleeue me, to haue compaſſion on thy ſelfe, and therfore ſhouldeſt doe penance for thy ſinnes, and for the great aboundance of Chriſtian bloud that thou haſt ſhed.

S. Feliciſſimus and Agapitus ſaid: O Valerianus, if thou doe accept and receiue, the aduiſe of this our holie father, how happie ſhalt thou bee? and what terrible torments ſhalt thou eſcape, which be readie prepared in hel for thee, if thou perſeuer in this thy obſtinacie, and blindnes? Valerianus ſaid: Why ſhould theſe wretches liue any longer, that threaten me with eternal torměts? this therfore is the ſentence. Let them be led againe vnto the temple of Mars, and if they wil not ſacrifice, let them be put preſentlie to death. When Saint Xiſtus was at the gate of the temple, he ſaid vnto the Idol: Chriſt the ſonne of the liuing God deſtroie thee: and all the Chriſtians that were preſent, ſaid with a loude voice: Amen. Forthwith the Idol fel downe, to the great hurt of the temple. The ſouldiers more incredulous, led the holie ſaints out of the cittie, to be beheaded; S. Laurence following the Pope and ſaying: Father, forſake me not, for I haue alreadie diſtributed the threaſors as thou dideſt wil me. It is not meete that I liue any longer, hauing now accompliſhed thy commaundement. When the officers heard Saint Laurence ſpeake of Threaſors, they laid hold on him and put him in priſon. Saint Xiſtus, Saint Feliciſſimus, and Agapitus, were beheaded; and with them foure deacons called: Ianuarius, Magnus, Innocentius, and Stephen.

S. Xiſtus was buried in the Churchyard of Calliſtus, and the deacons in the Churchyard of Protextatus. Pope Xiſtus held the ſeat of S. Peter two yeeres,

10. monethes, and twentie daies. (Baronius saith: 11. monethes, and 20. daies.) He gaue orders once, in the moneth of December, and ordered. 4. Priests. 7. Deacons, and 2. Byshops. The Church maketh commemoration of these holie saints, the same daie, on which they were martyred, which was on the 6. of August, in the yeere of our Lord, 258. (Baronius saith: 261.) Galienus (the sonne of Valerianus which was then prisoner in Persia) being Emperour of Rome.

The life of S. Donatus Byshoppe and Martyr. Auguſt. 7.

SAint Paul speaking of those that suffer afflictions for the loue of Iesus Christ, and especiallie of the martyrs, saith in his Epistle to the Philippians: Iesus Christ hath giuen you this honour, not onlie to beleeue in him, but also to suffer for his sake. It is to be considered, that S. Paul calleth the reward that God giueth to the iust men, for their great paines, the crowne of Iustice, whereby it seemeth he giueth to vnderstand (as some doctors be of opinion) that God is in some sort bound to giue the reward of Iustice, since he obliged him selfe vnto it, hauing made this accord, and agreement with a Christian, saying vnto him: Serue me, and I wil giue thee heauen. It is also worthie of consideration, that he calleth the suffrings for his sake, by the name of guift, and grace. So that for the seruices that a Christian doth vnto God, he arriueth not to be a martyr, but that which he obteineth is by guift, and pure grace, that God pleaseth to bestowe vpon him.

This may be euidentlie seene by experience in S. Dominicke, and S. Francis, who desired martyrdome exceedinglie, & though they were such holie saints, yet they neuer obtained that grace. This agreeth fitlie with S. Donatus the glorious martyr, whose name fitted him verie wel; God bestowing that vpon him which S. Paul said: that he should not onlie beleeue in him, but also that he should die for his sake. His life collected out of venerable Bede, and other authors of martyrologes, was in this sort.

AT such time as Iulianus the Apostata ruled the Empire, Donatus Byshoppe of Arrezzo was martyred. This holie saint was borne of a noble familie, and was brought vp in his childhood in the companie of the same Iulian who was afterwards Emperour. Pigmonius, a holie and learned Byshoppe was his instructor in the cittie of Rome, who perceiuing also that Iulian had a verie good witte, and found that he profited much in diuers sciences in a short time, made him Deacon, and gaue vnto Donatus, the inferiour orders. After this Iulian denying the faith became an Idolater, and put many Christians to death in the most priuate and couert manner he could, though he persecuted them all publiklie. Among others, the father of S. Donatus was one, whereupon he flying, departed Rome, and lodged in Arrezzo in Tuscane and kept companie with Hillaryenus, a monke of holie life, by whose meanes, God wrought many miracles. S. Donatus staying with this holie saint, a pagan woman called Syrana who was blind, went to craue the helpe of Hillarianus, and he sent her vnto Satyrus Byshoppe of the same cittie, that he might baptise her. The Byshoppe baptising her, forthwith she receaued her sight. The gouernor of the cittie called

led Apronianus, came to ſeeke out S. Donatus and Hillarianus, and brought to them his ſonne, which was poſſeſſed of the diuel. The holie ſaints deliuered him, and when the diuel departed out of his bodie, he cryed with a loude voice: Donatus caſteth me out of my houſe.

There was alſo an officer of the Emperours in Tuſcane, called Euſtaſius, who was receiuer of all the reuenewes in that prouince, for the emperial eſchequer. He hauing occaſion to make a iourney, lefte in his wiues hand and gouernement all that he had receiued, which were ſommes of great valewe. Shee, for feare of robbing, made a hole, in a corner of the houſe, and buried in the earth, all the monie that her husband lefte. It fel ſo out that this woman died ſodeinly, hauing no time to declare, where ſhe had hidden the monie. Her husband coming home, was much afflicted, both for the loſſe of his wife, and of his monie. The wretched man thought him ſelfe in danger of impriſonment and death, fearing ſome torments would be inflicted vpon him by the cruel Emperour, who would perhaps imagine, that this was but ſome cunning crafte, to robbe, and deceiue him of his threaſor. Euſtaſius not knowing what to do in this caſe, reſorted vnto S. Donatus, and told him, what misfortune had befalne him. The holie ſaint taking compaſſion on him, went with him vnto the graue of his wife Euphroſina. S. Donatus made his praier vnto our Lord, and then in the hearing of many people, he ſaid with a loude voice: Euphroſina, let vs knowe where thou haſt put the monie. She anſwered in the graue, and told the place plainlie, where it was hid. The companie going thither, digged in the place appointed, and found all there accordinglie. This thing cauſed the fame of S. Donatus to encreaſe, ſo that the Byſhoppe Satyrus made him Prieſt, and after his death he ſucceeded him the Byſhopricke, being elected by all the people of the citty for their Prelate, and Byſhope.

S. Donatus one daie ſaid Maſſe, and gaue the bleſſed Sacrament vnto the people. The chalice wherein he did conſecrate was of glaſſe, and certaine pagans coming thither brake it. This ryotous diſorder, and breaking of the chalice, did trouble and greeue S. Donatus, and all the Chriſtians that were preſent. The holie ſaint cauſed all the pieces thereof to be gathered together, & hauing laid them on the altar, and praying, the pieces were againe conioyned, and the chalice became whole and entire as it was at the firſt. S. Gregorie reciteth this miracle in the firſt booke of his dialogues, and this marueilous worke cauſed many gentiles to be conuerted to the faith of Chriſt. All theſe things befel in a litle ſpace, for Iulian his raigne was but ſhort.

After this Quadratus his lieuetenant apprehended S. Donatus and Hillarianus, vnto Hillarianus he cauſed ſo many blowes to be giuen, that they depriued him of his life. Then the lieuetenant turned backe vnto S. Donatus, and exhorted him to adore the Idoles, but ſeing he would not, he commaunded he ſhould be beaten vpon the mouth with a ſtone, and after tormenting him in diuers manners, iudged him finallie to be beheaded. The bodies of both theſe holie ſaints, were buried neere vnto the cittie, and their ſoules went to heauen, to inioie in that place the glorie of God.

Sozomenus in the tripartite hiſtorie, maketh mention of an other Donatus,

Byſhoppe and martyr, and ſaith of him: that he ſlewe a terrible dragon with the ſigne of the Croſſe, and ſpitting into his mouth. He ſaith: this was done in Euria, a cittie of Epyrus. It is ſaid of him: that he trauailling with other perſons, they were all like to die of thirſt, ſuch was their want and penurie of water. The holie S. prayed vnto our Lord, and he cauſed a cleere, and pure fountaine of water to riſe, and ſpring in a drie field, which had no ſhewe, nor kind of moiſture in it. Of the firſt Donatus the Church celebrateth the feaſt on the 7. of Auguſt, which was the daie of his martyrdome, in the yeere of our Lord. 363. Iulianus the Apoſtata being Emperour.

The liues of Saint Cyriacus, Saint Largus, and Smaragdus. Auguſt. 8.

DAuid that mightie king and Prophet, complained vnto God, that he hauing done much good vnto many perſons: as Saul, Abſolon, Cemei, and others, they rendred vnto him euil for good. The recompence (ſaith he) for the good that I haue done them is: to do me miſcheife, to perſecute me, and deſire to kil me. The ſame words, might the glorious martyr S. Cyriacus ſaie, who deliuered one of the daughters of Diocleſianus from a diuel wherewith she was poſſeſſed, and ſet her free. In requital of this benefite, he was depriued of his life, by Maximianus, fellowe and companion with Diocletianus in the empire. The life of this holie ſaint, and of others that were martyred with him, taken out of the life of S. Marcellus the Pope, which was written by the Romane notaries or regiſters, was in this manner.

MAximianus coming out of Africa vnto Rome, and being deſirous to do ſome worke that might be grateful to Diocleſianus, who had made him his companion in the empire, cauſed a moſt ſumptuous edifice to be builded, which he called the Thermæ of Diocletian, and he commaunded all the Chriſtians which would not ſacrifiſe vnto the Idolles, to labour and worke in building vp that edifice.

There was in Rome at that time a Chriſtian called Traſo, who was very rich. This man ſent ſuſtenance vnto the Chriſtians, that wrought on that worke, and this he did by the meanes of foure vertuous Chriſtians which were his ſeruants, and their names were Siſinnius, Ciriacus, Largus, and Smaragdus. S. Marcellus the Pope at that time, lying hid in ſome cloſe and ſecret places of Rome, vnderſtood hereof, ſent for Siſinnius, and Ciriacus, who informed him what they had done, which he allowed, and commended. And to giue ſome comfort and encouragement to them, that had ſerued in this good and holie function, hauing taken aduiſe therein of his Prieſtes, he ordered Siſinnius and Ciriacus Deacons of the Church of Rome.

It fel out not long after, that as they caried the victaules (which Traſo ſent) vnto the Chriſtians, the ſouldiers deſcrying them, put them in priſon, and after deliuered them into the hands of Spurius the Tribune, who committed them to the comon iayle, and three daies after he gaue notice of them vnto Maximianus, who commaunded; that they ſhould be ſet to worke among the other Chriſtiãs

and

and that they haue a watch ouer them. The worke of the holie saints was: to beare stones and sand on their shoulders, which they did verie patientlie. There was among the Christians, a venerable old man called Saturnius, who being aged and feeble, could not carrie the load appointed vnto him. Sisinninus and Ciriacus seeing this, did helpe and ease him; each of them taking part of his burden. The ouerseers of the worke certified Spurius the Tribune hereof, who admired much the charitie of the two deacons. Spurius made relation hereof vnto the Emperour, and said to him moreouer, that when they caried the burdens on their shoulders, as they went, they song Himnes, and Psalmes to the praise of Christ their God.

Maximianus called Sisinnius before him, and said vnto him: what is thy name? The deacon answered: I am a sinner, the seruant of seruants, and of Iesus Christ, my name is Sisinnius. Then said Maximianus; what verses be those that you sing when you worke in the building of the Thermæ? Sisinnius answered: If thou shouldest knowe this, thou shouldest knowe also who is thy Creator. Who is my Creator (said Maximianus) but the most potent, and mightie Hercules? Sisinnius said. The eares of vs Christians can not abide to heare that which thou speakest. Thou shalt see then what we wil do said the Emperour. Aduise thee and resolue to do one of these two: either to offer sacrifice to Hercules, or to be consumed with fire. Sisinnius made answere: I haue a long time desired to suffer for Christ his sake, therefore I dread not thy fire.

Maximianus committed him to prison, in which he remained seuen dayes, and there he Baptised Apronianus the ordinarie iudge, who was conuerted to the Christian faith by hearing a voice from heauen which said: *Come vnto me, you that be wearie and laden with affliction, and I wil refreshe you.* The Emperour being certified hereof, reproued him verie sharplie, but seing him to be cõstant in the profession of the faith he had receaued, he commaunded he should be beheaded. So were Sisinnius and Saturninus, for after they had bene tormented in diuers manners, they were beheaded in the waie Numentana, two miles from Rome. Traso who had bene maister vnto Sisinnius, took a priest with him called Iohn, and buried their bodies in one of his farme houses, in the waie called Salaria.

Then came Diocleſian vnto Rome, and hauing notice of that Maximianus had done against the Christians, he praised and commended him wonderfullie for the same, him selfe being to them a most deadlie enemie. But to the ende he should see, that though he was Emperour, yet he had need of the Christians; God permitted the diuel to enter into the bodie of his daughter who was called Artemia, and tormented her greeuouslie; which thing made Diocleſian verie heauie, and sorrowful. S. Cyriacus remained in prison euer since the time that Maximianus comitted him and Sisinnius, for helping to beare the burdens of the old man Saturninus working at the Thermæ. Some sicke persons had sought out S. Cyriacus at the prison, and he by his praiers vnto God had healed them.

On a time Diocleſianus visited his daughter, and the diuel then tormenting her, cryed out aloud and said: I wil stil torment her, and wil not depart, if Cyriacus come not. The Emperour vnderstanding wel who Cyriacus was, caused

him to be brought. His other two companions Largus and Smaragdus, were taken out of prison, and brought also before the Emperour, who led them to the place where his daughter was, and he besought Cyriacus verie ernestlie, to cure and heale her. The holie saint approched neere vnto the damsel, and said vnto the diuel: I comaund thee in the name of my Lord Iesus Christ, to auiode, and depart from this creature. The diuel made answere by the mouth of the damsel: If thou wilt haue me to depart, giue me then an other lodging, whereinto I may enter. Cyriacus said: Enter into me if thou canst. The diuel answered: I cannot enter into thee, because thou art a vessel sealed, and closed vp on euerie side. Cyriacus said: I comaund thee againe on the behalfe of my Lord Iesus Christ, to depart out of this damsel, that she may be an elect vessel of God: ô Cyriacus (said he againe) if thou inforce me to goe out from hence, I wil cause thee to go into Persia. Then said the holie saint with a forcible, and loud voice: depart out of her, thou accursed diuel in the name of Christ Iesus I charge thee. Forth with the diuel departed, and the damsel being freed, fel on her knees before the holie saint, & said vnto him: ô Cyriacus seruant of God, I beseech the to Baptise me, for I desire to be a Christian.

S. Largus and S. Smaragdus lifted her vp, and set her on her feete, and her father seing his daughter perfectlie recouered, reioised exceedinglie. There was great triumphes made in Rome for the recouerie of her health, and on the daie following the yong damsel was Baptised, with the consent of Serena her mother who was a Christian. Diocliesianus sent rich and costlie presents vnto Cyriacus, and honored him exceedinglie, appointing vnto him a house, & seruāts, with a conuenient reuenewe.

Not long after, there came a messenger from the king of Persia, vnto Diocliesianus, earnestlie beseeching him: to send Cyriacus the deacō to heale his daughter, who was possēd with a diuel, and the diuel said: none was able to expel him or make him depart, but Cyriacus onlie. The Emperour conferred of this matter with Serena his wife; who entreated Cyriacus to vndertake that iourney. for the glorie of God, and good of the people of Rome, vnto whom the king of Persia should be much obliged and bound, for receiuing such a benefite from the Emperour. Cyriacus answered: that with the helpe of Iesus he would performe that voyage, and going to shippe, the Empresse prouided for him all necessaries, Largus and Smaragdus bearing him companie.

When they came to the presence of the king of Persia, he asked: which is Cyriacus, and being told, he gaue him kind entertainement, and brought him where his daughter Iobia was. Presentlie the diuel spake by the mouth of the damsel and said: How now Cyriacus, howe doest thou; art thou not wearie, haue I not done as I told thee? haue I not made thee come into Persia? behold, thou art nowe come, what is thy wil? Cyriacus said: I commaund thee in the name of Iesus Christ, to depart out of this damsel, and neuer to returne into her againe. The diuel said: giue me then some other bodie, whereinto I may goe. Cyriacus said: my Lord Iesus Christ, who is the true God commaundeth thee, to leaue this his creature free forthwith without any molestation. The diuel departed; and howling horriblie in the aire said: O terrible and dreadful name, that hath such power ouer me, that it enforceth me stil to depart from my habitation.

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The damſel remaining thus perfectlie freed and whole, Cyriacus ſaid vnto her: daughter, beleeue in Ieſus Chriſt, and thou ſhalt be wel for euer. The damſel anſwered: I beleeue that Ieſus Chriſt whom thou preacheſt is the true God. Cyriacus made her a Catecumen and then he Baptiſed her, with many other perſons, to the number of 420. The king proffered honnorable rewardes vnto Cyriacus, but he would take none, nor of any thing more then ſufficed for the ſuſtenance of him ſelfe, and Largus, and Smaragdus, that accompanied him.

After they had ſtayed a fewe daies in Perſia teaching the newe Baptiſed Chriſtians the faith, they returned vnto Rome, bringing with them letters from the king vnto Diocleſianus; in which he yealded him thankes for ſending Cyriacus, who had healed, and cured his daughter, and recommended Cyriacus vnto the Emperour. Afterward Diocleſianus departed from Rome, and went into Dalmatia, where he remained a long time.

In his abſence Maximianus his cõpanion perſecuted the Chriſtians ſeing that Diocleſianus did the ſame in all places where he went. Many Chriſtians were martyred in Rome, by his appointment, and notice was giue of Cyriacus, Largus, and Smaragdus his compagnions. Although he knewe that Diocleſian wiſhed him wel, for the benefitte that his daughter had receiued at his hands, yet as an vnthankeful perſon, without any regard hereto, much leſſe to the Empreſſe Serena, or her daughter, who fauoured the Chriſtians, he put them in priſon, thinking, if he diſpatched theſe three out of the waie firſt, many other would recant, and fal from the Chriſtian faith. The time being come, that in Rome were to be kept certaine feſtiual dales, with great preparation, and the Emperour ordinarillie being therein, he commaunded that Cyriacus ſhould be led before his chariot, ſtarke naked, and loaden with fetters; which he did, to terrifie the Chriſtians, when they ſhould ſee the fauourite of the Emperour to be vſed with ſuch reproach.

Then he comitted the hearing of his cauſe vnto Carpaſius the liuetenant, who cauſed Cyriacus, and Smaragdus to be brought vnto the iudgment ſeat, and demaunded of them, for what cauſe they reſiſted, and oppoſed themſelues, againſt the commaundements, and decrees of the Emperours, in that they denyed to adore the imortal gods? They anſwered: that they would adore Ieſus Chriſt, for he onlie deſerued to be adored. Then Carpaſius turned to Cyriacus and ſaid to him: Behold Cyriacus, thou art aged, and graie headed, I wil make thee to growe yong, and turne thy graie heares into blacke. It is requiſite therefore, for this benefitte which I do vnto thee, that thou do condiſcend to that which I comaũd thee. This ſaid the iudge ſcoffing at Cyriacus, and meaning by his wordes, that he was aged, but behaued him ſelfe like a yong man. For he reputed it a great follie, that he would adore one God onlie, and for his ſake, ſuffer him ſelfe to be tormented and depriued of his life. Though his wordes were ſcoffing, his deedes prooued them true, for he cauſed them to melt picth, and to powre it vpon his head, by which meanes, his white haires became blacke. S. Cyriacus ſaid: Glorie be to the ô Lord, for that thou makeſt me to ſuffer for thy names ſake.

After this, the tyrant cauſed an other holie ſaint called Creſcentianus, to be

put vpon the torture, in the ſight of S. Cyriacus, and of the other martyrs, and then burning torches to be ſet to his ſides. In this torment, he yealded vp his ſpirit vnto God. The iudge thought by this fearful ſight, to make the others that beheld this ſpectacle, to alter, and change their mindes, but he failed of his purpoſe. Then he cauſed them to be put againe into priſon, and after foure daies to be brought once more before his iudgment ſeate, and ſaid vnto Cyriacus: why wilt thou bring theſe laſt daies of thine old age, with torments vnto hel? The holie ſaint anſwered: I haue alwaies deſired to die for the loue of Chriſt my Lord. Carpaſius ſad: ſacrifice vnto the immortal Gods, & thou ſhalt liue, Cyriacus anſwered: Let thoſe do ſacrifice vnto them, that acknowledge not Ieſus Chriſt to be their Creator.

The tyrant commaunded he ſhould be put vnto the torment Cataſtat, (or racke) where with great ropes and cordes, they drewe all his limnes and partes out of ioynt. The holie ſaint called on the name of Ieſus to helpe him in that torment, (and to haue mercie vpon him) for it was an vnſpeakable paine to endure. God did ſo helpe him, that he died not in that torment, wherefore, the tyrant, hauing information hereof, commaunded his head ſhould be cut off, together with S. Largus, and Smaragdus, and others, which were in all 30. perſons, men and women.

This ſentence was executed without the walles of Rome, in the waie Salaria, neere vnto the gardens of Saluſtius, and their bodies were buried in the ſame place, by a prieſt called Iohn, on the 26. of March, which was the daie of their glorious death. After this Pope Marcellus with a holie matrone called Lucina, tranſlated them vnto a farme houſe ſhe had, in the waie called Oſtenſis. On this daie the Church celebrateth their feaſt, becauſe the daie of their death ordinarilie cometh in paſſion weeke, when this feaſt cannot be conueniently ſolemniſed. Their martyrdome was in the yeare of our Lord 307, (Baronius ſaith: 298) in the time, of the aforenamed Emperours.

The life of S. Romanus Martyr. Auguſt. 9.

KING Dauid ſaith: The wicked waxeth proud, and the poore man is enkindeled. *The prophet meaneth: That by one, and the ſame occaſion, the wicked become peruerſe and proud, and the good and humble man is enkindeled more in the feare of God, and becometh better. This ſentence fitteth rightlie S. Romanus the martyr. The tyrant cauſed the glorious martyr S. Laurence to be tormented, but ſeing his conſtancie, and couragious mind wherewith he ſupported the torments, he fretted, and chafed exceedinglie, growing more cruel againſt the holie ſaint, and shewing him ſelfe alwaies more fierce, and terrible. On the contrary parte by the ſame occaſion that he became more wicked and was damned, S. Romanus a ſouldier was conuerted vnto God, and offred him ſelfe to death for his ſake. His life hath bene taken out of the life of S. Laurence, in this ſort.*

SAinct Laurence being on the racke, or torment called Cataſta, on which they pulled all his ioyntes aſunder, drawing them backewards, with great cordes

des and ropes; and after when they rent his flesh with scorpions of Iron, he lifted vp his voice vnto God, and gaue him thankes for the mercie he had shewed him, in making him worthie to endure such torments for his name sake. The tyrant who caused him to be thus tormented, seing him to suffer these extreeme paines with such a valiant courage, bitte his flesh for anger, and fretting with indignation, deuised newe meanes & waies to torment him with more crueltie.

There was present at that time, a souldier called Romanus, who by that verie occasion (whereby the iudge was enraged) was mooued with tendernes of hart vnto compassion; and finallie, resolued to be a Christian. He approched vnto the holie saint in the manner he could, and said vnto him: Laurence, I see a most beautiful yong man, who with a napkin, doth wipe off from thee, the sweat which droppeth from thy face, enforced by those terrible torments. I beleeue it is an Angel, whom God hath sent from heauen vnto thee, to giue thee refreshing in the afflictions wherein thou art, and to helpe thee to sustaine them. Seing God doth in such time remember thee, it is a signe thou art his seruant, & that thou art beloued, and deere vnto him. And for the same reason I saie: in that thou wilt not adore the Gods which the Emperours adore, but Iesus Christ, whom the Christians adore as true God, it followeth: that Iesus Christ is God, and not the Gods of the Pagans. Therefore from this time, I professe my desire to be a Christian, and requeste thee, to praie vnto God for mee. S. Laurence reioysed exceedinglie at the wordes of Romanus, and though he was not able to answere, yet he looked toward him affectionatly, and with a louing countenance.

The tyrant commaunded S. Laurence should be taken downe from that torment, and deliuered to one Hippolitus, who was in secret a Christian. Romanus seing nowe that he had oportunitie to be Baptised, tooke a vessel of water, and making meanes to come vnto S. Laurence, fel on his knees before him, and requested him with teares to Baptise him. So S. Laurence blessing the water, Baptised him.

A while after, the tyrant vnderstanding hereof, sent for Romanus before him. He not attending til the iudge spoke, began first, and said: Sir, what would you with mee? I giue you to vnderstand, and heere I professe my selfe openlie to be a Christian. That is the thing (said the iudge) I would haue demaunded of thee. Thy iudgment therefore is: to haue thy head cut off. Euen so it was presentlie performed, without the walles at the gate Salaria. Iustinus a priest, tooke the bodie of Saint Romanus by night, and buried it in a caue, in the field called Veranius.

S. Romanus laboured but a smal time in Gods vineyard, for he came into it at the setting of the sunne, neuertheless, he wanted not his reward, or wages, which was, that his soule went vnto heauen, to possesse the vision of God in his glorie. Of which, God of his infinite mercie make vs partakers, Amen. The Church maketh a comemoration of S. Romanus, on the daie of his martyrdome, which was on the 9. of August, in the yeare of our Lord. 259. (Baronius saith: 261.) in the raigne of the Emperour Galienus, sonne vnto Valerianus.

The life of the glorious Martyr. S. Laurence.

OF Adam our firſt father, the holie ſcriptures ſaith: that he gaue names, to all creatures, and he gaue a fitte name, to all, for that he knewe wel their natures. His ſonnes and poſteritie had not this knowledge, and therefore they gaue names not fitting. To haue this knowledge, it behoueth that God concurre, and that the name be impoſed by meanes of ſome Angel, or by perticuler inſpiration, and then the name is certaine, and agreeth with the thing nominated.

So we may beleeue, that the father and the mother of Saint Laurence (mooued by the Holie Ghoſt) gaue him ſuch a name. Intending to giue a ſigne from that houre, what the child ſhould be in his life, and at his death. The name of Laurence is taken from the tree which is called the Laurel, which was accounted the ſigne of victoirie and triun. Agreable to this, the name of Laurence fitted him wel, who ouercame the world, the torments, and the tyrants who not being ſatiſfied to torture him in the daie, watched all night alſo to torment him. This name alſo agreeth wel vnto Saint Laurence, becauſe the Laurel reſiſteth the fire; and Plinie, and many others authors ſaie: that the thunderbolts which fall neere vnto the place where it groweth. So all the furie of the fire, with which the tyrants tormented Saint Laurence, could do him no harme, as his enemies entended. His life was as followeth.

AS the manner of impriſonment, and martyrdome of this glorious ſaint, is moſt certaine, being wirtten, by the notaries of Rome, and accepted of many ſaints that do recount it: as Saint Ambroſe Saint Leo the Pope, Saint Auguſtine, Saint Iſidore, Prudentius, and others: ſo is it a thing vncertaine, who was the tyrant that martyred him. It is moſt commonlie ſaid, that it was Decius, But if you compare the liues of the Emperours and Popes together, you ſhal plainlie ſee; that Decius was dead ſome certaine yeeres before Pope Xiſtus the 2. was martyred, which was but three daies before the martyrdome of Saint Laurence.

Lucidus a moſt dilligent man in computation of yeeres ſaith: that Galienus raigned, at that time, whoſe father Valerianus was then priſoner to the king of Perſia, who had taken him in a battail, and kept him in a cage of Iron, and when he mounted on horſbacke, he ſet his feete on his ſhoulders. Valerianus ſupported this diſgrace a certaine time, but ſeing the negligence, and litle care his ſonne had, to deliuer and ſet him free, he died with grief and melancholie. The Emperour Decius was dead before, in a battaile, which he fought againſt the Gothes, in which, ſeing him ſelfe diſcomfited and doubting to be made priſoner, went into a mariſhe ground with his armour, where he ended his life, and ſo was murderer of him ſelfe. Such was the end of theſe two Emperours, becauſe they had vſed moſt inhumane crueltie againſt the Chriſtians.

Iohn Lucidus ſaith, that Galienus gouerned the Empire, when S. Laurence was martyred, and he ſaith alſo, that Decius that put S. Laurence to death, was not Decius the Emperour, but the ſonne of Galienus, who was called Cæſar, and aſſiſted his father in the gouuernment of the Empire. Trebellius Pollio, ſaith:

that

that this Decius was conſul of Rome at that time. Iohn Lucidus ſaith alſo: that Valerianus, who furthered the martyrdome of S. Laurence, was gouuernour of Rome, and ſonne to Valerianus that was priſoner, and was brother to Galienus the Emperour. The Emperour Valerianus being then priſoner in Perſia, and Galienus his ſonne (who then was Emperour) being abſent from Rome, the perſecution of Decius ſtil induring, and being continewed vnto the time of Valerianus; (for which cauſe, ſome authors calle it but one perſecution) though. S. Auguſtine, Paulus Oroſius, and others, diuide it into two. Viz: one of Decius, which was the ſeuenth, and the other of Valerian which was the eight. Decius Cæſar, who by ſome is called Emperour, cauſed Pope Sixtus the 2. to be apprehended, vnto whom S. Laurence was Archdeacon, that is: principal, and head, of all the other deacons.

S. Laurence was a Spaniard, of the cittie of Oſca, which is in the kingdome of Arragon. His father and mother were holie people. His father was called Orientius and his mother Patientia, and in the Church of Oſca, they keepe a feaſt of them both. Of all the remnant of the life of S. Laurence, vntil the beginning of his martyrdome, there is nothing knowne, and therefore nothing can be written. He went vnto Rome, being verie yong, as he ſaith of him ſelfe vnto the tyrant that martyred him, and as it is receiued in his life And not that Pope Sixtus brought him out of Spaine; for although ſome affirme, that Pope Xiſtus went into Spaine, it hath no foundation of truth, for the ſhort time that he liued in the papacie (as Damaſus affirmeth) as alſo for the great affaires he had in Rome, becauſe of the heretickes, & tyrants that perſecuted the Church.

We maie wel thinke, that S. Laurence liued a holie life in Rome, and gaue good example, ſeing Pope Sixtus made him Archdeacon, and put into his cuſtodie, the threaſors of the Church, which (as S. Ambroſe ſaith) were ſommes of monie, which were beſtowed for the maintenance of the Church officers, and to geue in almoſe, vnto poore Chriſtians. There were alſo ſome veſſels of gold, and of ſiluer, and rich veſtments, for the ſeruice of the Altar, which had beene giuen vnto the Church, by welthie deuout people, as were the two Philippes Emperours, Iulianus Mamea mother vnto Alexander Seuerus the Emperour, Flauia Domitilla, & other perſons that were Chriſtians, & gaue great perſents vnto the Church.

Pope Sixtus being priſoner, & the officiers leading him from one priſon to an other, where he ſhould be ſentenced vnto death, if he would not adore the Idoles. S. Laurence who had alwaies kept him companie in his life, deſired to be a martyr iointlie with him (for ſo he though it fitte to be) wherefore he came neere to him, and ſaid: Father, whither doeſt thou go without thy ſonne? whither walkeſt thou in ſuch haſt, ô holie prieſt without thy miniſter? Thou neuer vſeſt to offer the ſacrifice of the Altar without thy Deacon, and now thou goeſt to offer thy blood, wilt thou not haue me in thy companie? Tel me my father, what doth diſlike thee in mee for which thou leaueſt me ſo? thou haſt perhaps ſeene ſome vnworthie facte in me, for which I merit not to be thine, perhaps thou art afeard that I cannot follow thee? make tryal, and thou ſhalt ſee what a one I am. Thou haſt giuen vnto me the charge to diſtribute vnto the faithful the blood of

Ieſus Chriſt in the holie communion, and denieſt me to be partaker of thy blood, and to keepe thee companie in thy death, and to mingle thy blood with mine? Abram would haue ſacrificed, not him ſelfe but his ſonne vnto God. S. Peter ſuffred S. Stephen his deacon, to die firſt. Do thou the ſame alſo, ſend me before, or elſe be pleaſed, that I go in thy compagnie. Theſe, and the like wordes, ſaid the valiant and couragious S. Laurence to Saint Ziſtus his maiſter, & father, shedding many teares; hauing greater deſire to die, then others haue to liue.

The holie old man anſwered him: I leaue thee not my ſonne, neyther do I abandon thee, but aſſure thee for certaine, that thy battaile and conflicte shalbe more sharpe and cruel. I, as a man old and feeble, shal ſoone ende my courſe, but thou, as a luſtie yong man, shalt gaine a greater triumph againſt the tyrant, becauſe thy torments shalbe more terrible. Be not diſcomforted, in thinking thou shalt ſtaie or linger long behind me, for at the ende of three daies, I shal ſee thee in the eſtate in which I am nowe, and Laurence the Leuite, shal followe Sixtus the prieſt. It were not conuenient that thou shouldeſt die in my compagnie, for then it would ſeeme, that thou like a baſe & faint-harted ſoldier, hadſt neede of a maiſter to teach thee to die, and ſo then shouldeſt not obtaine ſuch honour, as thou shalt when thou dieſt alone. Helias left Heliſeus, and Heliſeus without Helias, had vertue to do greater miracles then euer he did. So shal it befal vnto thee without mee. Thou shalt haue the vertue and ſtrength to ſuffer, and to die a glorious death, in which thou shalt purchaſe ſo much the more fame then, I aſmuch as thy torments shalbe greater then mine. One thing I commaund thee to doe; that thou go forthwith and diſtribute the threaſors of the Church vnto the poore, for they be in danger to fal into the handes of the tyrant.

S. Laurence went fort with to do that which the Pope commaunded him. He got together all the threaſors of the Church, & walking through Rome, he ſought for people vpō whom he might beſtow them. He came by night vnto mount Celius, to the houſe of a certaine widow which was one Chriſtian called Cyriaca, who entertained ſecretlie ſuch Chriſtiās as fled for feare of perſecution. This widowe had a paine in her head, which continuallie moleſted her, S. Laurence with laying his bleſſed hands on her head, and calling on the name of Ieſus, cured her. Then washed he the feete of thoſe Chriſtians that were there, and beſtowed on them large almoſe. The ſame night S. Laurence making the ſigne of the Croſſe vpon the eyes of a blind man, reſtored him to perfect ſight. This was done in the houſe of Narciſſus a Chriſtian, in the fleſh-market, where he alſo comforted many Chriſtians that laie hidden there, and to them he gaue great almoſe alſo.

From thence he went to the ſtreete Patricius, betweene the two hilles called, Eſquilinus and Viminalis, and there in the caue Nepotiana, he found a prieſt called Iuſtinus, vnto whom Pope Sixtus had giuen orders before his martyrdome: when S. Laurence ſawe him, he fel at his feete to kiſſe them, he did ſo reuerence prieſthood, being an order higher then his order of deacon. Iuſtinus who was verie humble, fel alſo on the ground, deſirous to kiſſe the feete of S. Laurence, thus both of them laie flat on the ground, in this holie and religious ſtrife, who ſhould kiſſe one an others feete, S. Laurence ſaid vnto him: I beſeech you harte-

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lie that you wil graunt me this one requeſt: That I maie waſhe the feete of thoſe Chriſtians that be in this caue, and thy feete alſo. This is after the exſample of Ieſus Chriſt (ſaid Iuſtinus,) I wil not hinder thee, do what thou pleaſeſt. There was in that caue 70. perſons men and women. S. Laurence put water into a baſon, and waſhed the feete of all the men, kiſſing them with great humillitie, and then gaue almoſe, both to the men ad women.

In this manner was the greateſt part of the threaſor of the Church diſtributed and beſtowed, and the veſſels which were apointed for the ſeruice of the Altare; were exchanged in this good ſort. In this manner S. Laurence walked all that daie, and all that night, exerciſing him ſelfe, in theſe workes of humillitie and charitie, preparing him ſelfe vnto martyrdome. Hauing nowe fullie ſatisfied the wil of S. Sixtus, it happened that S. Laurence coming out of the caue Nepotiana (it being nowe daie) ſawe the officers leading the Pope to be beheaded, and with him two deacons, called: Feliciſſimus, and Agapitus.

S. Laurence went to meete them, and ſaid to the Pope with a loud, and lamentable voice; Holie father, leaue me not thus, ſince I haue accompliſhed thy commaundement, I haue diſtributed the threaſors, as thou gaueſt me in charge. The holie ſaint repeated theſe wordes diuers times, ſo that the greedie officers hearing him talke of threaſors, laid hold on him, and put him in priſon, and then gaue notice thereof vnto Decius Cæſar ſaying: that the Archdeacon of Sixtus, who had the cuſtodie of the Threaſor was impriſoned. Decius was wel pleaſed herewith, and commaunded Laurence ſhould be brought before him, and ſo it was done.

Then Decius demaunding where the threaſor of Sixtus was, Saint Laurence anſwered not a word, though he was asked diuers times. Whereupon he ſent him to Valerianus the gouernour, willing him: to enforce Laurence to tel where the threaſor was, and alſo that he ſhould ſacrifice to the Gods, and if he failed in eyther, that he ſhould put him to all exquiſite torments. Valerianus appointed one Hippolitus to keepe him; who locked him ſafe among other priſoners. One of them was a gentile called Lucillus, who had loſt his ſight by continual weeping, for the miſerie he indured in his long impriſonment. Saint Laurence armed with liuely faith, promiſed to heale him, if he would beleeue faithfullie in Ieſus Chriſt, and be Baptiſed. Lucillus promiſed ſo to do, whereupon Saint Laurence Baptiſed him, and reſtored his ſight with the ſigne of the Croſſe.

Vpon the report of the healing of this Lucillus, many blind men reſorted vnto the priſon, and recomending themſelues to S. Laurence, he healed them all by the ſame meanes. Hippolitus ſeing what S. Laurence had done, tooke great affection vnto him, conuerſed with him, and demaunded of him, where the threaſores of the Church were? The holie ſaint knowing in part his entent, ſaid vnto him: Oh Hippolitus, if thou dideſt beleeue in God the father almightie, and in Ieſus Chriſt his ſonne, I promiſe to ſhewe thee, not only many treaſures but eternal life alſo, whereof thou ſhalt be made partaker. By the wordes that S. Laurence ſaid, and by further inſtruction and information he gaue him in the faith of Chriſt; Hippolitus was conuerted with all his familie, which was 19. perſons. And it pleaſeſt God to graunt vnto them, to ſee the ſoules of them that

were Baptiſed, to become goodlie, and beautiful, and Hippolitus rendred infinite thankes vnto S. Laurence for this benefite receaued.

He was commaunded by Valerianus, to bring Laurence vnto his pallace. When he came before him, the gouernour talked mildlie with him, exhorting him not to be obſtinate, but to tel him truelie where the treaſure was. S. Laurence anſwered: that he would willinglie ſhewe him the treaſure, if he would giue him three daies libertie, wherein he might get it together. I am content (ſaid Valerianus.) So he charged Hippolitus to haue care of Laurence, and to go alwaies with him. With this they al three reſted ſatisfied; Valerian⁹ thought ſurelie to haue the treaſure in poſſeſſion. Hippolitus reioyſed that he might enioie the companie of S. Laurence thoſe three daies, and S. Laurence was wel pleaſed, that he might make an ende of the diſtribution of ſome things which yet remained, and ſet ſome good order in things, as belonged to his office. And to do this: the companie and aſſiſtance of Hippolitus was verie neceſſarie for him, who had charge to go with him, and to keep him whither ſoeuer he went. God vſeth ſometimes to change the counſels of men that would reſiſt him, and cauſeth them to become inſtruments and meanes, that his wil may be the better accompliſhed.

The third daie S. Laurence brought before Valerianus all the Chriſtians that he could gather together, and told him: that theſe were the treaſures of the Church. Deci⁹ himſelfe came alſo at the time prefixed, to ſee if Laurẽce brought thoſe treaſures. But they ſeing howe the matter was, perceiued they were both mocked and ſcorned, wherewith they were exceedinglie enraged. Vpon this Decius commaunded S. Laurence ſhould be ſtripped, and that his fleſh ſhould be torne with thoſe hookes of iron, which are called ſcorpions, for that they be like to the gilles of that creature. Then was brought before the holie ſaint, all the moſt cruel inſtruments, which they vſed, in tormenting the Chriſtians. This was done to terrifie him, that he might declare where the threaſure was: and alſo that he might be brought to ſacrifice vnto the Idolles. But the valiant martyr ſaid: I haue alwaies loued theſe thinges wel, as meate for my ſuſtenance. Decius ſaid: If you cal this meate, ſhew me where the other fooles are, that be like to thee, and worſhip a man that was crucified, that they may be with thee at this banket. They (for whom thou askeſt) do nowe poſſeſſe the glorie of God in heauen, and thou art vnworthy to ſee them.

Decius ſeing that S. Laurence was ſo firme and conſtant, that he could not eaſilie drawe him from his religion, ſought meanes by a further tryal to ouercome him. He ſent him in chaines vnto the Pallace of Tiberius, in the hil Pallatinus, and commaunded that in the temple of Iupiter (which was there) they ſhould ſet vp his tribunal ſeat. In this place Decius demaunded againe of S. Laurence, if he would tel him, where the threaſures of the Church were, and commaunded him to manifeſt vnto him all thoſe which (as he) did prophane the ſacrifice of the Gods, that he might put them all to death, and cleanſe the cittie, from that ſacrilegious companie.

Then exhorted he him to do ſacrifice vnto the gods; & bad him not to truſt in the threaſures that he had hidden, for they could not deliuer him from the torments prepared for him. The holie ſaint anſwered: I put my confidence in the

treaſures

treasures of heauen, which is the fauour and mercie of God, wherewith he wil helpe me, so that my soule shalbe free, though my bodie endure neuer so great torments. Then Decius commaunded he should be beaten with wandes after the Romane vsage, and then hanging him vp from the ground, to clape to his naked bodie hote plates of iron: whilest the martyr was in this torment, he lifted vp his voice, and gaue God thankes saying: my Lord Iesus Christ, true God, and sonne of God, haue mercie on me thy seruant, since being accused I haue not denyed thee, and being examined, I haue confessed thee.

Decius said I thinke thou art a magitian, and by thy inchantments thou scornest and ouercomest thy torments, but I sweare vnto thee by the immortal Gods, I wil eyther make thee sacrifice, or to endure such torments, as yet neuer man endured til this daie. S. Laurence answered: I stand so firme in the loue and fauour of my Lord Iesus Christ, that I feare not thy torments, for I knowe they haue an ende quicklie, therefore do what thy pleasure is, euen til thou be tyred. Decius cõmaunded, that he should be beaten againe with thonges, whereunto lead or wyre was tyed, that they might teare his flesh the more mortallie. S. Laurence made a praier vnto God, desiring him: that it would please his maiestie to receiue his soule vnto him. A voice was heard which said: that yet there remained many torments for him to endure.

Decius and the other that were by, heard the voice, and he grewe more cruel, saying with a sterne countenance, and loud voice: See you not, you Romaines, that the diuels do helpe this wicked fellowe; who feareth not our Gods, nor our magistrates, nor maketh any account at all of the torments? Torment him againe, and againe, pul his limmes out of ioint, teare, and rent his flesh with the scorpions; Whilest the holie saint was thus vsed, a souldier called Romanus, sawe standing fast by S. Laurence, a beautiful yong man, who with a napkin wyped the sweat from his face, and clensed the woundes of his bodie. And the holie saint being led backe againe to prison by Hippolitus, at the appointment of Decius: the good souldier Romanus went vnto him with a vessel of water, and kneeling at his feete, desired him verie earnestlie to Baptise him. S. Laurence Baptised him, for which cause (it being knowne) S. Romanus was apprehended, beaten with wandes, and beheaded.

Then Decius and Valerianus consulted together concerning S. Laurence, and at last they cõcluded: that since he so litle esteemed those tormẽts, helping himself by art magike, he should yet be led the night following, to the Thermæ (that is: the bathes) of Olimpias, neere vnto the place of Salust, & there he should be tormented a freshe; they thought the darkenes of the night might the more deterre him; and thus they ment to trie once againe, if they could drawe him vnto their intent. In the smal time of repose, that this holie saint had, Hippolitus desired him oftentimes and instantly, euen with teares, that he would giue him leaue, to professe him selfe a Christian, and to die with him. S. Laurence would not suffer him; bidding him not to discouer him selfe as yet, for the time would shortlie come, when he should manifest his faith, and die for the same.

Decius and Valerianus met in the apointed place, whither S. Laurence was also brought. Then Decius said vnto him: Hitherto thou hast made vse of thy arte magike, leaue that, and deale plainlie, tel me first what country man art thou?

S. Laurence ſaid: I am a Spaniard, brought vp in Rome, Baptiſed being a litle one, and inſtructed in the holie and diuine lawe of Chriſt. Inough, inough, ſaid Dacius: thou muſt reſolue to ſacrifice vnto the Gods; otherwiſe, this whole night ſhalbe ſpent in tormenting thee. If it be ſo (ſaid S. Laurence) the night ſhal not be obſcure and darke to mee, but more bright and cleere. Vpon this his anſwere, Decius commaunded that he ſhould be ſtricken on the mouth with ſtones. The martyr ſmiled, and gaue thankes to God, for this litle taſte he gaue him, in ſupporting this ſmal paine for his loue.

The more patience & content the holie martyr ſhewed, the more it deſpited, & enraged Decius. He looked not now after the treaſure, which was the principal cauſe of his quarrel, and leſſe regarded he, whether he were a Chriſtian or not, which was the ſecond motiue to put him to torment, but nowe he ſought in indignation and wrath, to wreke all his mallice vpon the holie martyr, deuiſing a moſt cruel torment, which depriued him of his life, and was in this ſorte.

He made an Iron bed in manner of a gridiron, larger then the whole bodie of the bleſſed martyr, whereupon they ſtretched and bound him, then made they a ſmal fire vnder him, that the torment might be the more intollerable, and grieuous, by the delay, increaſing of the fire by partes, that ſo his holie body might be conſumed by litle and litle. And becauſe Decius and Valerianus were preſent, the officers were eager in ſturring the fire, and laying on coles where need was. S. Laurence ſaid vnto Decius: Conſider thou wretch, that thy burning coles be vnto me a refreſhing, and vnto thee they ſhalbe eternal puniſhment, becauſe God hath ſeene me being accuſed, not to haue denyed him, and being examined I haue confeſſed him, and being broyled, I yeeld him thankes. They which were preſent, wondred at this crueltie of Decius, that cauſed a beautiful, and goodlie yong man to be broyed aliue, only for couetouſnes of mony: And all men thought, that Laurence had not any treaſure, ſeing he endured ſuch inſupportable torment.

The holie ſaint hauing broyled nowe a good ſpace, and the flame increaſing ſtil more and more, penetrated euen vnto his entrailes, ſo that one ſide, was not onlie broyled, but alſo conſumed with the fire; yet the glorious Laurence to obtaine an entyer victorie of the tyrant ſaid vnto him: See, ſee, thou wretched tyrant, one ſide of my bodie is nowe broyled inough, let me be turned, that the other ſide may be warmed alſo, that thou mayſt eate. As for the riches of the Church which thou deſireſt; they are borne into heauen, by the handes of poore men. By this meanes the glorious martyr triumphet ouer the tyrant, and made him ſee and confeſſe; that he was ouercome, and vanquiſhed. Then the holy ſaint turned his thoughts and heart vnto almighty God and ſaid: Ieſus Chriſt my Lord and my God, I giue thee thankes that I haue deſerued, to enter in at the gare of thy eternal happines. Hauing ſaid thus: he departed out of this life, ſending his victorious ſoule, to be crowned in heauen; where his merits be famore clere and reſplendent, then the flames that conſumed his B. bodie.

When Decius ſawe that the ſaint was dead, he departed aſtonied, and confounded, and went vnto the pallace of Tiberius, leauing the bleſſed bodie of the ſaint, vpon the gidiron. On the next morning Hippolitus, with the helpe of

Iuſtinus

Iuſtinus the prieſt tooke it from thence, and buried it in the poſeſſion of Cyriaca a widowe, in the waie toward Tybur. Many Chriſtians accompanied them, and remained there three daies, faſting, and watching, not ceaſing to lament continually, for the loue and loſſe of Laurence the Archdeacon, who had done ſo much good to all, and was of all, ſo much beloued. After three daies Iuſtinus the prieſt celebrated Maſſe, and gaue the bleſſed Sacrament to thoſe that were preſent. They then diſperſed themſelues ſeuerallie, for that the tirant intended to proceed with rigor againſt them, that had buried S. Laurence. Hippolitus being cheif of them was impriſoned; and Valerianus vnderſtanding that he was a Chriſtian, put him to death, drawing him in pieces by force of horſes. But what hapned? God would not ſuffer the tyrants to remaine without due chaſticement, for their crueltie.

For after a few daies, Decius and Valerianus going together, to ſee certaine publique ſhowes in the Amphitheatre of Rome, vpon a ſuddaine they felt themſelues tormented of the Diuel. They both cried out with a loud voice, firſt Decius ſaid: that Hyppolitus bound him in chaines: and Valerianus ſaid, that Laurence did torment him with fier. Valerianus died miſerably in the preſence of Decius. And Decius after he had bene tormented three days, one while crying vpon Laurentius, an other while vpon Hippolitus, and ſaying, that both of them afflicted and tormented him with the fier of hel, he ended his life in miſerable manner.

There is no ſmal occaſion offered, to conſider the greatnes of this ſainte, God making Decius to die after this manner, who gaue ſuch a cruel death vnto Saint Laurence. The torment of S. Laurence endured a ſmal ſpace; but the torments which Decius doth endure, for S. Laurence, ſhal be euerlaſting. It is very iuſt that God ſhould defend this his holy ſainte in his death, & chaſtiſe his enemies; ſince he ſpent all his life in his ſeruice. There was not any thing but he lefte it, and ſacrificed it vnto God. His goods, his content, his care, and diligence was to attend and ſerue the Churche, and to haue pitty on the poore. His fortitude, and conſtancy was in reſiſting the tyrant. His body and ſoule, fleſh and blood, life and death, yea euery thing he ſacrificed vnto God, and God in recompence hereof, gaue vnto him a worthy and honourable place in his glorie.

He cauſed him alſo to be honoured in the world by his Curche, with many feſtiual days and ſolemnities, for there is not a Country or Citie almoſt, that hath not a Church dedicated vnto S. Laurence. In Rome the Emperour Conſtantine cauſed a Church to built in honour of S. Laurence, into which his holy body was brought. S. Damaſus the Pope built an other, and beſides theſe, there be three other Churches of S. Laurence builded in particular places, where he was tormented.

Through Italy and Fraunce, and other partes of Chriſtendome, moſt of the principal and head Churches are dedicated to S. Laurence. Although in Spaine there be not many, yet one which the Catholique King, Don Philipe the ſecond halth lately builded, ſurpaſſeth all that euer were, or be in Chriſtendome. This Church is called the Royal monaſtery of S. Laurence of the Eſcurial. Neere vnto which is a college, a ſeminary, and an hoſpital, which in magnificence of building, rich reuenues, in ornaments, bookes, and in number of Relligious men, in

plety toward the poore, in multitude of reliques, with obſeruancy of relligion (which is the principal) ſurpaſſeth and exceedeth (I ſay) euery other worke of this ſorte that hath bene, or is at this day in Chriſtendome.

All is wel imploied, that is done in ſeruice of this holy ſainte, vnto whom the Church doth ſuch honour; hauing put him in the canon of the Maſſe, ſolemniſing his feaſt with a vigile in the office, and in the faſt, and with the octaues. And though Rome the head of the Church had before time ſpecial patrones of ſuch ſingularitie, as S. Peter and S. Paul, yet becauſe the martyrdome of Saint Laurence was ſo renouned and glorious, it held him alſo for a particular patrone and aduocate. And as Saint Leo ſaith: the city of Rome was no leſſe honoured by the martyrdome of S. Laurence, then the Citie of Hieruſalem was, with the death of S. Stephen.

It ſhal be very iuſt, and right then, that a holy ſaint ſo honoured and eſteemed of God and his Church, of Emperours and Kings, be alſo reuerenced and honoured of vs. Let vs recommende our ſelues to him, houlding him for our particular aduocate, that by his praiers and merits, wee may obtaine the heauenly glory. Amen. The Church celebrateth the feaſt of S. Laurence on the day of his death, which was on the 10. of Auguſt, in the yeare of our Lord 256. (Baronius ſaith: 261.) Gallienus the ſonne of Valerianus being Emperour.

The life of Saint Tiburtius Martyr. *Auguſt.* 11.

THE renowned king Dauid ſaith: that he, multiplieth the infirmitie, and that then they make haſt, and runne. *The prophet intendeth to ſaie: that infirmities be occaſions vnto many, of their conuerſion vnto God. This was ſeene plainlie in Cromatius the father of S. Tiburtius, who by being infirme and diſeaſed, had an occaſion to be conuerted and his ſonne alſo, and both of them were made Chriſtians, that before were Pagans, and laſtlie, died for the profeſsion of the faith of Chriſt. The life of this holie ſaint, taken out of the life of S. Sebaſtian, was written by the regiſters of the Church of Rome in this manner.*

AFter that the famous martyr, S. Sebaſtian had perſwaded Marcus and Marcellianus with liuelie and efficatious reaſons, to be conſtant and firme in the confeſſion of the faith (the tyrant hauing ſet them a time of 30. daies, to reſolue eyther to adore the Idolles, or elſe to ſuffer death) he did not only thereby do good vnto them, but alſo vnto many others, with the words that he ſpoke, but alſo by reſtoring by miracle ſpeech vnto a dumbe woman in confirmation of that he had ſpoken, which was the cauſe, that many were conuerted, and made Chriſtians. One of them was Tranquillinus (father vnto S. Marcus and S. Marcellianus) who was diſeaſed with the goute, and was halfe drawne awrie, and in continual extreame paine, but when he was Baptiſed, he was quit thereof, and was perfectlie cured. He that came vnto Baptiſme, leaning on a ſtaffe, and aſiſted by his ſeruants, returned backe vnto his houſe in good health, not needing any help at all.

Cromatius who was gouernour of Rome called him before him; for the cauſe of

ſe of his two ſonnes who were both in priſon, was comitted vnto him. And therfore he deſired to knowe of him; what his ſonnes had reſolued to doe, becauſe the 10. daies were nowe paſſed and expired. Tranquillinus going vnto the gouernour, whole and ſound of all his limmes, he knowing in what plight he had bene beforetime, demanded of him, by what meanes he was healed, for the gouernour alſo him ſelfe was vexed with the ſame infirmitie. Tranquillinus vnfolded vnto him howe he was a Chriſtian, and that when he was Baptiſed, he was perfectlie cured. Moreouer, he exhorted him to do the ſame, and yeelded him ſuch good reaſons, that the gouernour determined to be a Chriſtian, hoping to haue remedie for his bodie, and ſoule alſo.

S. Sebaſtian being certified hereof by Tranquillinus, came vnto the gouernour, and commended much his determination, encouraging him to put in execution that which he had intended. He for the great deſire he had to be cured, deſired to be Baptiſed forthwith. S. Sebaſtian ſaid vnto him: firſt ſome thing is neceſſary to be done, proceede therfore as one that goeth to a fountaine for water, who before he fille the veſſel that he bringeth, he waſheth the ſame, and cleanſeth it from the vncleannes that is within it, ſo in like manner, that thy ſoule may receiue the water of grace into it, thou muſt waſhe it, and powre out all filthines that is within it. It is neceſſarie therefore, that the Idolles thou haſt in thy houſe, be taken downe and defaced. Let thoſe that be of wood be burned, let thoſe of ſtone be broken in pieces, and let thoſe of gold and ſiluer be geuen to poore people.

Cromatius had a yong ſonne called Tiburtius, who had a good ſharpe conceite. He being of their minde herein, ſaid: Becauſe I would haue a care of my fathers health, I wil not diſturbe your worke intended. Onely let it thus be done; we wil make and kindle here in the houſe two great fires, and if that after the Idolles which be of great valew ſhalbe broken in pieces, my father be not cured, let Sebaſtian and Tranquillinus be throwne into the fire. Cromatius ſaid: he would haue euerie thing broken, without any obligation or bond, yet S. Sebaſtian and S. Tranquillinus ſaid: this couenant and pact, ſhould be confirmed and ratified.

The fires were kindled, and the Idolles being broken to peeces, the gouernour became whole and luſtie, ſeeing by him a moſt comely yong man which ſaid. Ieſus Chriſt in whome thou haſt beleeued, hath ſent me vnto thee, that all thy limmes may be perfectly healed and cured. At this voice, he that before was ful of anguiſhe and paine, and could not ſturre from one place vnto an other, was ſo recouered of his maladie, that he aroſe of him ſelfe, and ſtood on his feete; He going to kiſſe the feete of that yong man, which was an Angel of heauen, the angel bad him, not to touch him, for that he was not yet pure and cleane, as not being Baptiſed; and hauing ſaid this; he vaniſhed out of his ſight.

Cromatius and Tiburtius his ſonne, fel at the feete of S. Sebaſtian and confeſſed, that he onlie whom he preached was the true God, and they beſought him to baptiſe them. The holie ſaint cauſed a prieſt called Policarpus to be called, who baptiſed them both. *In the name of the Father, and of the Sonne, and of the Holie Ghoſt.* In like manner his ſeruants and ſlaues were baptiſed, to the number of 1400. perſons, of men and wamen. Cromatius gaue liberty vnto them all,

and distributed among them, a great part of his riches, saying: that they which had the immortal God for their father, it was not fit, they should be slaues vnto a mortal man. There was so many persons baptised, that the thing could not be kept long secret. It coming therfore to the knowledge of Domitianus, who was at that time Emperour, & professed him selfe a capital enemie to the Christians, he slewe and put to death as many of these, as he could get notice of.

There was assembled with Pope Caius (who at that time sat in the seat of S. Peter) S. Sebastian and others: who treating how they might shunne the imminent danger, at last determined: that Cromatius the gouernour, with his sonne Tiburtius and Policarpus the Priest, with many other Christians, should depart from Rome, and go vnto some secret, and secure place, where the gouernour should susteine them with his goodes, vntil the furie of the persecution was ouerpassed. Tiburtius hearing this, said to the Pope: Holie father, do not command vs to flie from persecution, for if occasion be offred, it shalbe verie acceptable to me, to die for the loue of Iesus Christ, whereby I may obtaine that blessed and happie life, of which none can bereaue me, and neuer shal haue end. The Pope embraced Tiburtius, and seeing him so firme and constant in faith, shed teares for ioie, comending his good resolution.

S. Tiburtius S. Sebastian, and others, remained in Rome together with the Pope, and Cromatius. Policarpus, and the rest went forth of Rome, more to obey the Pope, then for feare of loosing their liues, which they already offred vnto Iesus Christ; knowing assuredlie, that they should at last die for the confession of his name; as indeed it befel to the greater part of them.

Not long after S. Tiburtius as he passed by, sawe a yong man that had falne from a verie high place, and was so bruised, that his father and mother had more mind, to prouid for his funeral, then to seeke for a Phisition to cure him. S. Tiburtius approaching neere, said to them: Giue me leaue to speake a word or two to your sonne, it seemeth not impossible that he should recouer health. Then coming neere to the yong man, (who was more like a dead carkasse, then a liuing creature) he said ouer him: the Pater Noster, and the Creede, and forthwith the man felt himselfe whole, sound, and in perfect helth.

S. Tiburtius hauing done this, passed on his waie, but the father and mother of the yong man, ranne after him, and bad him take their sonne, for his seruant, since he had giuen him his life: but S. Tiburtius answered, both you and he, haue power to do that, which shalbe greater content and ioye vnto me, then that which you speake of. What thing is that said they? If thou wilt haue vs also for thy seruaunts, and bondmen, behold, we be readie thereto, and wil be wel content therewith, for this great good turne thou hast done vnto vs, in restoring to life our only sonne, whom we accounted to be a dead man, past recouerie: many people were gathered together about them, and therfore S. Tiburtius tooke them a part, and alleadged so efficatiouslie the faith of Iesus Christ, that they both determined to be Christians. Then brought he them to Pope Caius and said vnto him: Holie father, behold heere the soules which I haue gained this daie vnto my Lord Christ, in which my faith, like a newe plant, beginneth to bring fruite. The Pope hauing instructed them in the faith, Baptised them, yealding infinite thankes vnto the heauēlie maiestie, for this, and al his other graces.

There

There was crept into this companie one Torquatus, a lewde, deceitful fellowe, who was Baptiſed. S. Tiburtius reproued this man, of ſome looſe behauiour which he had, and (which was worſe) of ſome ſinnes by him comitted; as of combing, and dreſſinge his haire in wanton mãner, his often being at banquets, frequent gaming, paſſing by the waie, to ſee beautiful and gallãt wemen, and in this he tooke great delight. He reproued him alſo, that he vſed not to praie, nor faſt, as other Chriſtians did; that he was ſluggard, and roſe not in the morninges, to ſing the Himnes in the Oratories, as the Chriſtians vſed to do.

Torquatus hearing him ſelfe to be thus reproued by S. Tiburtius, conceiued great indignation, and vſed a notable ingratitude, or rather treacherie againſt him. He agreed with a gouernour called Fabianus (who was a principal enemie to the Chriſtians) deuiſing all meanes they could, to bring S. Tiburtius to his death. The accord betweene them was thus: He told him the place, where Tiburtius ſhould be found in prayer, or in ſome other Chriſtian exerciſe, willing him, to attache Tiburtius and him ſelfe together. As they had plotted, it was done accordinglie.

S. Tiburtius and Torquatus were apprehended, and brought before Fabianus, who asked of Torquatus: what is thy name? he anſwered: Torquatus. Fabianus ſaid: of what religion art thou? the perfidious fellowe ſaid: I am a Chriſtian, knoweſt thou not (ſaid Fabianus) that our inuincible Emperours haue commaunded, that they which do not ſacrifice vnto our Gods, ſhalbe tortured, and put to death? Torquatus anſwered: (beckning toward Tiburtius) This man hath bene, and is my inſtructor, that which I haue ſeene him do, I haue hitherto done, and ſo I entend ſtil to doe. Fabianus ſaid vnto Tiburtius: Heareſt thou what Torquatus hath ſaid? Tiburtius anſwered: It is long ſince Torquatus ſaid he was a Chriſtian, and ſo indeed he is; for he hath beene Baptiſed and made ſhewe of profeſſion of the faith, but his workes be not of a Chriſtian. He is a man giuen vnto delights: he trimeth vp his haire, as if he were a woman, he goeth often vnto banquets, he vſeth much gaming and conuerſeth with wemen of euil report, and doth many other thinges ill beſeeming a Chriſtian, neyther is Chriſt pleaſed with ſuch monſters.

Fabianus ſaid vnto him: It behoooueth thee to haue rather a care of thy ſelfe, and ſeeke to ſaue thyne owne life, in not contemning the edicts, and decrees of the Emperours. S. Tiburtius ſaid: I can not haue greater care of my ſoule or ſaluation, then doing as I doe, in refuſing to adore the falſe Gods of the Gentiles, and adoring Ieſus Chriſt, the true God of the Chriſtians. Then ſaid Torquatus: This man not onlie boaſteth him ſelfe to be a Chriſtian, but perſwadeth others alſo to be ſuch, and to abandon the worſhip of our Gods, calling them diuels. Alſo, this Tiburtius aſſembleth together many of his acquaintãce both by daie and night, to teach them the art magicke, in which he is verie expert. Tiburtius anſwered: thy falſe teſtimonie, ſhal not eſcape without chaſticement.

Then turning to Fabianus he ſaid: knowe thou (worthie gouernour) that this man whom thou ſeeſt, is filled with mallice and wickednes. He was made a Chriſtian, indeed, but a diſſembling one. Nowe, to diſcouer his iniquitie and mallice, he prouoketh the Iudge againſt them, and putteth a ſword into his hand to compel vs to worſhip and do reuerẽce vnto the diuels. If thou thinkeſt good

to take the aduiſe, and counſel of this treacherous runnegate, make readie thy torments. Scourge, hang, quarter, burne, leaue not any manner of death, and thou ſhalt find; that I wil not turne my backe, nor ſhrincke for feare of thee. If thou baniſhe mee, the true philoſopher ſaith: that all the world is a place of exile. If thou put me to death; I ſhal depart, and be freed, from the priſon of this my bodie. If thou burne me with fire; I haue alreadie ouercome the fire of inordinate deſires, which is greater, and farre more hurtful to the ſoule, then this to the bodie. Smale account is to be made of any paine, where the conſcience is quiet, and ſetled.

Fabianus ſaid: Oh Tiburtius, repent thee, that thou maiſt be reſtored to thy linage and kinred, and that thou maiſt maintaine thy ſelfe in that eſtate, that nature hath giuen thee. Thou art wel borne, and of a noble houſe, but thou art falne into ſuch errour, as deſerueth tortures, torments, and an infamous death, more befitting a poore and baſe ſlaue, then one ſo honorable as thou art, S. Tiburtius ſaid: O Iudge of the Romaines. Becauſe I do not adore Iupiter the adulterer, and an inceſtuous perſon, Venus the harlot, Saturne the Manquellour of his owne children, and Mercurie the deceiuer; for this cauſe (ſaiſt thon) I ſhame and diſcredit my kinred, and runne into infamie. And becauſe I do adore the true God Creator of heauen and earth, thou iudgeſt me to be worthy of torments and death. If thou be diſcreet and prudent, thou ſheweſt it not in this, and if thou be a iudge, in this thou dooeſt not iuſtice, but manifeſt wrong. I adore Ieſus Chriſt who diſcended from heauen vnto earth, that man ſhould aſcend, from earth to heauen, I wil not adore the ſtatues of thoſe peruerſe people, whō thou calleſt Gods, but I wil rather ſtampe them vnder my feete.

The gouernour cōmaunded to kindle a great fire of coles, and to ſpread them on the ground. Then, ſaid he to Tiburtius: chooſe which thou wilt of theſe two; eyther to put incenſe vpon theſe coles, to ſacrifice to the Gods, or to goe ouer them with thy bare feete. S. Tiburtius made the ſigne of the Croſſe, and then he walked ouer the quicke burning coles, as if he had gone vpon roſes and flowers. The iudge wondring hereat, S. Tiburtius ſaid to him: Shake of thine infidellitie and confeſſe as I confeſſe, that this is the onlie, and true God, who hath power aboue, and vpon all the creatures. Make tryal, by putting one of thy handes in hote water, and cal vpon Iupiter, and ſee if he can prohibite, that thou ſhalt feele no heate, as my Lord Ieſus doth with mee, who treading on the fire with my naked feete, ſeeme to go, as if I trode vpon flowers; and this is: becauſe the creatures, do obey the Creator.

The gouernour ſaid: who knoweth but that your God teacheth you art magicke, and that you be all inchanters? Tiburtius anſwered: Hold thy peace thou wretch, and let me not heare thee vtter ſuch iniurious wordes againſt that bleſſed, and holie name. The iudge was ſo enraged herewith, that he cōmaunded he ſhould be beheaded, and it was performed accordinglie, in the waie called Lauicana, three miles from Rome. His bodie was buried in the ſame place, and by his merits, God ſhewed many miracles. The Church maketh commemoration of him the day of his martyrdome, being the 11. of Auguſt, in the yeare 301. (Baronius ſaith: 286.) In the time of Maximianus and Diocleſianus.

The

The life of S. Suſanna, Virgin, and Martyr. Auguſt. 11.

WHat thing haue I in heauen, or what other thing deſire I vpon earth but onlie thee ô Lord: (*ſaith the prophet Dauid talking with God*) *as if he ſhould ſaie: I wil not haue in heauen, much leſſe in earth, any thing to delight and pleaſe me, but thee only, ô my Lord God, I eſteeme all other thinges as nothing. Neyther honoures, nor riches, nor the delightes and pleaſures of this life ſhal ſatiate, or content my minde. Thou onlie doeſt giue content vnto my ſoule, and without thee I find none.*

The ſame wordes ſaid Suſanna, virgin and martyr, who although she mighte haue bene wife vnto the ſonne of Diocleſianus, with aſſured hope to haue bene Empreſſe of the world, yet she made thereof no reconing nor account at all, no nor of her owne life, ſince she offred it moſt liberallie for the loue of Chriſt Ieſus. Her illuſtrious and famous actions, were written (after the opinion of learned men) by the notaries of Rome, appointed to write the liues of the martyrs. And it was in this manner.

IN the time of Diocleſianus and Maximianus Emperours, there was in Rome a prieſt called Gabinius, who was brother vnto Caius the Pope, and kineſman vnto Diocleſianus. He had one daughter borne in lawful matrimonie, called Suſanna, who was verie beautiful, and of a notable quicke, and ſharppe witte. Gabinius being excellent in humanity and philoſophy, inſtructed his daughter, (whom he loued dearlie) in all the ſciences he knewe, by which meanes, ſhe was renowned, and famous through all Rome: ſome men commended her nobillitie, others eſteemed highlie her riches, others extolled her beautie, but aboue all other thinges, her rare witte and learning was moſt praiſed. But that which was in her moſt worthie of praiſe (although ſuch was the wickednes of thoſe times, that it was not ſo publiklie knowne, es her other quallities) was; that ſhe was a verie vertuous, and deuout Chriſtian, euen from a litle girle.

The Emperour Diocletianus had knowledge of her, and becauſe he had adopted Maximus or Maximianus for his ſonne, he though to make Susãna his wife. Him ſelfe determining to reſigne, and giue ouer the Empire; he thought her worthie for the deſerts of her many vertues to be Empreſſe. To effect this: he ſpoke vnto Suſanna and to a certaine kineſman of his whoſe name was Claudius: he was an honorable perſon but yet a pagã. The Emperour diſcouered vnto him his intention, and gaue him in charge, to treat of this matter with Gabinius, the father of the damſel. Claudius rendred thankes vnto the Emperour, for the ſecret truſt he had committed to him, and coming to Gabinius he ſaid: wel might he hold him ſelfe a happie man, for that the Emperour deſired to haue Suſanna his daughter, to marry her to Maximianus his ſonne; therefore hee wiſhed him to haue care to diſpatch it with al expedition. Gabinius ſaid: he would talke with Caius his brother, and Suſanna his daughter, and then he would giue him an anſwere.

Claudius departed, and Gabinius cauſed Caius to be called to his houſe, where he told him all at large what the Emperour had requeſted of him.

Then went they both together to Susanna, and told her: that the Emperour had sent Claudius (their kinesman) to treat of a mariage, betweene Maximianus his sonne and heire vnto the Empire, and her, and therefore she was to be aduised what she would doe. She answered: my deare father, and reuerend vncle, where is your wisedome and discretion? that you should giue eare vnto a matter so vnworthie, and vnfitte to be thought on, much lesse to be put in execution? knowe yee not that I am a Christian? borne of Christian parents, and niece vnto the Byshoppe of Rome, who is cheife prelate, and Doctor of all the Christians in the world? what shalbe said, if I take vnto husband a cruel pagan? You haue refused to acknowledge the Emperour for your kinesman, for the great crueltie he vseth against the Christians; and would you haue me, to be wife vnto his sonne? I hope in Christ Iesus it shal neuer come to passe, but I thinke rather, that the treating of this mariage, shalbe an occasion for me, to gaine the crowne of martyrdome, and not to loose the Palme of virginitie. I tel you then (if you wil knowe what my intention is) that I haue consecrated my virginitie vnto God, and do not intend to take to husband any Pagan, no nor any other person liuing.

Pope Caius and Gabinius shed teares for tender affection, hearing Susanna speake such wordes, proceeding from a generous and noble courage. They aduised her to continue firme and constant in her intention aforesaide, for they iudged it to be holie and good. Then came Claudius for his answere, leauing the people that did accompanie him at the dore, and he alone came into the house, and as a cosen, would haue embraced and kissed Susãna, after the vsage of those times. The holie damsel went backe, saying: that in all her life she had not kissed any man liuing: and that she would not shewe that kindnes vnto him (being a pagan) although he was her cosen. Herewith came in Pope Caius, and they discoursing together, concluded, so that Claudius was made a Christian and so was also his wife, and his two daughters.

Claudius had a brother called Maximius, whom Diocletian sent, to knowe what conclusion Claudius had made of that mariage, treated of, betweene his sonne, and Susanna. Maximius coming into the place where the Pope Caius, Claudius, and Susanna were, there befel vnto him the same, which happened vnto his brother, for he was conuerted, and made a Christian. Pope Caius said: that God had graunted by the prayers of Susanna; that these should be Baptised, and made Christians. The Pope causing them to fast certaine daies, Baptised and confirmed them; and saying Masse, he gaue them the Blessed Sacrament. The newe Christians fel at the feete of the Pope, and kissed them, for the grace they had receiued. They also rendred thankes vnto Susanna, who had bene the cause thereof, and she yeelded thankes for all, vnto Iesus Christ, the author of al good. Some daies passing, the newe Christiãs, were more fullie instructed in the faith, exercising themselues, in godlie and pious workes, as in fasting, and praying they sold their goods also, and gaue the price thereof vnto poore people.

In the night time, they vsed to assemble in the house of Gabinius, singing Himnes and Psalmes, in the praise of God. Their often frequẽting of this house, was not kept long secret, but Diocletianus was certified thereof, by a wicked wretch, named Artisius; who intending, to get some thankes of him, opened,

and

and diſcouered, all that the Chriſtians had done. The Emperour being exceedinglie enraged hereat, ſent a cruel pagan called Iulius (with armed ſouldiers) to the place where the Chriſtians were aſſembled, to take them all priſoners, except Pope Caius. As he commaunded it was done, and the Chriſtians were all apprehended. Diocletianus commaunded: that Gabinius and Suſanna his daughter, ſhould be put in priſon. And for Claudius and Maximius brethren, and Prepedigna wife vnto Claudius, with her two children, one of them called Alexander and the other Cuccia, (for that they were noble perſonages, and greatlie allied in Rome) he bad they ſhould be led in ſecret manner, vnto the port of Oſtia, there to be conſumed with fire, and their aſhes to be caſt into the ſea, and euen ſo it was done.

After a fewe daies paſſed, the Emperour commaunded, Serena the Empreſſe, to bring Suſanna vnto her Pallace, and that ſhe ſhould perſwade her all ſhe could, to denie the faith of Chriſt & to take Maximius his ſonne, vnto her husband. The Empreſſe ſent for Suſanna vnto her lodginge, and becauſe ſhe her ſelfe was alſo a Chriſtian (though in ſecret) ſhe diſcourſed in priuate with her, and ſaid: Ieſus Chriſt, be thy comfort, thou moſt beautiful and gratious virgin. When Suſanna heard Ieſus Chriſt named ſhe ſaid: I yeed thankes vnto my Lord, ſince he is potent in euerie place. The Empreſſe and Suſanna, remained together certaine daies, praying, and prayſing God, with Himnes and praiers, which they continuallie vſed.

Diocletianus ſent vnto the Empreſſe, to knowe what ſhe had done whith Suſanna, and whether ſhe were yet reſolued, to be eſpouſed vnto his ſonne? She returned this anſwere: That Suſanna would not yeeld vnto it. She aduiſed him withal; that though ſhe refuſed, he ſhould not take any regard or make account thereof, ſince there were other damſels, equal with her, in eſtate, degree, and qualitie, on whom he might beſtowe his ſonne. When Diocletian had receiued this anſwere, he ſaid vnto his ſonne: I wil not haue it ſaid, that force, or violence ſhould be offred to a damſel in my court or Pallace, therefore, cauſe Suſanna to be ſent vnto her fathers houſe, and then do what pleaſeth thee. Let her go, as a ſhallowe, and ſenſeles foole. Suſanna was brought backe, vnto the houſe of Gabinius, acompanied and attended, by the Emperours ſeruants.

The holie damſel forecaſting what they intended, in that they made her turne to her fathers houſe, incloſed and ſhut herſelfe vp in a chamber, and falling proſtrate on the earth, required helpe of Ieſus Chriſt, to deliuer her out of the danger, in which ſhe thought her ſelfe to be. That verie night, Maximius came vnto her, and as he entred into the chamber where ſhe was at her praiers, he ſawe by her ſide an Angel, enuironed with a great brightnes: The yong man being gaſt, and put in feare hereat, departed the chamber, and the houſe, and going told his father what he had ſeene. Diocletianus ſaid vnto him: theſe Chriſtians, be ſorcerers, and inchanters. Then he commaunded one Curtius, a minion of his, to ſee and enquire the truth of this viſion. Curtius going thither, returned more affrighted, and agaſt, then Maximus. The next daie, Diocletianus ſent a cruel and ſacrilegious fellowe, called Macedonius, vnto the houſe of Gabinius, to compel Suſanna, either to ſacrifice vnto the Gods, or els to put her to

death, and withal charged him: that this ſhould be done ſecretlie. Macedonius coming vnto the houſe of Gabinius, called Suſanna forth of her chamber, and ſet vpon an aultar, the Idol of Iupiter, that he had brought with him. When the bleſſed damſel ſawe the Idolle, ſhe lifted vp her eyes vnto heauen, and deſired God to remooue it from before her; that her eyes might not ſee that infernal diuel. Macedonius ſollicited, and hāſtened her to adore the ſame, but ſhe redoubled her prayers vnto God, to take it from before her. The Idol on a ſodeine vaniſhed awaie. Then Macedonius ſaid vnto her: I ſee thou beareſt affection, and loue vnto the Gods. Suſanna anſwered: Nay, my God hath ſent an Angel, who hath taken away this fiend from my ſight, that I ſhould not diſtaine, or pollute mine eyes, with the deteſtable ſight, of that ſacrilegious Idolle. Then came one of the ſeruants of Macedonius who ſaid: that the ſtatue of Iupiter, laie in the ſtreete, in the middle of the myre. Macedonius fel into ſo great a rage hereat, that with his owne handes he haled, and pulled the holie ſaint, by the garmēts, and tearing them, beating her alſo both with his fiſtes, and with cudgels. She thanked Chriſt Ieſus, for the fauour he ſhewed her, in giuing her force to endure, and ſuffer, theſe wronges for his ſake. But Macedonius in a rage, and furie, with a voice, as loud as he could ſpeake, ſaid: Sacrifice to the Gods, or I wil kil thee inſtantlie. She anſwered: ſhe would not ſacrifice to any, but onlie to Ieſus Chriſt. Macedonius ſent meſſengers, to certifie Diocletian hereof, who returned for anſwere: that ſhe ſhould be beheaded in her owne houſe, and ſo it was done. Her holie bodie, was honorablie buried, by the appointment of the Empreſſe, in the Churchyard of Alexander. And the ſame daie Pope Caius ſaid Maſſe in that Churchyard, in the honour of S. Suſanna virgin and Martyr. The Catholique Church maketh a commemoration of this holie ſaint, on the daie of her martyrdome, which was on the 11. of Auguſt, in the yeare of our Lord, 260. (Baronius ſaith: 265.) In the raigne of the Emperour Diocletianus.

The life of Saint Clare Virgin.

THe patriarch Abraham went into Egipt, to eſcape the great dearth, which was in the land of Chanaan, and tooke with him Sara his wife, but he called her ſiſter, doubting the Egyptians would kil him, to take her from him. king Pharao being certified of the beautie of Sara, commaunded she should be brought into the kings pallace, and although she remained there many daies, yet the king did not touch her. The reaſon was: the kings of Egipt had this vſage; that when they intended to take any damſel wife, he firſt kept her cloſed vp a good ſpace hauing many attendants, and their exerciſe in that time was: to be washed, trimed, and perfumed, and then in that ſort to go to the kings chamber.

This is a figure of that which Ieſus Chriſt the king of heauen doth with ſome ſoules, which he hath elected to be his ſpouſes, and whom he wil bring into his chamber, to witte: to his heauenlie glorie. For firſt, he cauſeth them to be shut vp in this world, in ſeuerall houſes, as he be monaſteries of nonnes, and other religious women. The exerciſes, that theſe ſpouſes haue to do in the monaſteries are: to be purified, washed, and perfumed. To be purified of their greater ſinnes, washed of their ſmale offences, and to be perfumed with

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the exerciſe of vertue, to wit: obedience, pouertie, and chaſtitie, which make the ſoule odoriferous, and ſweete ſmelling. One of theſe ſpouſes of Chriſt (who by her good example, and holie aduiſes, was occaſion, that many women came to this degree) was the glorious virgin. Saint Clare, whoſe life is take out of that, which a religious man of the order of the Seraphical father S. Francis wrote, by the appointment of Alexander the 5. Pope, who did canoniſe her. The frier for humilitie concealed his name. He ſaith in this manner.

THe admirable virgin. Saint Clare, ſo famous for her vertue, was borne of an honorable linage in Aſſiſius, a cittie of Italy, in the prouince of Vmbria. Her father, and her other anceſtors were ſouldiers, and had borne honorable offices, both vnder the Emperours of Almaine, and vnder other princes, and Seigniories. Her mother was called Ortolana, which name fitted her wel, for that ſhe brought to the Church of God, ſo fruitful a plant, as Saint Clare her daughter was. This Ortolana although ſhe had a huſband, and was much imployed in the affaires of her houſe, yet exerciſed ſhee, the workes of piety, verie much. She went to Ieruſalem on pilgrimage, and viſited all the holy places, in which God wrought our redemtion. She viſited likewiſe, the Churches of Saint Peter and Saint Paul in Rome. She went into Apuleia, to viſite the Church of Saint Michael vpon mount Garganus. We may wel beleeue, that ſhe that went deuoutlie in pilgrimage, with ſuch coſte, trauel, and danger, into ſuch farre countries, when ſhe was at home exerciſed her ſelfe in holie and vertuous workes.

When ſhe was with child of S. Clare, ſhe prayed before the Crucifixe, beſeeching our Lord, to geue her an eaſie childbirth, and without danger. And ſhe thought, ſhe heard a voice, which ſaid to her, feare not, for thou ſhalt bring forth a light, which with her luſtre, & brightnes, ſhal iltighten the whole world. When ſhe was deliuered, ſhe named the infant Clare, with hope that in her ſhould be fulfilled, that which the voice ſaid to her. The child being yet of tender yeares, began to gliſter, and ſhine bright in the darke night of the world, learning of her mother, the principales of our faith. She ſhewed her ſelfe verie charitable, and ful of compaſſion, to the poore and needie, helping, and releeuing them in ſuch manner as ſhe could, and ſometimes, ſhe gaue them part of that, which ſhe ſhould haue eaten her ſelfe.

She vſed to praie verie much, and therewith (as with Angelical foode) was ſhe cheriſhed ordinarilie, and was delighted with the feeling of celeſtial comfortes in the conuerſation of Ieſus Chriſt. She would not vſe vaine, and prophane clothing, yet to obey her father & mother (which commaunded her) ſhe wore coſtly garment, and was trimmed, agreable to the eſtate of her nobillitie, but vnder them ſhe wore a courſe haire cloth. Her father treated of mariage for her, but ſhe alwaies gainſaied it, hauing vowed her virginitie vnto God.

The report and fame of the glorious father S. Francis, came to her eares, who as a newe man, renewed ſanctitie in the world, and he was of that ſame cittie of Aceſie, where ſhe was borne. S. Clare had a great deſire, to ſee him, and ſpeake with him, and he alſo had notice, and had heard a laudable report of the vertues of the holie damſel. He deſired to giue her light, and inſtructions, to ſet her in the path of perfectiō, that ſhe might be ſeuered apart, from the dangers of

the world. The vertuous virgin, went vnto the ſermons of Saint Francis, and reaped great fruit by his doctrine; and the wordes, and workes of the holie man, ſeemed to her, rather celeſtial, then terrene.

She watched long for a fit oportunitie: and at laſt ſpeaking with him, he exhorted, & perſwaded her to diſpite the world, and to dedicate her virginitie, to that bleſſed ſpouſe, who for loue of vs was made man being God, and would be borne of a virgin. The bleſſed man laboured all he could, that the vertuous maide ſhould not delaie, but performe it forth with, and trauelled herein as the Paranimph and Embaſſadour of the great king of heauen. The good damſel made no long ſtaie, but was content, to make vp the ſpiritual mariage with Chriſt Ieſus; ſubmitting her ſelfe wholie, to the aduiſes of S. Francis, eſteeming him (after Chriſt) for principal guide in all her actions.

Vpon Palme ſonday the good damſel ſent vnto S. Francis to knowe, if it were nowe fit time for her, to breake off quite with the world, and to begine a newe life? The holie man thought that if the thing were not diſcreetlie done, her father and mother would not perhaps giue their conſent thereto. But afterwards illuminated by God (as we may wel thinke) he aduiſed her, that on the night nexte after Palme ſonday ſhe ſhould depart ſecretlie from the houſe of her father, and bring decent companie with her vnto his cõuent, and he would cloath her, with his habite. So ſhe did, for ſhe went out of her fathers houſe, accompanied with people, honeſt, and vertuous, (in this ſort leauing her father & mother, kinsfolke, and countrie) ſhe went vnto the Church of S. Maria Delle Portiuncula, which was the conuent of S. Francis, where he, and his friers ſtayed for her. When they ſawe the holie damſel come, they receiued her, with lighted candels in their handes, ſinging the Himne: *Veni Creator Spiritus.* There S. Clare put of her ſecular garments, and diuorced her ſelfe from the world, & all the vaine-glorie thereof, S. Francis, with his owne handes cut of her haire. S. Francis brought S. Clare to the monaſterie of S. Paul in the cittie of Aſceſie, where were nonnes, of the order of Saint Benedicte, that ſhe might remaine there a while, vntil our Lord prouided an other monaſterie for her.

When the father, and other kinsfolke of S. Clare vnderſtood what ſhe had done they perſecuted her all they could. But if the deed of the holie ſaint had not bene contradicted, it ſhould not haue bene ſo heroical, and glorious. It is ordinarie, to haue vertue perſecuted, and the greater it is, ſo much the more do worldlie men, ſhew themſelues aduerſaries to it. There came to the monaſterie where the holie damſel was, her kinsfolke, and friendes, and made tryal and proofe of their force, againſt a mild lambe. They vſed deceitful, and malicious deuiſes, againſt a ſimple doue, they multiplied their leaſings, & made to her many proffers, counſelling her, to alter and change her purpoſe, and not to continewe in ſo baſe an eſtate, and contemptible life, ſo diſagreeing to her honorable linage; & would ſhe (ſaid they) do that, which was neuer done in that cittie, by any woman before? The holie ſaint, being firme and conſtant in her purpoſe, came neere to the Altare, and by the waie ſhewing her clipped haire, ſaid: ſhe coulde not nowe by any meanes depart, and leaue the ſeruice of Ieſus Chriſt, for whoſe loue, ſhe had renounced the world, her kinsfolke, and her owne wil.

Her kinsfolke ſeeing they could not make her change her minde by this meanes,

nes; they tooke an other course. One while they threatened her, and would haue taken her out of the monasterie by force, reuiling, & rayling at her most despitefullie These courses were to no purpose, for they could not alter, nor shake the mind of the holie saint, but made her rather more firme & stable, in her holy entent. So they at last being wearied, & not able to effect any thing left her, & departed.

S. Francis tooke her out of the monasterie of S. Paul, and brought her to the Church of S. Damian, which was out of the cittie, in a solitarie place and apart from the turmoiles of the world. This Church had bene repaired by the same S. Francis, who resided in the same a certaine time, and there was the miracle, that he being at his praiers before the Rood, he heard a voice, which said to him: Francis, labour to repaire my house, which is in danger to fal to the ground. In this Church S. Clare was closed in the loue of Christ, and there like a simple doue made she her neste, and in that place did she begin to found, the college of virgins, and instituted the holie order of poore Clares.

S. Clare had a sister called Agnes, who was yonger then she, and her she loued dearlie. After she was closed in that place, she desired of God nothing (next to to his holie grace) with more efficacie, then the cõuersion of her sister, to wit: that she would forsake the world, and withdrawe her selfe, and come into her companie. Our Lord denied not that fauour vnto his spouse, for seuenteene daies after the cõuersion of S. Clare, her sister Agnes (inspired by the Holie Ghost,) left the world, and came vnto her sister, saying: her desire was to liue with her, in pouertie, and chastitie. S. Clare embraced her with great ioye and said: my most deare sister, I render infinite thankes to my Lord Iesus Christ, who seing me in such care for thee, hath heard my prayer. S. Agnes did not come alone to liue with her sister, but brought in her companie many damsels, who (led by the report of her holines, which was spred ouer the countrie) entred into the conuent, and resolued to lead a religious & chaste life, that they might be spouses to the king of heauen.

Many maried people mooued by their good example, by mutual consent, separated themselues, and the husbands went into the conuent of friers, and the wiues into the monasterie of nonnes. The mothers moued their daughters to be religious wemen, and the daughters perswaded their mothers to the same. The sisters perswaded their sisters, and the auntes their neeces. There were some that had a great desire to enter into religion, but they could not, by reason of impediments hindring them. Such wemen endeuoured in what they could to obserue the rule of S. Clare in their owne houses.

The first stone S. Clare laid, in the foundation of her religious order, was humilitie, that vpon it, other vertues might be builded. She made a vowe of obedience, vnto the father S. Francis, and obserued it inuiolable, all the daies of her life. She would neuer accept the name of Abhesse, in the three first yeeres of her conuersion, desiring rather to be subiect, then superiour; But being commaunded by S. Francis vnder obedience, she accepted the gouernment of the Nonnes; by which arose in her hart more feare, then presũption, & she became more bound then free. The humble disciple of S. Francis, became the mistresse of vertue, the higher she was in office, the more lowelie, and base she was in her owne sight.

She diſpiſed not the baſeſt offices, for many times ſhe gaue water for the handes of the other Nonnes, whileſt they ſate, ſhe ſtood on her feete attending, and whileſt they did eate at the table, ſhe ſerued, and waited on them. It was more delight to her, to beare the burden of obedience, then put it to the carriage of them who were ſubiect to her. She waſhed the feete of the meaneſt in the houſe when they returned home, and then kiſſed them with great humillitie, and in this ſort ſhe planted the vertue of lowlines in the hartes of her ſubiects, it being the roote of euerie perfect worke.

The holie woman deſirous to ſhewe her ſelfe, true daughter to S. Francis, embraced the pouertie he lefte, as an heritage to his children. For this cauſe, ſhe diſtributed amõgſt the poore, all her fathers goods that came for her portion, with the mony ariſing thereof, not reſeruing any with to her ſelfe. She loued ſo much holie pouertie, that ſhe deſired no other thing in this world but Ieſus Chriſt. Her wil was: that the Nonnes of her order, ſhould not poſeſſe, nor keepe any thing more, then ſerued to maintaine their liues, and in this ſhe had great reaſon; For when one applyeth his mind vnto richeſſe, then vertue decayeth, and when a man wil obey him ſelfe, he becometh diſobedient vnto God.

On a time, there being but one loafe in the monaſterie, S. Clare cõmaunded halfe thereof, to be giuẽ to the friers in almoſe, when dinner time came, the Nonnes being aſſembled which were fiftie, S. Clare falling to praier, and deuiding that halfe loafe, it did mulplie in ſuch ſort that all the ſiſters had ſufficient. S. Francis made the rule for S. Clare with great auſteritie, and pouertie, which afterward Pope Gregorie the 9. cõfirmed by word of mouth. Pope Innocentius the 4. being deſirous to moderate the rigour thereof, and to abſolue the holie ſaint, from the vowe of extreme pouertie, ſhe ſaid to him: Holie father, I deſire your holines, to abſolue me from my ſinnes, and not from the obedience of pouertie. Although the Pope, being perſwaded by ſome Prelates, that he ſhould make a ſecond Rule, which ſhould not be ſo rigorous, & commaunded: that all thoſe women which be called Nonnes of S. Clare, ſhould accept and receiue it, although I ſay at the firſt he thought ſo to do; yet approoued he after the firſt rule giuen by S. Francis, and approoued by Gregorie the 9. commanding that rule ſhould be obſerued for euer.

S. Clare was verie feruẽt in praier, lying flat on the ground, and kiſſing it oftẽ, bathing the earth with her abundãt teares, thinking, ſhe had alwaies there Ieſus Chriſt nailed on the Croſſe. One night, the holie ſaint being at her praier; the diuel appeared to her in the ſhape of a Negro, or blacke-moore, & ſaid to her: weepe not ſo much, for it wil ſpoile they ſight. Thou ſhalt do better ſeruice to God, to gouerne wel this monaſterie, thẽ to ſhed ſo many teares. The holie ſaint anſwered. Auoid hence thou curſed caitiue. If I be come blind, and cannot gouuerne this houſe, there ſhal come others (I doubt not) that ſhal rule and gouuerne it better then my ſelfe. Thou and thy companie be blind, and ſhal remaine, in perpetual obſcuritie, and darkenes, hauing no power, to ſee the light of the diuinitie of God. The diuel hearing theſe wordes departed with confuſion.

The praiers of this holie ſaint were often heard, & once approoued by a wonderful miracle which was this: The armie of the Emperour Fredericke paſſed by the cittie of Aſceſie, in which were ſome regimẽts of blacke-moores, which

which were infidels. And for that the monaſterie of S. Clare was without the cittie, many of thoſe blacke-moores went vnto it, ſearching ſome waie to get in, with intention to rifle the houſe, and abuſe the Nonnes. The holie woman at that time was ſicke, and all the Nõnes ran to the Infirmarie, where the ſicke laie, and ſaid to her, wailing and crying: moſt deare mother, this daie ſhal you ſee your daugthers abuſed by villaines, and murthered. Helpe vs, helpe vs, we beſeech you. Praie vnto God to deliuer vs, from this ſo great euil and ſhame, which is readie to fall vpon vs.

The holie virgin, putting her confidence in our Lord Ieſus, cauſed her ſelfe to be carried, to that ſide of the monaſterie, where the blacke moores entended to enter, which were nowe mounted on the walles. Then ſhe cauſed a bord to be brought, and thereon ſhe ſet the tabernacle wherein the bleſſed Sacrament was kept. She fel vpon her knees, and praying, ſaid: O Lord, permit not theſe thy deuout handmaides, who confeſſe thee for the true God, and haue for thy ſake abandoned, and forſaken the world, and their delights and pleaſures, to liue in chaſtitie in thy ſeruice, to be abuſed, and diſhonored, by theſe fierce pagans, and beaſtlie infidels. Since thou haſt redeemed them with thy precious bloud, keepe, and defend them (ô Lord) for I am not of power, not able to defend them. Her praier being ended, they heard a voice which ſaid: I wil keepe and defend them euer. The blackemoores were put in ſuch confuſion at this voice, that ſome of them began to flie, others which had gotten vp to the walles were ſtriken with blindnes, and were ſo aſtonied, that they fel to the ground, bruiſed, and mayned, and thus the Nonnes were freed from all danger.

It was trulie verie wonderful, to ſee the ſtraitnes and auſtere life, the holie, and glorious ſaint led. Her apparel was onlie one weede, ouer which ſhe threwe a mantle of courſe clothe, more to couer her bodie, then to defend her from the cold. She wore no ſhooes, her bed for the moſt part was the bare ground, except that ſometimes ſhe ſlept vpon hard fagottes. She faſted all the Aduent and Lent, onlie with bread and water, and wore haire-cloth. In all her life, but at that time eſpeciallie, ſuch was her ſharpe pennance, that the Byſhoppe of Aſceſie, and S. Francis, commanded her vpon obedience, to mitigate it ſome what. ¶ She was verie deuout to the B. Sacrament, and for that God wrougth that miracle for her, and deliuered her monaſterie from the furie of the Pagan moores by the meanes of it, when ſhe brought it to that place in the Tabernacle, ſhe is painted, or pictured, with the Tabernacle of the bleſſed Sacrament in her hand. She communicated verie often. She ſpunne with her owne handes fine thred, of which ſhe made linen for corporalles, purificatories, and other thinges for the ſeruice of the Altar, and diſtributed them among the Churches in the cittie of Aſceſie.

On a time, S. Francis ſent to her a ſicke man, that ſhe ſhould make the ſigne of the Croſſe vpon him. She, as an obedient daughter, did ſo, and the ſicke man recouered forth with. This good happened not to this man onlie, for many that had infirmities wẽt vnto the monaſterie to her, and ſhe making the ſigne of the Croſſe vpon them, they recouered their perfect health. This holie ſaint liued in her couent 42. yeeres, ruling, and gouerning the ſame. Twentie eight yeeres of that time ſhe was ſicke, and ſometime her infirmitie was more greeuous, yet was

ſhe neuer heard to complaine, or to make any ſhewe of grief. Her ſickenes increaſing, and death drawing nigh, Pope Innocentius the 4. viſited her, and ſat on her be-ſide, S. Clare deſired his hand to kiſſe, and he gaue it to to her.

In the morning, when the prouincial of her order, had giuen her the bleſſed Sacrament, ſhe rendred inumerable thankes to our Lord God, that had ſhewed her ſo great fauour, as to receiue the bodie of Ieſus Chriſt in the bleſſed Sacrament, and to ſee the Pope, his vicar vpon earth. Helpe me my daughters (ſaid ſhe to the Nonnes) to yeeld thankes to God, for ſo rare a benefitte. Her ſiſter Agnes being preſent, wailed to ſee her death, beſeeching her: that ſhe would not leaue her in this mortal life, but take her in her companie into heauen, ſhe hauing bene her cõpanion on earth, in ſeruing Chriſt their Lord. The ſaint comforted her ſiſter, ſaying: that it was not the wil of God, but ſhe bad her be aſſured, ſhe ſhould not ſtaie long after her. All her daughters lamented and wept, being much afflicted with ſorrowe for her death, but ſhe comforted them all, recommending vnto them humillitie, and holie pouertie.

Her death drawing neere, ſhe ſaid confidentlie vnto her ſoule; Go out my ſoule, depart ſecurelie, for thou haſt a good guide. A religious woman, demaunded of her: with whom ſhe talked, and on whom ſhe looked ſo ſtedfaſtlie? She anſwered ſweetlie: I talke with my ſoule, who is preuented, with the benedictions of our Lord, and I looke on the queene of Angels. Then ſaid the woman: Good mother praie, that I maie ſee her alſo. If it pleaſe her (ſaid S. Clare) I wiſhe and praie for it with all my hart. At theſe wordes, the religious womã ſawe coming into the roome, a great number of virgins, apparailed in white, with crownes of gold vpon their heades, attẽding a queene which came with them, from whoſe face, proceeded ſuch a glorious ſplendor, that it made midnight brighter then noone daie. This queene bowed toward S. Clare, and cõmaunded the virgins, to giue her the rich mantle, to couer that bodie, that had obſerued perfect chaſtitie. The religious woman vnderſtood verie wel that this queene was the mother of God, that came to viſite and comfort her ſeruant, which S. Clare alſo ſhewed, for although before, ſhe was cheereful and comfortable, at that inſtãt, her ioye increaſed aboun antlie. When the time of her death drewe neere, ſhe cauſed the paſſion of Ieſus Chriſt to be read vnto her, vnto which ſhe was euer much deuouted. While it was reading, ſhe rendred vp her ſoule to God.

S. Clare when ſhe died was 70. yeeres old. 42. yeeres whereof, ſhe had bene in the monaſterie. Her death was ſoone ſpread through Italie, and at her burial Pope Innocentius the 4. and all the court of Rome were preſent, which was in the monaſterie where ſhe dyed called S. Damian. The religious men beginning the office of the dead at Maſſe, the Pope riſing from his ſeate, bid them ſaie the Maſſe of an holie virgin, ſhewing, that he had a deſire to canoniſe her before her bodie was laid in the graue. But the Biſhoppe of Oſtia ſaid: Holie father, although it be iuſt and reaſonable, to do as your holines commaundeth, neuertheleſſe it is good to do it by mature aduiſe; and ſo the Maſſe of the dead was ſaid. The ſame Byſhoppe of Oſtia preached, and ſpoke much in the commendations of S. Clare.

It was thought, that the bodie of S. Clare ſhould not be ſo ſecure in that monaſterie of S. Damian, for that it was without the cittie, therefore they brought,

and

and buried it, in the Church of S. George, where the bodie of S. Francis had bin buried a litle before. The glorious virgin S. Clare paſſed out of this life, in the yeare of our Lord. 1252. on the 11. daie of Auguſt, & was buried the daie following in the ſame month, on which daie, her feaſt is celebrated. God hath ſhewed manie miracles by her meanes of the which, and of her life, Pope Alexander the 4. hauing cleere information, canoniſed her, in the Cathedral Church of Amagnia, in the firſt yeere of his Popedome, two yeeres after the death of Saint Clare, which was: 1254. God graunt, this humble ſpouſe of Chriſt, may be our aduocate to him, that we by her meanes may attaine euerlaſting glorie. Amen.

The life of Saint Hippolitus Martyr.

THe glorious precurſor of Chriſt Saint Iohn Baptiſte, in his preaching ſaid: that God was able to rayſe vp children vnto Abraham, of the ſtones, *which is as much as to ſaie: That God ſometimes changeth the hart of hard and obſtinate people from Idolatrie, and of pagans, & vnbeleeuers, maketh them to become faithful, and Catholique people. For the ſtones ſignifie hardenes, and Abraham ſignifieth faith.*

This thing is apparant; and euident in S. Hippolitus that was a Pagan and Idolater, and it ſeemeth, was verie obdurate in his ſecte, for that he was appointed keeper of the priſon, where the Chriſtians laye, that were taken out to be martyred. And yet by the meanes of S. Laurence, he being at the firſt a hard ſtone, was conuerted, and became the child of Abraham, a faithful, and Catholique man. His life, taken out of the life of S. Laurence, as it was written by the notaries, or Regiſters of the Romane Church, was in this manner.

SAint Laurence being in priſon, reſtored ſight vnto one called Lucillus, who was a priſoner as he was, and became blind by continual weeping. This miracle was diuulged through the cittie; whereupon many blind men reſorted, vnto S. Laurence, all which were by him perfectlie cured. The bleſſed martyr was deliuered by Valerianus a Romane gouernour, vnto the cuſtodie of Hippolitus. He ſeing the miracles that S. Laurence did, tooke affection to him; and being deſirous he might haue libertie, came, and beſought him, to giue ſatisfaction vnto Decius, and Valerianus the gouernour, and to tel them, where was the treaſure, for which he was attached: becauſe he thought it was better ſo to do, then put his life in danger, for certaine and aſſured it was, that he muſt eyther diſcouer the treaſure, or elſe dye.

S. Larence marking wel his wordes, and thereby knowing partlie his mind, ſaid to him: O Hippolitus, if thou wilt, I wilt diſcouer vnto thee, the greateſt, and the moſt abundant treaſures that be, where with thou maiſt be rich perpetuallie. Hippolitus deſired him, to ſhewe him thoſe treaſures, and he promiſed to do what euer he ſhould requeſt of him. The holie ſaint preaching, vnfolded vnto him the treaſures which God hath prepared for his elect: and ſpoke vnto him ſuch, and ſo high miſteries, that Hippolitus yeelded, and was conuerted, and made a Chriſtian, with all his familie.

The tirant ſending for S. Laurence to martyr him, S. Hippolitus requeſted of him verie earneſtlie, that he would giue him leaue to diſcouer, and proteſte him ſelfe to be a Chriſtian, for euerie houre ſeemed a thouſand, til he ſawe him ſelfe poſſeſſed of the treaſures of heauen, that he had declared and opened vnto him, and he had the greater deſire, to go nowe to enioye them in his companie, S. Laurence wiſhed him, to keepe that treaſure locked a while in his hart, for the time would come ſhortlie, that he ſhould manifeſt it. S. Laurence being brought before the tyrant, was put to many greeuous torments, and at laſt, was depriued of his life, being broyled on a gridiron: Decius and Valerianus being preſent thereat, as we haue recounted before in his life.

S. Hippolitus was preſent at this ſpectacle, and was mooued to compaſſion, who with the helpe of Iuſtinus a prieſt (after many teares) tooke the bleſſed bodie, about the breake of daie, (for the martyrdome of S. Laurence had bene in the night) and carried it into a field belonging to a Chriſtians widowe, called Cyriaca, in the waie toward Tyber. Other Chriſtians came alſo in their companie, and ſo together they buried it. There they remained three daies, lamenting his death, after which time, Iuſtinus the prieſt ſaid Maſſe, and gaue the bleſſed Sacrament, to all them that were preſent. This being done, the greedie officers, by the apointment of Decius came to attach Hippolitus, for it was told Decius, that he had buried the bodie of Laurence, and that he was alſo a Chriſtian.

When S. Hippolitus was brought, Decius with a ſmiling cheere, yet with an inward mallice, ſaid vnto him: Howe is it Hippolitus, art thou become an inchanter alſo? I heare thou haſt taken awaie the bodie of Laurence and buried it. Hippolitus anſwered: My Lord, I haue indeed done that which thou ſaieſt, not as a magitian, but as a Chriſtian. When Decius heard this, he commaunded he ſhould be beaten on the mouth, for anſwering him ſo boldie; and that his clothes ſhould be pulled off. Hippolitus ſaid: though thou doeſt ſtrippe me of my apparel, yet canſt thou not depriue me of Ieſus Chriſt, but thou doeſt rather clothe me with him a newe, in making me to ſuffer for his ſake. Decius ſaid vnto him: Art not thou that Hippolitus, that dideſt latelie honour our Gods? what madnes, and follie is this in thee? art thou not aſhamed to leaue thy Romane millitarie coate, and to clothe thy ſelfe with the weede of a Chriſtian? Hippolitus anſwered: I am neither foole, nor negromancer, but I ſhewe more my wiſedome and prudence in being a Chriſtian, I confeſſe that I was fooliſhe indeed, when I adored the Idolles, which thou adoreſt, Decius ſaid vnto him: Reſolue either to ſacrifice vnto the Gods, as thou dideſt before time, or thou ſhalt ſuffer as ſharpe and cruel torments as Laurence did. O (ſaid Hippolitus) would God I might imitate Laurence in any thing, whoſe verie name thou (wretch) art not worthie to name, with thy prophane mouth.

Decius was notable to hold patience any longer, but commaunded Hippolitus ſhould be ſtripped, and beaten cruellie with ſtatues. The holie ſaint yeelded thankes to God, all the time the officers beate him. Then the tyrant ſaid: Hippolitus regardeth not the Baſtinado, therefore rent, and teare his bodie with rakes, and hookes of iron. So they did; But Hippolitus with a ſhril voice ſaid: I am a Chriſtian, and I endure this torment gladlie, for Chriſt his ſake. Then Decius

cius commaunded they ſhould beate him no more, but to apparel him, with his ſouldiers weed, ſuch as he vſed to weare, when he was a Pagan; and then he ſaid to him: remember thy former dignitie, and that thou wert my friend, I wiſhe that friendſhip may continew. This is all I deſire at thy hands; that thou wouldeſt ſacrifice vnto the Gods, and I wil forget all matters paſt. Hippolitus anſwered: my warefare is: that I make true acknowledgement to be a Chriſtian; and hold that holie purpoſe, to ſpend my life in defence thereof.

Decius ſeeing the conſtancie of the holie ſaint, was exceeding wroth, and commaunded Valerianus the gouernour, to ſeaze vpon his goodes, and to put him to death, with the moſt exquiſite torments he could. Valerianus going vnto the houſe of S. Hippolitus, to execute the decree of the Emperour, found all his familie Chriſtians; they being apparelled in white, as the vſage was for them to goe, certaine daies after they were Baptiſed. He cauſed them all to be apprehended, and to be brought before his iudgment ſeat; Hippolitus being alſo there preſent.

Among others that were there taken, there was an ould woman, who had bene nurſe vnto S. Hippolitus, and brought him vp. She was called Concordia. Valerian ſaid vnto her: haue pittie on thy ſelfe, and thine old age, do not die fooliſhlie, and wilfullie like Hippolitus thy maiſter. Concordia made this anſwere: my ſelfe, and all that be here preſent, had rather die valiantlie, in the companie of Hippolitus, then liue behind him, like baſe, and abiect minded people. Then ſaid Valerianus: Seruantes and ſlaues, are chaſticed with ſcourges, therefore whippe this old woman, that to her it may be a puniſhment, and to others an example, not to anſwere ſo ſawcelie, as ſhe hath done. Concordia was ſo beaten with ſcourges (that had plumets of lead tyed vnto them) that with the greeuous rigour of the torment, ſhe yeelded her ſoule vnto God. Hippolitus ſeing his nurſe that had giuen him ſucke, to go before him vnto heauen.

Then Valerianus commaunded that Hippolitus ſhould be led out of the walles of Rome, and that there they ſhould behead all his ſeruantes in his preſence. He comforted, and cheered them vp, ſaying: Conſider my deare brethren, that we haue a Lord, who wil giue vs a reward, for the ſeruice that we do him this day, in dying for his ſake. Nineteen men and women, ſeruants to Hippolitus, were behedded in his ſight. Then Valerianus commaunded: that Hippolitus ſhould be tyed to the tailes, of luſtlie and fierce horſes, and ſo ſhould be torne in pieces by them, in the Champion fieldes. This was done as he commaunded, and by this terrible martyrdome, S. Hippolitus yealded his ſoule vnto God.

His bodie, and the bodies of the other martyrs, were buried by Iuſtinus the prieſt, acompanied with other Chriſtians, who went by night, to do this pious worke. The place where they were buried, is called the field of Veranius. The Church celebrateth the feaſt of S. Hippolitus, on the 13. of Auguſt. In the yeare of our Lord 258. (Baronius ſaith: 261.) Galienus ſonne to Valerianus being Emperour.

The life of Saint Caſsianus Martyr. *Auguſt.* 13.

THe ſame daie, that the Church of God celebrateth the feaſt of Saint Hippolitus, it celebrateth alſo the Martyrdome of Saint Caſſianus, of whom Saint Gregorie Byſhoppe of Toures, and Prudentius write: That during the perſecution, which was generall ouer all the landes ſubiect to the Empire. Caſſianus a holie man, was taken in Foro Cornelij, which is a cittie nowe called Imola. He being examined by the iudge if he were a Chriſtian, he confeſſed that he was, then it was demaunded of him, of what trade he was, Saint Caſſianus anſwered: that he taught yong children to write, and read.

The iudge commaunded: that all the children that were ſchollers vnto Caſſianus ſhould be brought before him. When they were come, he told them; that this their maiſter deſtroyed the auncient religion, and adoration of the Gods, and that he was a rebel, and obeyed not the commaundement of the Emperour, therefore, he deſerued to die, and his wil was: that they ſhould kil him. Then cauſed he Saint Caſſianus to be ſtripped euen to his skinne, and his handes and feete to be tyed; and in this ſort he deliuered him into the handes of the children, inciting euerie one of them, to do the worſt they could vnto him. They being incouraged by him, and remembring the correction their maiſter gaue them, when they did not learne wel, ran vnto him, and euerie one ſtrocke him with that which was next at hand.

The vſe was at that time: to write vpon certaine tables, ſmothed with waxe, and in ſtead of pennes, they vſed to write with fine and kleene tagges, or pointelles. Theſe were the cheifeſt weapons, with which the ſcollers wounded their maiſter ſo, ouer all his bodie, that they made the bloud runne downe like a ſtreame. He animated them, bidding them to giue him bigger woundes; and this fauour he asked, for the deſire he had to ſuffer death, for the loue of Chriſt. At laſt he was ſo wounded, that all his bloud being runne out, he rendred his ſoule vnto almightie God.

Iohn Andreas Gillus, in his booke, of the perſecutions of the Church ſaith: that this was in the perſecution of Iulianus the Apoſtata. He ſaith alſo, that Saint Caſſianus was Biſhoppe of a cittie in Almaine, from the which when he fled, he ſoiourned at Imola, and there kept a ſcoole, that he might ſerue God, and that it might helpe for his maintenance. His martyrdome was on the ſame daie, that the Church celebrateth it, to wit: on the 13. of Auguſt. The raigne of Iulianus was about the yeare of our Lord. 365. and he liued in the Empire, a yeare and a halfe, litle more or leſſe.

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The life of S. Euſebius Prieſt, and Confeſſor. Auguſt. 14.

SAint Iudas Thaddeus the Apoſtle of Ieſus Chriſt, writeth in his Canonical Epiſtle; that there was a great ſtriſe, betweene S. Michael the Archangel, and the diuel, about the bodie of Moyſes. The diuel would haue diſcouered it, and haue made it knowne vnto the Hebrewes, to the end, they ſhould haue adored it for God. S. Michael leſt ſuch an offence might haue riſen among the Hebrewes, endeuoured to keepe it ſecret.

The contrarie hereof happened with ſome ſaints of the newe teſtament. It was the Wil of God, that the holines of their liues ſhould be manifeſted, with their doctrine, and wiſedome, becauſe they were the light which ought to be publiſhed, that they might enlighten the world, and driue awaie darkenes. Then the diuel laboured to keepe them ſecret, and from the knowledge, and eyes of men; and therefore he perſwaded tyrants, to ſend them into banishment, or to ſhut them vp in darke priſons.

This befel vnto Saint Euſebius, who was by a tyrant, ſhut vp in a chamber in his houſe, becauſe he preached in fauour of that faith, which the Church of Rome preacheth and teacheth againſt certaine heretikes, which perſecuted it; and in that place perſeuering in prayer, he ended his daies. His life, written by diuers authors of martyrologes, was in this manner.

IN the time of the Emperour Conſtantius, the ſect of the Arians was verie ſtrong, becauſe he fauoured the ſame, though his father Conſtantinus had kept it vnder, the holie councel of Nice being celebrated in his time, againſt the ſame heretikes. The Catholiques endured a ſore perſecution by theſe heretikes, who being fauoured by the Emperour, vſed them with all cruelty, and at their pleaſure. They roſe to that ſhameles impudencie, and preſumptuous boldnes, that Liberius the Pope was baniſhed by the Emperour, at the ſuite of the Arians.

Great were the troubles the bleſſed the Pope endured, in the time of this exile, from which he was reuoked, by this meanes. Certaine triumphes being kept in Rome, the matrones, and ladies of Rome aſſembling together, made a requeſt vnto the Emperour, that he Pope might be recalled, and he granted it vnto them. Liberius being terrified with his affliction in exile, had not ſuch care and courage to ſhewe him ſelfe, an aduerſarie vnto the heretikes, as he had done in former times; for which cauſe, the Catholiques were much diſquieted, and murmured of him amongſt themſelues.

At that time there was a holie prieſt in Rome named Euſebius, who of feruent, and bleſſed zeale, made diuers ſermons vnto the people, and did not onlie reproue the Emperour, but the Pope alſo. He reproued the Emperour, becauſe he was an Arian, and the Pope, becauſe he conuerſed with him, and others, branded with the ſame hereſie.

When the Emperour was certified of that which Euſebius ſaid of him; he cauſed him to be cloſed vp in a lodging of his owne houſe, and ſet a watch, cõtinuallie about him. This roome was ſo litle and ſtreight, that he could not ſtand

vpright on his feete, nor lie at his length. In that place S. Eusebius remained seuen monthes, his continual exercise being praier, and then he died in most blessed sort. His bodie was buried, by Gregorie, and Orosius, both priests, in a caue, in the Church-yard of Calistus beside the bodie of S. Sixtus the Pope.

The Emperour being certified of the death of Eusebius, and that Gregorie, and Orosius had buried him; he caused Gregorie to be taken and to be buried aliue, in the same caue where the bodie of S. Eusebius was laid. Orosius flying, and hiding him selfe escaped this danger. Afterward, when he heard what had happened vnto Gregorie, he endeauoured diligentlie to take him out of that place, but he could not possiblie get thither vntil the third daie after. At last, he went, and opening the caue, found him yet aliue, though he died forthwith in his presence; for which cause Orosius left the bodie, to remaine in the same place stil. The death of S. Eusebius was on the 14. of August, on which daie, the holie Church celebrateth his feast, and it was about the yeare of our Lord 437. (Baronius saith: 357.) In the time of the abouenamed Emperour Constantius.

The assumption of the blessed virgin Marie. August. 15.

THe sacred scripture saith of the great king Dauid; that he hauing obteined notable victories against his enemies, and seeing his realme in peace and quiet, called to his remembrance, the Arke of the Testament, which was in the house of Obed Edom, vnto whom, and vnto whose familie, God had shewed many fauoures, and done much good, in regarde thereof.

The good king was desirous, to haue the Arke brought into his pallace, to remaine there, with due authoritie and maiestie. To this ende, he ordained, one of the most sollemne feastes and triumphes, that euer that people had seene to that daie. There were sundrie inuentions, musike, and dauncing, yea king Dauid him selfe, leaped, and daunced before the Arke, which was caried vpon the shoulders of the Leuites, with great reuerence, and maiestie, and all the men and women, of the places thereabouts, acompanied it. At last, the Arke was brought into his royal pallace, and there was set, and placed, vpon a most sumptuous throne, made purposelie for it.

This figure agreeth, and is verie fit, for the assumption of the glorious Virgin Marie, queene of Angelles, and our patronesse, king Dauid representeth Iesus Christ, who obtained notable victories against his enemies; for by his death and resurrection, he ouercame the same death, the deuil, and hel, and hauing set his realme in peace, and ascended into heauen, remembred him selfe of the Arke, which was in the house of Obed Edom, that is: he remembred his blessed mother the Virgin Marie, who was indeed, the Arke of the Testament. For as that was made of woode of Cethim, which is incorruptible, so the blessed virgin, suffred no corruption in her life, nor putrifaction after her death.

In the Arke was kept the Manna, which was heauenlie foode, and the glorious virgin had inclosed in her wombe, the true bread which came from heauen. Which is the sustenance of Angels, and of men. The Arke was in the house of Obed Edom, which signifieth: the people of the Iewes, vnto whom God shewed many fauours, and shewed much mercie in regard thereof, euen as for the same Arke, he dealt graciouslie with Obed Edom, and all his familie. Christ remembred her, and desired to bring her from that place, vnto his royall pallace,

which

which is the kingdome of heauē, and for that purpose, he ordained the most sollemne triumph, that euer had bene seene, after the ascension of the sonne of God, for there was most admirable songes, and musicke, and reioysings of Angels, yea Dauid him selfe, to wit: our Sauiour, shewed him selfe in the triumph, apparelled in white linnen, that is: shewing his most blessed humanitie, which he had taken, in the pure wombe of the Virgin, and saying to his Courtiers: Behold the cloth, wherof I made this garment Behold the damsel, that pleaseth me more then all other damsels. This is the mother, which hath brought me forth, it is great reason, that all do receiue her honorablie, and make triumphes vnto her.

With this Pompe, and sollemne triumphe, the Virgin entred into the royal pallace of heauen, placed vpon a Throne of Cherubins, which her blessed sonne had prepared for her, a place conuenient, and fitte for such a mother, and there she was set with great maiestie. This is the figure that goeth before the sollemnitie. Nowe let vs see the veritie, and thing figured more particularlie, according to the writing of S. Iohn Damascene, and other graue approued authors.

THe Catholique Church celebrateth three feastes or solemnities, of the glorious virgin, vnder the title of her assumption. One is: her most happie death, when her blessed soule departed frō the bodie. The other is: her glorious resurrection: when in short space, that blessed soule was reunited vnto her bodie, and was with great glorie borne into heauen. The third is: her Coronation, to be queene of Angels and of heauen, and Ladie of the Vniuersal world. Certes, it is a thing remarkable, that the holie Euangelistes make no mention at all of these things, and also passe ouer her Conception, and Natiuitie in silence; and yet they wrote perticulerlie of those things in S. Iohn Baptist. The holie doctors make answere hereunto, and saie: that the Holie Ghost, (who ruled the pennes of the Euangelist) willed: there should be written in the Ghospel, that which was necessarie and important for the good of our soules, namelie: what we ought to beleeue, and doe.

We ought to beleeue that Iesus Christ is God, and of this it was fitte, that some singuler persons, as S. Iohn Baptist was, should be a witnes and in respect of that, his conception was written in perticuler, and his birth, life, preaching, and death also. For this same cause, it was not so conuenient to treate of these things in the B. virgin, who was not to be a witnes, vnto Iesus Christ, she being his mother. And mothers are holden suspitious, in comending their owne children, the loue which they beare them making them to be partial. Of this matter, this is my opinion, that although the Euangelists wrote not particulerlie, any great thing of the B. Virgin, nor do not saie that Iesus Christ appeared to her after his resurrection, but concealed it (as some doctors saie) for the cause aforesaid; yet, in that they said, that she is the mother of God, they haue giuen all the commendation, that can be spoken of her.

Moreouer I saie, that as Moyses treating of the creation of the world, maketh no mention of the Angels, in plaine and distinct wordes, which he did (as graue authors saie) for that he would not giue occasion vnto the Hebrewes to comit Idolatrie, they being a people prone, and readie to seeke after newe Gods, and would easilie haue bene enduced, to adore the Angels for God. So also, the Euangelist did conceale many things of the B. Virgin (which they might haue

said to her greater commendation) for diuers iust respectes. And in this they did consideratly, least they being among the Iewes and Christian religion as yet but beginninge, they should giue any man an occasion of error. And although the Euangelist haue concealed many things, which might haue bene spoken in the commendation of the B. Virgin, yet was she not therefore depriued of her due praises, since Iesus Christ left vnto his Church authoritie, as time and occasion required, to declare, and determine, many true, and certaine things of her, as is her Assumption into heauen, in bodie and soule; which beforetime was but an opinion; and S. Hierome durst not determine this matter, excusing him selfe; that S. Iohn Euangelist, who was present at her death, wrote neuer a word thereof, and therefore he who did not see it, was not so hardie, as to affirme that he could not proue. This was an opinion in the time of S. Hierome, but nowe it is a Catholique veritie, (the holie Church holding it by Tradition,) that the B. virgin was assumpted into heauen, both in bodie, and soule.

It was also in controuersie howe longe the B. virgin liued in this world, after the ascension of her sonne into heauen. S. Epiphanius Byshoppe of Salamina in Cypres saith: she liued 24. yeeres, after his Ascension. Raphael Volaterranus saith: that she liued onlie 49. yeeres, and that he found it written in an ancient, and authentical Author. And that it is knowne by a reuelation, that S. Elizabeth of Sconeugia had, who florished in miracles, and liued about the yeere of our Lord 1166. So that by this account, she liued but one yeere onlie, after the Ascension of our Lord, and asmuch as is from Ascension daie, vnto mid August. Nicephorus Callistus saith: she liued 11. yeeres after the passion of her sonne. The opinion of Eusebius in his Cronicle, (which is most comonlie receaued) is: that she dyed 14. yeeres after the Ascension of Christ. So that her glorious passage was, in the time of the Emperour Claudius, in the yeare of our Lord, 48. She being 63. yeeres old.

We know not, but by coniecture what the B. virgin did in that time. Before the Ascension of Christ, she was marueilouslie exercised in the Actiue life, attending, and waiting on him, so that no creature could doe the like seruice vnto God, the verie Angels of heauen being desirous, to haue the blessed virgin in their companie, some of them hauing seene, and others heard, that God had a creature on the earth, that serued, and loued him better then they, and had found more fauour, and receaued greater graces, then any other creature whatsoeuer.

After the Ascẽsion of Christ, the blessed virgin exercised her selfe, in the Contemplatiue life: and as S. Augustine noteth, it seemeth S. Luke doth inferre so much, in saying: that the Apostles persеuered in praier, with Marie the mother of Iesus. Praier, and meditation being the principal exercises, of the contemplatiue life. Of this exercise S. Basile saith: that it illuminateth the vnderstanding in this life, that it may know what to auoide, and what to followe. He saith also: it is a storehouse of the holie Ghost, a Iewel of the soule, a delectable garden, a paradise repleate with suauitie, and repose. And because this life was such, therefore the mother of God, might the better beare, the corporal absence of her sonne; yet as (S. Hierome saith) she endured often anxietie and griefe, caused by the earnest loue she bore vnto her sonne, and the ardent desire she had to see him.

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This cauſed the B. virgin (ſaith the ſame S. Hieroſme) to viſite oftentimes the places, where her ſonne had wrought the miſterie of our redemption, but eſpeciallie his ſepulchre. She did not this, to ſeeke the liuing among the dead, but to comfort her ſelfe with the ſight of that place, and other places alſo, ſometimes reioycing, ſometimes being ſadde, as the place, and accident gaue occaſion. Shee alſo conferred with the Apoſtles, and diſciples, (and eſpeciallie with S. Iohn and S. Luke the Euangeliſt, her moſt familiars) of the miſteries which ſhe knew, and were vnknowne to others; as the miſteries of the Anunciation, of the viſitation of S. Elizabeth, of the natiuitie and the like, which vnto her was verie delightful to rehearſe, and vnto them alſo that heard them. All theſe were exercites of a contemplatiue life.

Hereof it cometh, that the Catholique Church, (gouerned and guided by the Holie Ghoſt) vpon the ſollemnity of the Aſſumption of the B. virgin, readeth the Goſpel, of Chriſt entringe into the caſtle of the two ſiſters, Martha, and Mary who lodged him in their houſe. One of them, (which was Martha) was careful and diligent, to dreſſe the meate for him, and his holie Apoſtles, and the other which was Mary, ſtood at his feete, and liſtened to his heauenlie wordes. Theſe two ſiſters, be figures of the two liues, Actiue, and Cõtemplatiue, in both which, the B. virgin did exerciſe her ſelfe. In the firſt, to wit: the Actiue, before the death and reſurrection of Chriſt, and in the other of Contemplation, after his reſurrection. Firſt, in the Actiue, and then in the Contemplatiue, for this is the order muſt he kept, in theſe two liues. Iacob was firſt maried vnto Lya which was bleareyed, and then with the faire Rachel. The man that hath bene good in the Actiue, ſhal make a good Contemplatiue.

The time being come in which God had determinated, the glorious virgin ſhould depart this life, though ſhe were exempt, frõ many other general lawes, as from being cõceiued in ſinne, to be deliuered without paine, to be a mother, and remaine a virgin, yet was ſhe not exempt from corporal death, from which the ſonne of God himſelfe was not freed. Our Ladie had a litle houſe vpon mount Sion, and as Andreas Cretenſis, Archbiſhoppe of Ieruſalem, and Nicephorus Calliſtus affirme: ſhe ſtaied in the ſame, from the Aſcenſion of her ſonne into heauen, and from the coming of the Holie Ghoſt, vntil her glorious paſſage out of this life. Venerable Bede ſaith: that the B. virgin ſpoke vnto S. Iohn the Euangeliſt, and enioyned him, not to depart from her, during her life, nor after her death, vntil her bodie was buried. The B. virgin deſired this the rather, for that ſome of the Iewes had threatened, to abuſe or do ſome ignominie, vnto her ſacred bodie, after her death.

She ſtaying thus in this litle houſe, vpon mount Syon, there came vnto her hart, an ardent deſire, and a liuelie loue vnto Ieſus Chriſt, which cauſed in her ſoule, a more vehement and longing deſire to ſee him. The Temple where ſhe had heard him preach did not comfort her, nor the dyning parlour, where ſhe had many times eaten in his companie, nor the mount Caluarie where he yeelde vp his Ghoſt, nor any other place. All her deſire, mounted vp to the place where her good, and treaſure was, ſaying with Dauid: *Euen as the art deſireth the fountaines of water, ſo my ſoule longeth for thee ô God, my ſoule thirſteth after thee, that art the fountaine of liuing water.*

It is said, that the B. virgin, had a reuelation of her death, and that the Angel Gabriel brought her the newes thereof. She receiued it (vndoubtledlie) with lesse trouble, then she did the message he brought of the Incarnation, and had litle lesse ioye, and content thereof, expecting shortlie to see and behold, the diuine essence. It is also said, that she craued some fauours of God, for that time, which he graunted. One of them was: that all the Apostles might be present at her passage, and though it be doubted, whether the B. virgin, demaunded this grace, and fauour of her sonne, yet is there no doubt, but that it was graunted. Dionisius in his booke *de Diuinis nominibus*, Saint Iohn Damascen in a sermon he made of this misterie, and Iuuenal Byshoppe of Ierusalem, in a relation vnto the Emperour Martianus, affirme and saie: That all the Apostles were present, at the deat of the B. Virgin, except S. Thomas, who came thether three daies after her death.

Our Lord, who in his ten principal commaundements, hath put this. Honor thy father, and mother, would also honour his blessed mother, at the time of her death, by bringinge thither all the Apostles (from sundry partes of the world, whither they were gone to preach the Gospel) by the handes of Angels, that they might be all present at her death. His wil was so; that many of the soules of the holie Patriarchs, and many thousands of Angels should at that time disend, as the same S. Iohn Damascen affirmeth. Whereupon our author taketh occasion to bring in our first parents Adam and Eue speaking thus vnto her: O blessed daughter, our honour, and the honour of all mankind, thou hast blotted out the punishment due vnto our disobedience, we closed vp Paradise from men, and thou hast opened the waie, to the three of life. Thou art the bridg whereby men must passe to eternal happines, thou art the ladder, whereby our children doe clyme to heauen. Thy death shal serue thee for a barke, which shal passe thee, through the sea of this world, vnto the hauen of eternitie. Thou art happie and blessed, aboue all other wemen.

Then he addeth the holy Patriarchs which came and saie vnto her; ô blessed damsel, ô virgin and mother, God hath fulfilled, by thee, the promises made vnto vs, thou art shee by whom are accomplished our desires, by whom beinge deliuered, from the bondes, and snares of death, we enioye eternal life. Arise ô blessed virgin, why doest thou staie? come, make haste awaie with them, that long for thy companie. The Patriarchs shewed all ardent desire, to see the B. virgin in heauen. And the Apostles shewed noe lesse griefe, to see the B. virgin to depart, and leaue them. They could no longer dissemble their sorrow, but inuironing her and weeping bitterly, they said vnto her: ô B. mother, staie yet with vs a litle longer, do not abandon and leaue vs as orphans. O mother of mercy, if thou wilt needes depart, then take vs in thy companie with thee. These, and the like wordes we may thinke the Apostles did saie in general, but of S. Peter we may imagine he said thus in perticuler.

O gracious Ladie, if we did not knowe, that thou goest to raigne with thy blessed sonne, and to enioye the glorie thou hast so wel deserued, we should feele greeuous discontent, in thy departure from vs, but it comforteth vs much, to consider whither thou goest, yet this comfort cannot keepe our eyes from shedding fountaines of teares, nor our voice from hoarsnes, nor our harts from fainting.

ting. Thou doeſt depart ô bleſſed ladie, and goeſt to enioie with thy bleſſed ſonne, and our maiſter, eternal felicitie, in the kingdome of heauen. Thou leaueſt vs in this world, which is a craggie deſert, and a vale of teares; what can we do heere without thee? Thou art our refuge, our defence, our conſolation, if thou forget vs, all theſe thinges faile vs. If thou wilt not ſtaie with vs, (it is not iuſt we ſhould requeſt it) yet let vs go with thee, for our life without thee, ſhalbe a continuall plaint and ſorrowe. Theſe and ſuch like words we may thinke S. Peter did vtter with other of the Apoſtles, being ſo diſconſolate for her departure from them. The B. virgin, feeling the grief that all the other felt, we with reaſon may imagin that ſhe did anſwere vnto S. Peter, and the reſt as followeth.

It is not conuenient (deare friendes) that you ſhould thus augment the grief I feele for my departure from you. If you loue me, be not greeued that I leaue a world, repleat with ſo many troubles, to goe to heauen, a place of eternal reſt. If I haue heere comforted you with my preſence, and my conuerſation, be aſſured, I wil remember, and helpe you in that place with my continual prayers, hauing you then alſo in preſence, euen as I haue you nowe; I ſhal ſhewe the tender affection of a mother, to helpe you in all things that you ſhal haue need of. Therefore children leaue of weeping, drie your eyes, take a good hart, and be of good courage; for it is neceſſarie, that you accompliſhe the worke alreadie begun, in preaching the Goſpel, commended vnto you by my ſonne. One thing only I requeſt of you, being the ſame my ſonne enioyned at his laſt departure, that is that you loue one an other. He ſhal loue you as a maiſter, and I as a mother. Farewel my deare children. Iohn my ſonne, of thee I take my laſt farewel alſo. The bleſſing of God, and mine, be with you all. This I ſuppoſe the bleſſed virgin might ſaie, giuing them her benediction, as the cuſtome was of ancient parents in the old teſtament.

S. Iohn Damaſcen ſaith that the Apoſtles began to ſing Himnes to the praiſe of God, and of his mother. The ſame author ſaith: that Ieſus Chriſt appeared to his B. mother, and ſaid ſweetlie, and louinglie vnto her: Come my deareſt mother vnto my glorie. *Ariſe thou faireſt of all women, behold the winter is paſſed, and the deſired, and flourishing ſpring is come. Thou art faire ô my loue, and there is no ſpot in thee.* The virgin anſwered: o my bleſſed ſonne and my God, into thy hands I comend my ſpirite. And hauing ſaid thus, ſhe yeelded vp her Ghoſt, the pure and cleane ſoule being ſeparated, from the vnſpotted, and pure bodie.

The Apoſtles ſeeing the virgin to be dead, wrapped the B. Bodie in white linnen, verie reuerentlie, and laid it vpon a Beere. A graue was alreadie prepared in Gethſamini, and a ſolemne proceſſion was appointed, in which the Apoſtles the diſciples, and other deuout people (with many Angels) went, euerie one ſinging Pſalmes and Himnes after their manner. The enuie of the wicked and obſtinate Iewes was not yet extinguiſhed, who deſired to diſturbe, and hinder that holie worke, and eſpeciallie one preſumptuous wretch, more malitious then the reſt, came neere to the Beere, with entent to caſt the bodie of the B. virgin vnto the ground; but before he touched the ſame, he felt the chaſtiſement of God (as S. Damaſcen, and Meraphraſtes ſaie) for the arme of that raſhe, and wicked fellowe, dryed vp and withered; yet he repenting of

his error comitted, and doing pennance for the miſchief he intended to haue done, was made hole. When others that had bene as peruerſe as hee, ſawe this miracle, they were much aſtonied, ſo that the Apoſtles without any further impediment, might peaceablie burie the bleſſed bodie.

S. Iohn Damaſcen recounteth alſo, that which befel afterward, making it cleere, that the B. virgin was borne to heauen both in bodie and ſoule. He relateth it in this manner: It is a thing wel knowne to all, howe the Emperour Martianus, at the beginning of his Empire, mooued by the prayers of the Empreſſe Pulcheria his wife, builded in Conſtantinople, certaine Churches to the honour of our Lord Ieſus Chriſt, and of his ſaints. Among other Churches, one was dedicated to the B. mother of God. The Empreſſe had a deſire, to haue the bodie of the mother of God, brought vnto that Church, imagining it to be at Ieruſalem, in the Church of Gethſamini, which was built vnto her honour. At that verie time was celebrated a general Councel, at the inſtance of the Emperour Martianus, at which Iuuenal Byſhoppe of Ieruſalem was preſent. He was called before the Emperour, the Empreſſe being by, and they told him: that they both had a deſire, to haue the bodie of the B. virgin tranſlated from the Church of Gethſamini, vnto Conſtantinople.

Iuuenal hauing heard their requeſt ſaid: We know by an auncient and certaine tradition, that at the time of the paſſage, of the B. and glorious virgin; all the Apoſtles, that were diſperſed in diuers partes of the world preaching the Goſpel, were in a moment by the miniſterie of Angels brought to be ſpectators of her holy death: when they came where the B. virgin was, there was heard the ſweet ſongs of Angels. When the B. ſoule was ſeperated, from her moſt pure bodie, yet ceaſed not the heauenlie harmonie, vntil that the Apoſtles, (who furthered the ſame muſicke, with their voices, intermixed with plaints, and ſighes) had carried it into Gethſamini, and there laid it in the graue. And though the bodie was enterred, yet ceaſed not the Angellicall melodie, but celeſtial Himnes were heard, three daies together; after which time, that ſweete harmonie, was not heard any more.

The Apoſtles that were there preſent, enioyed that celeſtial muſicke, and there wanted onlie one of them, which was S. Thomas, who came at the three daies ende; and was verie ſorrowful, for that he had not beene preſent, at the death of the mother of God. Wherefore, he beſought the other Apoſtles inſtantlie, to opē the graue for him, that he might yet ſee, and do reuerence, to that holie bodie. The Apoſtles yeelded to his requeſt, and opened the graue, but they found not there the glorious bodie, onlie they found a moſt ſweete ſauour that recreated all thoſe that felt it, and the linnen clothes where in ſhe was laid, and nothing els. The Apoſtles remained aſtonied at this maruaile, al of them affirming that our Lord, who had taken fleſh of her, and was made man, in her chaſt wombe, would haue her priuileged in this; to raiſe her before the general reſurrectiō, & to bring her to heauen, both in bodie and ſoule.

Moreouer, Iuuenal ſaid: This miraculous wonder, was not ſeene of the Apoſtles onlie, but there was preſent Timothie Byſhoppe of Epheſus, and Dioniſius Areopagita, both of them being diſciples of S. Paul. There was alſo the diuine Hierotheus, and many other ſaints, which were witneſſes hereof. Then cloſing

sing the sepulchre, they were deuided, vnto their holie exercises. When the Emperour Martianus, and the Empresse, heard this wonder, they desired the Archbyshoppe Iuuenal that they might haue seene the sepulchre, into which, the bodie of the glorious virgin had bene put. And so those reliques were translated from Ierusalem to Constantinople, and were placed in the Church builded in the honour of the B. virgin, and afterwards they were deuided, and sent into sundrie partes of Christendome. This was the relation of Iuuenal Archbyshoppe of Ierusalem, made vnto the Emperour Martianus, and it is recounted by Saint Iohn Damascen. It is read also in the Breuiarie of Pius 5. and is the Catholique veritie, for the Church hauing receaued it for tradition, none ought to doubt but that the most B. virgin, was assumpted into heauen, both in bodie and in soule.

S. Bernard yeeldeth a reason, which ought to satisfie any reasonable man, and is this: That God hauing discouered and reuealed the bodies of many saints, which laie hid in diuers places, that they might be honoured of faithful beleeuers; if the bodie of the B. virgin had bene in earth, he would also haue had the bodie of his glorious mother knowne, that deserueth so highlie to be honoured. For it being not certainly knowne, where that bodie, or any part thereof is, in any place of the world, although there be found and knowne some reliques of her garments, the consequence followeth: that her bodie is not to be found in earth but onlie in heauen.

Therefore, euen as when the sunne drawinge the vapours vp from the earth, they do not stil remaine aboue, but being conuerted into water, they returne in great aboundance, and moisten the earth, making it fertile; So let vs vndoubtedlie beleeue, that the sonne of Iustice hauing drawne the B. virgin into heauen, and placed her aboue all the quiers of Angels, that she is not forgetful of vs; but rather, that she doth diligentlie procure for vs, the raigne and showers of Gods grace frō heauen, which recreateth, and refresheth our soules, and maketh them fertile; of which God of his goodnes graunt we may be all partakers. Amen Nicephorus Callistus, in his 17. booke, and 28. chap. of his Ecclesiast: historie saith: that the abouenamed Emperour Martianus, procured the feast of the Assumption of the glorious virgin to be celebrated on the 15. daie of August.

The life of S. Agapitus Martyr. August. 18.

SAlomon saith of him selfe, in the booke of Ecclesiasticus: that being a yong man, before he passed his youth in vanitie, he sought, and found wisedome. *Of the same might S. Agapitus the martyr boast, for being a yong man, he sought after God, who is the true wisedome, and before he was caried ouer vnto youthly vanities, he found him. His life was written by Ado, Archbyshoppe of Treuers, in this manner.*

SAint Agapitus was borne in Preneste, called at this daie Palestrima, a cittie of Italie. He being fifteene yeares old, and seing, that in the persecution Aurelianus made, the Christians flying wandred in the woodes, and mountaines, and hid themselues in caues, and in the graues of dead men. He who had bene instru-

cted in the faith by a prieſt called Porphirius, and had alſo learned of him ſelfe, to be conſtant and couragious, did not auoide this perſecution by flight, but voluntarilie preſented him ſelfe before Aurelianus, and confeſſed that he was a Chriſtian, Baptiſed, and ſo intended to be vntil death.

The Emperour wondred, to ſee ſuch courage in ſo yong a man, and commaunded he ſhould be chaſticed like a child, thinking thereby to terrifie him, whereupon, he was very cruelly whipped. But for that he continued conſtant, as at the firſt, he comitted him to priſon, and gaue charge to a Iudge called Antiochus, eyther to make him ſacrifice to their Gods, or els with tortures to put him to death. Firſt he commaunded, that no meat nor drincke ſhould be giuen him, and ſo he continued foure whole daies, in extreeme hunger, almoſt famiſhed. On the fifte daie, the iudge called him before him, and finding him as conſtant as at the firſt, he cauſed a veſſel ful of burning coles, to be caſt vpon his head. The holie yong man yeelded thankes vnto God whileſt he was in this torment, and ſaid: It is fitte, that this head, which is to be crowned in heauen, be purged with fire on earth. The crowne of glorie, ſhalbe the better fitted vpon the woundes receaued for the loue of Ieſus-Chriſt.

After this, the holie youth was whipped againe, which wounded all his bodie, and moiſtened the earth with his bloud. When it ſeemed the officers were neere tyred, with whipping the bleſſed martyr, the iudge not knowing wel what to commaund, tooke in hand a newe torment. They hanged him by the feete, and vnder his head they made a great fire putting thinges thereō to make an exceeding thicke ſmoke, which neere ſtifled the holie martyr. This was ſcarce finiſhed, but an other was prepared, and was this: his bodie being all ouer, wounded and rawe, they powred vpon him ſeething, and ſcalding water. The valiant yong man, ceaſed not to giue God thankes for this fauour and grace, in increaſing his torments, for he was aſſured, that by this meanes, his glorie ſhould be augmented. The iudge was much troubled, to ſee a yong man, ſo conſtant and couragious, and as diſpleaſing it was to him, to heare him yeald ſuch thankes to Ieſus-Chriſt. Wherefore, they beate him on the mouth, and on the face, til they broke his cheek-bones in ſonder. It ſeemed the iudge would bend no more this fury againſt Agapitus but againſt Ieſus-Chriſt, who he ſo deteſted, that he could not endure, to heare him named. But for this cauſe, the ſame Ieſus Chriſt permitted a diuel to make him fal head-long from the ſeat wheron he ſatte, and ſuch was his fal, that it depriued him of his life.

The Emperour was certified hereof, and being determined to take reuenge vpon Agapitus, for the death of Antiochus, commaunded he ſhould be caſt vnto the wild beaſtes to be deuoured, that when they had depriued him of his life, their bodies might be his graue. He being caſt vnto the ſauage beaſtes, they touched him not, but humbled themſelues vnto him, and laie meeklie at his feete. The cruel Emperour ſeeing this, commaunded he ſhould be beheaded. Whereupon the officers taking the martyr out of the cittie, executed the ſentēce giuen, and beheaded him. His bodie was taken awaie by night by certaine Chriſtians, and buried in a tombe of ſtone, a mile from that place. The Church maketh a commemoration of S. Agapitus on the daie of his martyrdome, which was: on the 18. of Auguſt. In the yeare of our Lord 374. (Baronius ſaith 375.) Aurelianus being

being Emperour. It is ſaid: that the bodie of S. Agapitus is at this preſent, in the cittie of Parma in Lombardy.

The life of S. Bernard Abbot. Auguſt. 18.

THe fauour and beautie of Ioſeph the ſonne of the Patriarch Iacob was ſuch: that his Ladie, the wife of Putiphar, a chief man, in the court of king Pharao, and which had bought him of the Iſmaelites, vnto whom his owne brethren had ſold him ſolicited, and importuned him to ſatisfie her luſt, and diſhoneſt appetite: He to be deliuered, and made free, from that importunitie (it being Gods ordinance) was shut vp in priſon for manie daies, from which afterward, he was deliuered with honour, and became by occaſion thereof, to be prince of Aegipt.

This hiſtorie fitteth well vnto S. Bernard. For as Ioſeph was verie beautiful and of good feature, and fel into euident danger. So he was many times tempted by wemen of euil life, who enticed, and ſollicited him to fal into ſinne, but he to auoide that danger, did like Ioſeph, that is: he went voluntarilie into a priſon, and cloſed himſelf in a monaſterie of the order of the Ciſterciens, and took the habite. He perſeuered therein, obſeruing the rules of that holie order, vntil that, as Ioſeph, became prince of Aegipt: euen ſo he by death, departed out of the priſon of monaſtical life, and went to be as a prince in heauen, hauing therein a place, of ſinguler eſtimation and account. His life, collected out of that, which William Abbot of S. Theodore, and Bernard Abbot of Bona Vallis, and Godfrey a monke of his order, and his notarie wrote of him, was in this manner.

SAint Bernard was a frenchman, of the countrie of Burgondie, and was borne in a place, called Fontanus. His Father was called Teſcelinus, and his mother Aleida, both of them of noble houſes. His father exerciſed himſelf in militarie affaires, and obſerued well the document of S. Iohn Baptiſt, which he taught certaine ſouldiers, who demaunded of him what they ſhould do to go vnto heauen, which was this: That they ſhould do no wrong to any man, and be contented with their wages. So Teſcelinus without hurting his neighbour, and being carefull to pleaſe God, bore honorable offices in the warre. Aleida his wife, who was alſo verie deuout and vertuous, had ſixe ſonnes, which were all monkes, and one daughter, who hauing had a huſband, by his licence, was made a nonne. When Aleida was deliuered of a ſonne, ſhe took him in her armes, and offred him to Ieſus Chriſt, giuing them ſuck of her owne breſts, and withal teaching them, her good and vertuous manners. When ſhe weaned them, ſhe gaue them vſual meates, that they might begin to liue the life of religious men; and it ſeemed, ſhe brought them vp, to liue rather in the deſert, then in her owne houſe.

When ſhe was great with child of S. Bernard, ſhe dreamed: that ſhe had in her wombe, a litle white dogge, that barked aloude. She told this dreame to a holie man, who ſaid vnto her: Thou ſhalt be mother to a verie good dogge, that ſhal keepe carefullie, the houſe of our Lord, and ſhal barke aloude againſt his enemies, for he ſhalbe an excellent preacher, and ſhal cure manie with his holeſome tongue, and with his preaching of celeſtial doctrine. S. Bernard being

yet a litle child, and hauing an extreeme head-ache, an old woman came to heale him, with her inchantments, & charmes which she vttered. The holie yong man repleat with Gods spirit, thrust her awaie, refusing her help; and this was so pleasing vnto God, that he restored him to perfect health.

S. Bernard being in a Church in the night before Christmas daie, about the time of mattens, he had a great desire to know the verie houre of our Sauiours birth, Iesus-Christ him selfe appeared vnto him, in the forme of a child newlie borne, which gaue him great content, aswel to see that Lord, so much desired in the world, and so worthie to be seene, as also to knowe certainlie what houre Christ was borne. This was the cause, that he was afterward so deuoute vnto this sollemnitie, as appeared by many workes he wrote thereof. He being now come to the age of twentie yeeres, and trauailing about some occasions, which he had, the mistris of the house where he lodged (seing him yõg, & beautiful, was enamoured of him; and when S. Bernard was gone to bed, forgetful of her credit, and honour, she went toward the chamber where he was. He perceiuing her coming, and considering the speaches she had vsed, imagined what her entent was; wherefore he began co crie: thieues, thieues. The other gueستes in the house, rising at the noise, the woman was compelled, to returne to her owne chãber. This the woman did twise that night, persisting stil in her lewde intẽt; thincking the yongman had imagined theeues to haue bene there indeed, and that therefore he called out; but she hoped to resolue him of that doubt, if she might come to speake with him, and also, to worke him, so as to bring him to her wil. But S. Bernard suspecting her stil, assoone as he heard her come neere him, cryed out: that theeues would robbe him, and so he was defended, and freed from her, that she could not come to speake a word.

When daie came, he went on his iourney, and some that trauailed with him, demaũded if he dreamed when he cryed out theeues the last night, for that they coming to him found not anie. S. Bernard answered: It was not a dreame, for a woman came to robbe me of my chastitie, which is a treasure irrecouerable, if it be lost. But least he should waxe proud, and be puffed vp, God permitted him to haue a greeuous temptatiõ of dishonestie, which was by this occasion. A beautiful woman passing by him, he gazed at her, and viewed her wel, whereby he was so greeuouslie tempted, that he was as it were burned in a furnace; yet recollecting him selfe, and being ashamed thereof, he held downe his eyes, deuising some meanes to chastice his bodie, at it deserued, and to free him selfe from this tẽptation. It was in the winter season, & S. Bernard wẽt into a garden, where was a pond, not whollie frosen; He stripped him selfe, and went in, staying there til he was almost frosen to death. But by the helpe of God (by whose inspiration he had done this) he escaped with life, and was freed from the temptation.

He perceiuing, that by reason of his comely feature, the diuel incited wemen, to make warre against his chastitie, and to molleſt him, to free him selfe from all danger, he resolued to enter into religion. His mother called often to remembrance the dreame she had of him, when she was with child, to wit: that she had in her wombe a litle white dogge. She studied on the declaration, that the seruant of God had made, telling her, that he should be a great preacher. Wherefore, she desiring, to haue the dreame fulfilled, sent her sonne Bernard vn-

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to the ſcoole, when he was but yonge, that he might learne humanitie, and be inſtructed alſo in diuinity. The youth that had a good witte, (being alſo holpen by Gods grace) profited much in a ſhort ſpace.

S. Bernard had a great inclination to the ſeruice of God, and ſhunned as much as he could, all ſeculer buſinnes. He delighted much to be ſolitarie, and ſeldome was he ſeene out of his ſtudie, or out of his houſe. He was verie charitable, and obedient vnto his father and mother, peaceable, and beloued of all people. He was honeſt and ſhameful, and of fewe wordes, verie deuoute, and continual in his prayers. He was ayded herein by his good and vertuous mother, who though ſhe remained in the world, yet ſhe lead a religious life, for her modeſt attyre, and temperate dyet, her ſhunning all vaine and worldlie delights, and the taming of her fleſh with faſting, watching, and haire cloth, her many prayers, and almes-deedes can argue noe leſſe.

The holie woman being thus employed, and enciting her ſonnes, eſpecially S. Bernard to imitate her in her vertuous deedes, departed out of this life. At the time of her death being in extremitie, the religious men were come, after the cuſtome of that countrie, and ſong the reſponſorie, which begineth: *Subuenite ſancti Dei*, and others, which the Church hath ordeined for that time. Whileſt the religious men ſong, the good woman ſong alſo with them; and ſo her voice failing, by litle, and litle, ſhe rendred her ſoule to God.

The death of the mother, was a great motiue vnto S. Bernard, to make him conſider the vncertaine vanities of this world, and to flie from them, by cloſing him ſelfe in a monaſterie. He had a great affection to the order of the Ciſtercians, which had bene inſtituted 15. yeeres before, by a holie Abbot Robert, vnder the rule of S. Benedicte, adding ſome conſtitutions thereto. It was approoued by the ſea Apoſtolike, in the yeare of our Lord 1098. and vnto it was guiuen and granted many priuiledges. S. Bernard determined to enter into this order: and though he was not any principal author thereof, yet he increaſed it, and made it more famous. Before he tooke the habite, he talked with his brethren, and ſome of his friendes, and though they were contrarie vnto him at his conuerſion, yet he alleadged ſuch authorities, and reaſons, that he conuerted them, and led with him 30. perſons, to be made religious men.

When they were going to the monaſterie to make their aboad, the elder brother of S. Bernard called Guipo, ſawe their yonger brother Minardus, playing with other children of his age in the ſtreete. Guido called him, and ſaid: Minardus, we be going into religion, all our goods ſhal remaine vnto thee only. The youth anſwered: you take heauen for your part, and leaue earth for me. This portion is not iuſt, not equal, neither can I hold my ſelfe contented with ſuch a match. Minardus after this ſtaied a while with his father, but at the end he entred into religion, as his brethren had done.

When S. Bernard entred into religion, he was 23. yeeres old, and it was in the yeare of our Lord 1113. He was fullie addicted to the ſeruice of God, and his hart was ſo wholly fixed in him, that he ſeemed ſcarſe to haue the vſe of his ſences any more; for the yeare of his probation or nouiceſhip being paſſed, he could not tel of what the rooffe of his cel was, or whether it was couered or not. In the Church were three windowes that gaue light, yet he perceiued not, that there

was any more then one. His ſoule, and the powers thereof were ſo occupied in meditation on heauenly matters, that ſeing, he ſaw not, and hearing, he heard not. He talked ſometimes to him ſelfe and ſaid: Bernard, Bernard, to what purpoſe art thou come into religion? He laboured to imitate Ieſus Chriſt of whom S. Luke ſaith: that he began firſt to worke and then to teach. So S. Bernard did worke firſt him ſelfe, before he inſtructed others to do it.

Robert who had bene the founder of this oder, and had giuen the habite to S. Bernard, and to the other which came with him, was yet aliue. And becauſe ſome of the brethren of S. Bernard had wiues, who were licenſed, to take the habite of the order, it was ordeined: that there ſhould be a monaſtery of nonnes built, into which, thoſe wemen might retyre, and ſuch other wemen alſo, as deſired to liue a vertuous life, in that rule, and order. The newe religious companie encreaſed dailie, and new monaſteries were built continually.

Robert deſired to build a monaſtery in Clareualle, which is in the prouince of Langonienſe, in Gallia Celtica. And becauſe he ſawe in S. Bernard great ſignes of vertue, and prudence, he gaue him the charge, to build the monaſterie, and created him Abbot of it; ſending many religious men to ayde, and aſiſt him, and withal to be vnder, and obedient to him. Though ſome of them were elder then S. Bernard, more auncient in religion, and more healthful, (for S. Bernard was verie ſicklie, by reaſon of his ſtrickte life, and auſtere penance) yet none of them grudged, or were agreeued, to haue him for their ſuperior, they ſeing him to ſurpaſſe them in thoſe quallities, that were requiſite in a prelate.

S. Bernard being placed in that dignitie, and beginning to found the monaſterie, he had many difficulties, and lettes, eſpecially, a great dearth. Sometimes he was in that want and neceſſitie, that he, and his monkes had no other thing to eate, but the leaues of trees ſodden, and bread made of Barley. Saint Bernard was troubled at this him ſelfe; but he was much more ſorrowfull to ſee his monkes endure ſuch hard afflictions. Though his meat was ſuch, yet did he not therefore leaue his hard pennance. He thought all the time loſt, that was ſpent in ſleepe, though he ſlept but litle. He reprooued them that ſlept much, eſpecially if they ſlept in rude manner, or ſnorting, for that (ſaid he) proceeded of negligence.

He ſaid he would haue all thoſe that were alreadie entred, or were to enter after into his monaſterie: to vnderſtand and knowe, that the ſpirit only is to enter into religion, and the bodie is to ſtaie without, and this he aduertiſed them of, giuing them to vndeſtand, that in religion, they were not to ſeeke for any commoditie, or eaſe for the bodie, but to vſe all diligence for the ſoule, that ſhe may ſtil go, increaſing from vertue, to vertue, and obtaining more grace. He commended much courſe clothing, and peeced the torne and broken, reprooving thoſe that wore them filthie or ſpotted, ſaying: that the pouerty, not the ſluttiſhnes pleaſed God.

Then he began to preach, and he made moſt wonderful ſermons, not only for the ſpirite of them, but alſo, for the profound learning, and knowledge he ſhowed in them. To ſome of his friendes demanding where he had ſtudied ſo much, he anſwered: that he learned all by prayer, and meditation in the fieldes, and that he had no other inſtructor in holie writte, but Okes, and Beech trees. It is apparant

rant by the writinges which he left, that his knowledge came frō heauen, seing all that he saith, or writeth, is grounded vpon places and testimonies of holie writte. He conferreth one with an other, with admirable cunning, all directlie to the purpose, so that they seeme to be pearles set in Gold. He wanted not also floures of Rhetorique, in such places as might make his orations and sermons more gracious, and acceptable.

On a time, as he preached, some good concepted thing came into his mind, yet he intended to keepe it for an other sermon. Then thought he that one said in his eare: Whilest thou keepest in this conceyt, there shal no other be giuen vnto thee; and so he vttered it forthwith. In an other sermon, at which was great concourse of people, (because his doctrine was acceptable to all) he was tempted with vaine-glorie; thinking he heard one saie: Behold, what a companie of people, and how willinglie they come to heare thee. He staying a while, thought not to haue preached; but imagining it might be the craft of the fiend, to endeauour to drawe him from the pulpit, to hinder thereby the profit of soules; he looked bakeward, and said vnto him: I began not the sermon for thy sake, and much lesse wil I leaue it for thy cause, and so he prosecuted, and ended his sermon. The father of S. Bernard was yet aliue; and hearing the report of the austere life, that he, and his other sonnes led, and howe they encreased dailie in vertue, and holie workes, he had a desire to take the same course of life, and putting it in effect, he entred into religion, and there ended his life blessedly.

The sister of Saint Bernard being maried, remained stil in the world; and one daie, she went vnto the monasterie to visite him. He being certified, that she came in great pompe, and gorgeouslie apparelled, he would not see her, noe, neyther the rest of her brethrē, that were in the monasterie would looke vpon her. Onely one of them was the porter, who bad his sister to depart, and not to staie, to see or speake to any of her brethren, for they were religious men; and she by her attyre, seemed to be rather an infidel, then a Christian; aduising her of her vanitie, for couering a peece of claie, to wit: her bodie, with such curious silke and gold.

She beginning to weepe said: though I be a sinner, yet I knowe that Iesus Christ dyed for sinners, and because I know my selfe to be wicked and naught, therefore, I come to take counsel of you that be good. Therfore let my brother Bernard come, and I wil willinglie do, whatsoeuer he shal command, or aduise me. S. Bernard vnderstanding this, came with his brothers to see her, and made to her a long speech, of the vanitie, and contempt of the world, which was so efficatious, that she returning home vnto her house, altred her life in such sort, as (imitating her mother) she liued in the world, the life of a religious woman. At laste, she did so importune her husband, that he gaue her leaue, to be a religious woman, and so she ended her life in the monasterie in blessed manner.

A brother of S. Bernard called Gerardus, was steward, and had the charge to laie out the monie for the conuent. He coming to S. Bernard all sorrowful said: there is no mony to make further prouision; and the monkes haue not any thing to eate. Saint Bernard bad him, to trust in the prouidence, and goodnes of God, who would prouide for them. Hauing said this; he went into an oratorie to praie, and before he arose, there came to the monasterie a great Ladie, dwelling

by, desiring to speake with holie Bernard their Abbot. The saint went vnto her, and asked what her wil was: She replyed: I am come to bring thee this smal present, and to request thee, to praie vnto our Lord, for my husband, who is at deathes dore, and with that she gaue him a good somme of mony. The holie man receiuing it, bad her go home to her house, for she should find her husband, in health and merrie, and so indeed she found him. S. Bernard gaue the mony to Gerard his brother, bidding him not to be two sollicitous and careful hereafter, but to trust, and hope in the prouidence of God, who alwaies prouideth for the necessities of his seruants.

S. Bernard was a deere and priuate friend to william Byshoppe of Cataleon, which is nowe called Chaalon in France; who seing S. Bernard to be sicklie, by reason of the austeritie he vsed, went to the Abbot Robert, and other principal Abbots of the order, and in humble sort requested them, to commaunde Abbot Bernard to be obedient vnto him for a while, it being expedient for his health sake, so to be. The request of the Bishop was graunted vnto him; and he going vnto Saint Bernard, told him of the authoritie he had ouer him: and commanded him vpon obedience, to depart out of the conuent, and to leaue the gouernment and care thereof, for a tyme. So he placed him in a priuate mans house, and there caused him to be cherished and much made of. A clowne tooke charge of S. Bernard, who promised to make him strong, and perfectlie well in a short space; and the Bishop commanded the holie man to obey him all thinges, and to receaue what he gaue him, by waie of medicine. Sometimes he commaunded him, hard and difficult thinges, yet the holie saint bore all patientlie.

At that time William Abbot of S. Theodore visited S. Bernard (who was the man that wrote his life) who asking him howe he did, he said: werie wel, vntil this time I haue bene obedient vnto reasonable men, and if perhaps I haue failed in my dutie towardes them: God in his iust iudgment, hath subiected me to an vnreasonable creature, to the end I may obey him. This author saith: that S. Bernard in these wordes passed not his boundes, for before myne eyes (saith he) I sawe him commaund him thinges void of al reason, and which would haue hurt a man in perfect health. As to giue him rawe bloud in steed of butter, and oyle in stead of water, which thinges were done with out due consideration, (as by proofe was euident afterward) The holie saint receaued all, and affirmed: that he esteemed them for butter and oyle, as they were giuen him.

In the monasterie of Claraualle which was not farre distant from thence, (as the same author saith) might be seene the golden age, in many religious men, apparelled meanlie, who employed themselues in the basest offices, and eate grossest meates; though they had bene famous, and chiefe persons in the world, yet none amongst them was idle, Some attéded to the building of the house, though it was meane, and lowe. Others laboured in another kind. Many prayed continuallie, so that middaie seemed midnight, by the great silence that they obserued. It was a celestial thing, to see their vsual, and mutual charitie; how they did help, comfort, and pittie one another. Those strangers that came to visite the monkes, were much edified, to see such blessed people, as were found in that desolate, and solitaire place. All this shewed, they had a good guide and pastor, which was S. Bernard.

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The time came, wherein the holie ſaint was ſet free from the obedience of the Biſhop. And as a floud, which is ſtaid by ſome ſelvſe, which hindreth his paſſage, after the waie is opened vnto him, returneth with more force, vnto his former courſe: euen after the ſame manner S. Bernard returned vnto his former rigour, and auſteritie of life. He was ſo continual in prayer, that when he could not ſuſteine him ſelfe any longer, he fel as dead vpon the earth. He vſed the ſame faſtings and other auſterities he did before, and though he was verie temperate in his dyet, yet he ſaid: it was a torment to him to eate.

He wore a ſharp haire-cloth vnder his old, and rent habite: and becauſe at one time it was ſeene, he left it, leaſt the other monkes imitating him, might fal into ſome greeuous infirmitie; making this their excuſe, that Abbot Bernard was ſicklie, and yet he left it not. Yet S. Bernard was of opinion, that is was good for religious men, to be ſomewhat ſicklie, ſaying: that by infirmitie, he had gotten much profitte in vertue; as S. Paul affirmeth: *Vertue receaueth ſtrength, and is made ſtrong in infirmitie.* This was the cauſe, that the moſt of the monaſteries that he builded, were in lowe, and ſhadowed places, for he held it not altogether vnprofitable for the ſoule, if the bodie were ſomewhat ſicklie. Some Phiſicians that viſited him, wondred at his great ſtrength, and continual paines, he being ſo weake of nature, for the ſtrength of his bodie beinge compared with the auſteritie of his life, was as if a litle lambe, ſhould tylle the ground with a great plowe.

The greateſt grief that S. Bernard had, was a continual paine in his ſtomack: and though it was ſometimes ſo great, that it inforced him to ſeeke for remedie, yet ordinarilie he bore it out with patiẽce, and recouered. He continewed with the monkes in the Quier, at the diuine offices, and alwaies looked cheerfullie, though he laughed verie ſeldome. The fame of his holie and vertuous life, learning, and wiſedome, being ſpred abroad, was the cauſe that he went from the monaſterie into diuers partes of the world, about the affaires of the Catholique Church, and he brought manie of them to a good and happie ende. Although he trauelled from one countrie to another, yet his mind and thoughts were whollie ſetled, and recollected in God, as might be often ſeene.

Once he hauing ridden a whole daie by the banke of a lake, (accompanied with other religious men,) and being paſt it, they talked among themſelues of that lake or water. S. Bernard hearing their cõmunication, demaunded of them where they had ſeene that lake, of which they talked. They all admired to cõſider, how free he was from diſtraction, or once turning his thoughts from his heauenlie contemplations, that he hauing ridden almoſt a whole day by the banke of ſo great a water, and yet had not ſeene it.

S. Bernard applyed him ſelf, and fixed his mind thus conſtantly on high, yet lamented he the inſtability of mans mind, and heart, which is neuer firmely ſetled, but wandreth from one thing to a nother. He making a ſpeech thereof as he trauailed with his monkes, by chance a clowne of that countrie, came into their companie. He hearing S. Bernards wordes, contradicted them and ſaid: that when he prayed, he was neuer diſtracted, but his mind was euer firmelie fixed in his prayer, were it neuer ſo long. The holie ſaint (to make him ſee his error) ſaid vnto him. If thou canſt ſay the *Pater noſter* once ouer, and thinke on

nothing but that which thou ſaieſt, (if thou wil confeſſe the truth vnto me) I wil giue thee this mule whereon I ryde. The fellowe was glad of his bargaine, and thought verilie, that the mule was alreadie his owne. He began to ſaie the *Pater noſter*, and before he had ſaid half, there came an idle thought into his mind, which made him ſtaie in his prayer, to wit: whether the holie man would giue him, the bridle, and ſaddle withal. This making him to acknowledge his error, he confeſſed the truth, and gaue credite to the wordes of S. Bernard, concerning the vnquiet wauering of mans mind. Many wonders God wrought by the meanes of this ſaint, in his paſſages and iourneys, as curing the ſick, and caſting out diuels out of poſſeſſed perſons.

Being once in Pauia, there was brought vnto him a woman poſſeſſed with the diuell, that he might deliuer, and help her. The diuell ſaid: thou deuowrer of leekes and onyons, thou ſhalt not caſt me out of my houſe. S. Bernard cauſed the woman to be brought into the Church of S. Syrus, who (to do that honour to S. Bernard, who was lodged in his houſe) would not heale her, and ſo they brought her back vnto S. Bernard. The diuel began to ieſt, and ſcoffe at him ſaying: Little Syrus hath not caſt me out, much leſſe ſhall Bernard. When the holie man heard theſe wordes he ſaid: Syrus hath not caſt thee out, much leſſe ſhal Bernard, but Ieſus Chriſt our Lord ſhall caſt thee out. Then prayed he for the woman who was freed forthwith.

Another time he deliuered a woman from a diuel called an Incubus, which had afflicted her, by keeping her carnall companie ſixe monthes. He hauing notice hereof, gaue vnto her the ſtaffe he vſed to carrie, and ſhe ſetting in her chāber, the diuell was not ſo hardie, as to moleſt her any more. A monke being kinſman to S. Bernard, departed from his order, and vent into another, which was not ſo ſtraite. The bleſſed man wrote vnto him a letter, aduiſing, and willing him, to returne to his order againe. Whileſt he wrote, it began to raine; and though the ſaint was in the open field, without any ſhelter ouer him, (there falling then a great ſhower) yet the letter, was not wet at all.

A certaine mane (who whileſt he was in the world, was giuen much to gaming) tooke the habite, in the monaſterie of Claraualle. He had not beene long in the monaſterie, but he had a deſire to depart, and to leaue the habite, he was ſo tempted with the loue of plaie. S. Bernard vnderſtanding his deſire, ſaid vnto him: wel, ſince thou wilt depart to be a gaimſter, I will make thee a ſtock of mony, but vpon cōdition, that we wil part the gaine betwixt vs. S. Bernard ſaid this vnto him, foreſeing that which indeed fel out, and was: that the man falling to plaie with the monie, loſt it all: wherefore he returning to the monaſterie all aſhamed, ſtood without at the gate. S. Bernard came cheerfullie to him, and holding vp the skirt of his habite, bad him to put his part of the gaines therein. The gamſter altogether cōfounded ſaid: I haue not gained with the monie thou gaueſt me, but I haue loſt it all, therefore I beſeech thee, in chaſticement of this my fault, receaue me, and vſe me, as the ſlaue of thy monaſterie. The ſaint replied to him courteouſlie: If it be as thou ſaieſt, it is good that all is not loſt, and ſo he receaued him, not as ſlaue as he deſired, but for a religious man, and he liued after this, a holie life.

S. Bernard had alſo rare, and famous diſciples; for a monaſterie of his order being

being builded in Rome, by the name of SS. Vincent, and Anaſtaſius, he ſent thither one to be Abbot, who not longe after, was choſen to be Pope, and was called Eugenius 3. vnto whom he wrote his booke *de conſideratione*. S. Bernard being on a time in Millane, and the Church being vacant, the clergie and people deſired to choſe him for their Paſtor, and Archbiſhop, but he would not accept that dignitie, excuſing it; that he could not take on him, ſuch a charge, without the conſent of his monkes, to whom he had ſpoken before, willing them, not to agree, or yeeld to ſuch election by anie meanes. The like happened to him alſo in Genua. He laboured, and tooke imeaſurable paines, to make peace amongſt Chriſtian princes. And though many things occurred in decyding and according them, yet he vſed ſuch diligence, and had ſuch a ſpecial grace, in menaging thoſe affaires, that he brought them euer to the good and wiſhed ende.

It was an admirable thing he did in a ſchiſme, which began in the Church in his time, at the election of Innocentius 2. and of one Petrus Leo, a citizen of Rome, who by brwbes, and other vnlauful meanes, had wrought ſo farre with certaine principal and mightie men as that he boldlie called himſelf Pope by the name of Anacletus. The true Pope Innocentius, was enforced to depart out of Rome, and went vnto Piſa, where he aſſembled a councel; and becauſe S. Bernard was accounted a verie holie man, for the manie miracles he had done, the Pope ſent to cal him thither.

When the good father vnderſtood hereof, he conſidering of what importance this buſines was, tooke order with his monkes, to ſay many prayers for him; ſo he went to the Pope, and viſited him, and being wel informed of al that had paſſed, reuerenced him for the true Pope, and Vicar of Ieſus Chriſt, and after his example, all that were aſſembled in the councel, did the ſame; of ſuch force, is the authoritie of ſuch a ſaint. This was done, to the great ioye of all the fathers aſſembled thither, from all partes of Chriſtendome; and the Canticle, *Te Deum laudamus*, was ſonge.

S. Bernard reſted not ſatisfied herewith, but went perſonally to viſite the king of France, and reduced him to the obedience of Pope Innocentius; and the ſame he did with the King of Engl̃ad, though ſome Biſhops of that realme gaine-ſaid him, which made the King remaine doubtful: yet S. Bernard telling him, that he would bind him ſelfe, to render account thereof vnto almightie God, if he would acknowledge Innocentius for the true Pope, the King followed the aduiſe of S. Bernard.

The duke of Aquitaine, that is of Gaſcoigne in France, continued in his obſtinacy. S. Bernard went to talke with him, but could by no meanes bring him to the obedience of the true Pope. On a time S. Bernard ſaying maſſe it was told him, that the duke came to ſpeake with him. He ſent word, that he ſhould ſtaie at the Church dore, and not come in, for he held, and accounted him, as an excõmunicate perſon. The holie man celebrated maſſe, and when he was come to giue the Pax, he tooke the Bleſſed Sacrament vpon the Patten, thoſe that ſerued him at maſſe, attendinge him with lighted tapers, he went out vnto the duke, his eyes, at it were ſparckling fire, with a ſeuere, and ſterne countenance, he ſaid thus vnto him: Thou duke William wilt not admit our prayers; Behold, here is the ſonne of the virgin, and ſpouſe of the Church which thou perſecuteſt.

Thy iudge, and the Lord, before whom all knees do bow. See now, if thou wilt despise him, as thou hast despised vs his seruants?

The duke all astonied, and trembling for dread, fell at the feete of S. Bernard, who touching him with his foote saide, Arise and stand vp, and heare the sentence of this lord which I haue in my handes. The duke arose, and kneeling, adored the B. Sacrament, and promised to do all that S. Bernard enioined him, and so in deed he did. This was the meane which the holie Saint, vsed to accomplish a matter of such importance as this was which he dealt in, and we may piously beleeue, that this which he did, was done by inspiration from God, and therefore it came to good passe.

All France being vnder the obedience of Innocentius, the Pope went thither in person, to treat with the king, of some important affaires; and being neere vnto the abey of Clarauallis, which was S. Bernards, he desired to see it. The king went thither also in the Popes companie, and when they were within the monasterie, they wondred at the conuent, and at the monkes. The house was little, and built like a poore mans cottage, and the monkes were apparelled in old, and course garments, with pale, and leane faces, through the austeritie of their life; the dyet prepared for that daie bearing witnesse, which was nothing but bread, and herbes. The Pope, Cardinales, & Byshops wept, considering what great abondance of all dainties they had, and how meanelie these blessed monkes liued. They praised God, that had such Angels vpon earth, that by their praiers, others might receaiue grace, and fauour of his maiestie.

When the Pope was gone, S. Bernard had an intent to write vpon the Canticles. He began the worke, but could not finish it, because the same Pope called him vp to Rome, for that the schisme was renewed in Naples, being fauoured by Roger king of Apulia. S. Bernard went to Rome, and saw the Church in peace by the death of Peter Leo the Anti-pope. The other which was elected on the part of the Anti-pope, was reconcilied vnto Innocentius the true Pope, by the meanes of S. Bernard. After this, the holie saint returned vnto his monasterie, and to his worke he had begune, vpon the Canticles.

But the end of his life approched, which he perceiuing, assembled his monkes together, and vnto them recommended charitie, humilitie and patience. Then desired he all the sacramẽts of the Church, which are giuen vnto the sick, and then he rendred his blessed soule vnto God, being 63. yeeres old, in the yeare of our saluation 1153. in the time of Frederike the first, Emperour. He left 160. monasteries of his order, founded in diuers countries. His death was on the 20. of August, on which daie the Church celebrateth his feast. This holie saint did many miracles, both in this life, and after his death, and was canonized by Pope Alexander the 3.

It is said for certaine, that he being verie deuoute vnto our B. Lady, she did on a time appeare to him, & sprinckled his lippes and tongue, with the milk of her most chast breasts, and therefore was his speach so sweete, and affable, as his writings declare.

It is also said of him, that before his death being sick he was rapt into a traunce, and presented before our redeemer, and sauiour, before whom the diuell came and accused him of some faultes. S. Bernard suffred him to saie all he

he could, and when he had no more to accuſe him of, he ſaid: I confeſſe, I am not worthy to enter into heauen, by my owne meritts, yet I knowe my Lord Ieſus Chriſt hath inoughe to ſaue me by. For firſt he is the true and naturall ſonne of God. Secondly he hath purchaſed my ſaluation, by the merites of his holie paſſion. Laſtly I knowe alſo, that he is ſo gratious, and merciful, that as he doth inherite it, in that he is the ſonne of God, ſo of the other right he hath, he is content, to impart the benefit thereof vnto me.

Let vs all ſeek the ſame with this glorious ſaint, that indeauouring to imitate him, in his vertuous workes, doinge pennance for our ſinnes, in this world, we many attaine, and come vnto his companie, in the life euerlaſting.

The liues of Saint Timothie, Hippolitus, and Simphorianus Martyrs. Auguſt. 22.

Saint Paul ſpeaking in the perſon of good men, that trulie ſerue God, and deſire to be ſaued, ſaith: If we hope in this life, and here expect our reward for ſeruing Chriſt, we be the moſt miſerable of all other. *The truth of this ſentence is ſeene, by that which happeneth and falleth out often in the world. The which is ſeene at this preſents, in that the ſeruants of* Chriſt *be more afflicted, more feeble, more poore, and more perſecuted, then any other. If perhaps, they haue one good daie, they be ſure, to haue many euil for it. If a litle content enter in at one gate, or ſome ſmal thing fal out to their liking, let them arme themſelues with patience, for they ſhal haue many diſaſters and diſlikes, enter preſentlie at another. It is not meete, that we that liue now ſhould lament our afflictions, for the ſame was their caſe that liued before vs.*

The Apoſtles themſelues, being ſuch good and holie men, as this world was not worthie of, yea they labouring to doe good vnto all, by preaching, by healing the ſick caſting out diuells, raiſing the dead, and by the admirable example of their liues, ſhewing themſelues, chaſt, humble, temperate, patient in tribulation, and ſuffring wrongs (which was the cauſe, that many Idolaters) as Saint Iohn Chriſoſtome ſaith (were conuerted, being perſuaded, that God would not ſuffer and permitt ſuch perſons, that lead ſuch a life, to be in an errour, but beleeued, that the God which they preached, muſt be the true God) yet the world perſecuted them and tooke awaie their liues, by diuers martyrdomes.

The ſame happened vnto the Martyrs, which ſucceded the Apoſtles. They endeauored to imitate them in good life, and the world ſought to make them equal to them, in putting them to death, making them to end their liues by ſundrie tormẽts, euen as they had done vnto the Apoſtles, yet notwithſtanding as there euer hath bene, ſoe there ſhal be good men in this world, becauſe there ſhal ſtil be ſome which ſhal place their hope not in this life, but in the other. For they knowing wel, the worſe their eſtate is in this world, that the beter it ſhalbe in the other, therefore they be not weari ed, nor goe not backward in the ſeruice of God.

Of this we haue the example of three martyrs, of whome the Catholique Church celebra-

teth the feaſt, vpon one and the ſame daie. And though they were martyred at diuers times, and by diuers tyrants, yet all three, aymed at the ſelfe ſame end, which was, to confeſſe Ieſus Chriſt, for the true God, and to looſe their liues for his ſake, being aſſured, that looſing their corporall life for him, they ſhould gaine eternall life in heauen. The names of theſe ſaintes, were, Timothie, Hippolitus, and Simphorianus.

IT is read in the life of S. Silueſter the Pope, that S. Timothie was borne in Antioch, and was a noble man, and verie rich. Alſo that he was verie learned in Diuinitie, in ſo much that he preached openlie, whereby he was the conuerſion of many. He came to Rome in the time of Valerius the Emperour Melchiades being Pope that time. He lodged in the houſe of Silueſter, who was afterwards Pope, and a great ſaint. He preached one yeare in Rome, and conuerted mauie to the faith of Chriſt, and for that cauſe he was taken by Tarquinius the gouernour and put into priſon.

On a time he was brought before the iudge, who ſeing him to be conſtant in his faith, and religion, cauſed him to be beaten there times with great crueltie, and his bodie to be then rent and torne with certaine inſtrumēts of iron, and after to be couered ouer with vnſleckt lyme. He put him to other torments as rigorous as theſe, and laſtlie, his head was cut of.

His bodie was buried by S. Silueſter, in the waie Oſtienſis, neere vnto the graue of S. Paul the Apoſtle. Tarquinius had notice, that Timothie had bene lodged in the houſe of Silueſter, and imagining, there might be lefte good ſtore of gold and ſiluer, brought by him from Antioch, cauſed Silueſter to be apprehended. As he was going to priſon, he ſaid; my impriſonment ſhal not be long, for that he which hath committed me, ſhal liue but a while, and euen ſo it came to paſſe. For Tarquinius eating of a fiſh that verie euening, a bone thereof ſtuck croſſe in his throate, and choked him. So S. Silueſter was deliuered out of priſon, God preſeruing him for his further ſeruice, as wel appeared: for after this, he come to be Pope.

The death of S. Timothie, was on the ſame daie, on which the Church doth celebrate it, to wit, on the 22. of Auguſt, in the yeare of our Lord 310. Galierius being Emperour. (Baronius ſaith, 311. Conſtantius being Emperour.)

The life of S. Hippolitus Martyr. Auguſt. 22.

IN the perſecution of Alexander, Hippolitus a prieſt was apprehended in the cittie of Oſtia, vpon Tyber, who ſuffred diuers torments, and at the laſt had iudgment to be beheaded. At this execution, were preſent a great companie of people: many of them, he knewe to be Chriſtians, by the teares they ſhed, to be depriued of their precaher, and inſtructor in the faith of Chriſt, and therefore he began to preach vnto them, making a wonderful exhortation to moue them, to be cōſtant in the faith of Chriſt, vnto death, and not to fayle from that which had bene preached by the Apoſtles, SS. Peter, and Paul, and by other holie ſaints that ſucceded them, and which the holie Romane Church did approoue. He exhorted them, not to be daunted, nor diſcouraged, though they ſawe ſome for their

their conſtancy, to be tormented; for why the torments paſſed ſoone awaie, but the reward, which God giueth for the ſame, laſteth eternallie. Theſe, and the like ſpeaches, vtterd S. Hippolitus, encouraging them to conſtancie in the faith, and ſo he was beheaded, on the 22. of Auguſt, about the yeare of our Lord, 230. Alexander Seuerus being Emperour.

The life of S. Simphorianus Martyr. Auguſt. 22.

SAint Gregoire Biſhop of Towers ſaith: that S. Simphorianus liued in the time of the Emperour Aurelianus, and that he was a frenchman, of the prouince of the Hedui (now Burgundy) and borne in the cittie of Auguſtodunum (now Autun) neere vnto the riuer Sequana (nowe called Sonna.) His fathers name was Fauſtus, and was a Chriſtian, as his ſonne was: who being verie yong, paſſed many old men, in behauiour and diſcretion.

It happened, that in this cittie, the pagans kept a feaſt vnto the goddeſſe Venus, and carried her ſtatue, through the ſtreetes. They brought it, before a gouernour called Heradius, all bowing themſelues, and doing reuerence vnto that ſtatue. The holie yong man Simphorianus was preſent alſo. The gouernour commaunded him to adore it, and he refuſed, wherefore, he was reuiled, tormented, and thruſt into priſon. Certaine daies after he was taken out, & brought before an Idol, they perſwading him all they could to do ſacrifice. Simphorianus ſaid vnto the gouernour; Euen as the God whom I adore, knoweth and wil reward the ſeruices done vnto him, euen ſo he knoweth, and wil chaſtice the offences, that be committed againſt him, therefore perſwade me not to adore any other God but him. And though thou (Heradius) by this occaſion ſhall take awaie my life, I make ſmal account thereof, for ſure it is, that I muſt looſe it one time, or other. Thou perſwadeſt me to ſacrifice vnto this Idol, and makeſt me faire offers if I will do it. I make no reckoning of thy offers for that the Chriſtians, by deſpiſing, all thinges, gaine all thinges. Earthlie riches, be like a veſſel of glaſſe, they make a ſhew of beautie, and do pleaſe outwardlie, but they be brickle, and ſoone broken. I wil not looſe God, who is eternal goodnes, for a fewe of thy goods, which ſhall paſſe eaſilie and ſpeedilie awaie.

The gouernour ſeing the conſtancie of Simphorianus, commaunded he ſhould be put to death, as a contemner of the Gods, whom he could not by any meanes be brought to adore. When the holie ſaint was led out of the cittie to his death, his mother ſtood vpon the walles and ſaid: My ſonne, remember the life euerlaſting, behold the heauens, fixe thy hart on Ieſus Chriſt that raigneth aboue. Cõſider, thou doeſt not by dying for his ſake looſe thy life, but thou doeſt exchange it for another, that is better. So S. Simphorianus was beheaded, and the Chriſtians buried his holie bodie. His martyrdome, was on the 22. of Auguſt, in the yeare of our Lord. 276. (Baronius ſaith 273.) in the raigne of Aurelianus the Emperour.

The life of S. Bartholomewe Apoſtle. Auguſt. 24.

THe holie man Lot lodged in his houſe two Angels, not knowing who they were, for they comminge to deſtroy Sodome, for the abhominable ſinnes thereof, and to deliuer Lot, and his freindes, out of that calamitie, they appeared in the ſhape of two beautiful younge men. The citizens of the towne aſſoone as they had knowledge, that Lot had receiued two yong men, they came thither yong and old, and incloſed his houſe round about, and demaunded to haue the two yong men for to ſatisfie their euil and wicked intent. Lot was much diſpleaſed that they ſhould ſuffer any wrong or abuſe, he hauing receiued them for his gueſtes. Therefore he offred to them his two daughters being virgins, that they might ſatisfie their pleaſure with them, and let the yong men reſt quiet in his houſe. But they refuſed this offer, and perſiſted obſtinatelie in their wicked demaundes, whereupon the Angels departing out of dores, ſtrook them blind, and then they made fire to fal aboundantlie from heauen to conſume them al.

It is not lawful for any to perswade an other to comit ſinne. But when one is determined and bend to do a greater ſinne, it is lawful to perswade ſuch a one to do rather, that which is leſſe, and the holie doctors do excuſe Lot from ſinne in that he offred his owne daughters to be abuſed by thoſe wicked villaines, for that his intention was to auoide a greater ſinne.

S. Bruno, founder of the Carthuſians ſaith: that by the two daughters of Lot is meant: our flesh, and our goodes, which two things the Martyrs offred to the tyrants, that they might do their wil with them, rather then God ſhould be offended, with the adoration of their Idolles.

This fitteth, and agreeth with S. Bartholomew, who for the loue of Ieſus Chriſt, gaue his goodes, and all temporal thinges that he poſſeſſed, to followe him, and gaue his owne skinne, to be flaied he being aliue, rather then he would adore the falſe Gods, as the tyrant did exact of him. Diuers authors haue made mention of this glorious Apoſtle, as Ioſephus, whom Simeon Metaphraſtes citeth, S. Dioniſius Areopagita, Euſebius Cæſarienſis, S. Iſidore, S. Gregorie B. of Towres, and other writers of Martyrologes Out of theſe authors, and out of the Euangeliſtes, we haue collected his life in this manner.

SAint Bartholomewe an Apoſtle of Ieſus Chriſt, nominated by S. Marck, in the ſixt place, of the Catalogue which he maketh of the Apoſtles. Some ſaie, that he was the ſonne of a King of Syria, others ſaie, that he was of the blood royall, yet certaine it is, that he was borne in Galilee, as may be ſeene, by that which was ſpoken by him and the reſt, on the daie of Pentecoſt, when they were heard to ſpeak diuers languages, ſaying; Be not al theſe men of Galilee? howe is it that they ſpeake ſo many laguages? yet it may be, was of the royal familie, and that his predeceſſors by ſome extraordinarie accident, (which happeneth often to great perſonages) might come to dwel in that countrie. It is not knowne for certaine, when, or howe, our Sauiour called him to the Apoſtle ſhipe but aſſured it is, that he was preſent with Ieſus Chriſt, at all ſuch times, as the Euangeliſtes ſaie, he did any thing among all his diſciples. As at the ſermon on the

the mount. And at two ſeueral times, whē he refreſhed the people that followed him, with meat in the deſert. When he raiſed Lazarus to life, when he entred triumphantly into Ieruſalem. He was preſent at the laſt ſupper, and there he was made prieſt, and conſecrated Biſhop. He was preſent, when he was taken in the gardē, and he fled alſo among the reſt. He was among the Apoſtles, when Chriſt being riſen from death appeared to ten of them, entring, the dores being ſhut, and eight daies after alſo when S. Thomas was with them. S. Bartholomewe was preſent, when Chriſt aſcended into heauen, when he ſent the Holie Ghoſt he was preſent alſo. And in briefe in all thoſe places, where the Euāgeliſtes ſaie, the Apoſtles were, he was preſent alſo, as being one of them. When they diuided the prouinces of the world amongſt them, wherein to preach the goſpel, Licaonia, fel to the lotte of S. Bartholomewe, where he preached, conuerting many to the faith of Chriſt. Licaonia is a part of Cappadocia. Then he paſſed into the hither India, and from thence into Armenia the greater, and being come into a cittie thereof, he entred into a Temple where an Idol which was called Aſtharoth was adored. There was in that Temple, many ſick perſons, a waiting to be cured by that diuel, whoſe craft in deceauing that people (God permitting it for their ſinnes) was thus: He made ſome to ſeeme to themſelues blind, ſetting impediments before their eyes, which tooke awaie their ſight: to others, he hindered the vſe of ſome other member, and others he made dombe. They then being brought before him, into the Temple, that his prieſtes might praie for them, he would take away the impediments which were ſecret, and forthwith they remained whole. Others whom he had not made ſick, he cured by vnknowne medecines, and natural remedies, and though in ſhort ſpace he healed them, yet after they fel into the ſame infirmities againe. There were other ſick people that he let alone, and cured not, but let them depart, in the ſame caſe that they came, for that they could not be holpen by the former meanes, and then ſaid in excuſe, that they could not be healed, in regard of their owne faultes. Beſides theſe deceites, this diuel gaue Oracles, and told of things which ſhould happē after, and ſometimes he ſaid truth, otherwhile falſhood, yet wanted he not colours to couer his leaſings. Theſe things made this Idol verie famous. Thither reſorted people from diuers countries, and he had many prieſtes, who by his meanes, were much enriched. Polemon King of this countrie eſteemed greatlie hereof, although he had not cured his daughter which was lunatike. After S. Bartholomewe entred into that Temple the Idol became dumbe, and did not cure any more ſick people. His prieſtes ſeeing this, awaited certaine daies, but for that they ſawe him continewe dumbe, they went to enquire the cauſe of an other diuel neere them, called the Idol Berith. He being demaunded, why Aſtaroth was become dumbe, anſwered.

The cauſe is: that Bartholomewe the Apoſtle of the true God is entred into the Temple, and holdeth him in chaines of fire, ſo that he hath inough to do for himſelf, without taking care for other men. The prieſtes ſaid: who is this Bartholomewe? the Idol anſwered: he is the Apoſtle of Ieſus Chriſt, and is come into this countrie, to driue out all the diuells, that the God onlie, whom he ſerueth may be adored. Giue vs ſome token (ſaid the prieſts) that we may know him, and auoide this damage coming vpon vs. Berith anſwered: He hath

on his head black curled haire, his complexion white, great eyes, he is eagle nosed, he hath a long beard, and somewhat graie, and he is of a middle stature. His garments are white, which he hath not changed, this 26. yeeres, neyther doe his shooes waxe olde, although they haue indured also the same time. He prayeth 100. times a daye, and as much in the night, his voice shril as a tromper, and he is alwaies acompanied of Angels, his countenance cheereful, and he speaketh all tongues, and knoweth all that is done though it be farre of, yea euen this which nowe I speake. If he be-disposed to hide himself, you shal not find him, and if you hap to see him, suffer him not to come hither, least the Angels that be in his compaine, do to me, as they haue done to our Lord Astaroth.

The priests departed, and searched diligentlie for the Apostle, but he laie close three daies, and they could not find him forth. Then another diuel, which was entred into a man spoke by his mouth, in the hearing of many people, and said: ô Bartholomewe thou Apostle of God, thy praiers burne me to powder. The Apostle menacing him, commaunded him to be quiet, and to departe out of the man. The diuel forthwith obeyed, and the man remained free.

By this occasion, the same of S. Bartholomewe was diuulged through all the cittie, and came to the kings eare, who sent for the holie Apostle, and desired him to heale his daughter, that was lunatike. A diuel was entred into her, and made her at certaine times, to committe many follies. She would bite like a mad dog, and rent and teare in pieces, whatsoeuer came to her handes, so that they were forced, to keepe her bound in chaines. When the Apostle sawe her, he commaunded to take awaie her chaines, and to leaue her at libertie. The seruāts which had charge of the damsel did so, but verie fearefullie, doubting she would do some mad tricks, as she had done before-time when she got loose. The Apostle commaunded againe to take awaie her chaines, and assoone as she was loosed, she showed, that she was perfectlie hole, and freed from the affliction of that cursed diuel. Incredible was the ioye of the king, when he sawe his daughter healed, and gaue infinite thankes to the Apostle, who taking leaue forthwith departed.

The king being desirous to shew himself thākful for so great a benefitte, sent vnto him a rich present, but they which bore it could not find him, so that they brought it back againe to the king, who being at night in his chamber, and the dores being shut, S. Bartholomewe came in, and said to him; Thou hast searched for me (ô king) to present vnto me gold, and rich Iewels, but I giue thee to vnderstand, that my cōming into this countrie was not, for loue of thy treasures, or couetousnes of mony, but for the desire of the saluation of thy people, and declare vnto you, the truth of those thinges which you are bound to beleeue & to do, if you desire to obtaine euerlasting life. Firste you muste confesse, that Iesus Christ, who did heale thy daughter, and whom I preach vnto you, is the true God, who descended from heauen, was made man, preached vnto men, and taught them the true waye. This is he which hath healed thy daughter: this is he which hath doone many miracles such as were neuer done of man before, this is he which liued a most holie life, and at last, died of his owne accord, for the saluation of mankind, rose againe the third daie, and not longe after ascended

ded into heauen, in the ſight of many people, and there he ſitteth at the right hand of the Father, and ſhal come againe, at the laſt daie, to iudge both the quick and the dead.

This is that (ô king) which thou muſt beleeue: this it is, accordinge to which thou muſt forme all thy actiõs, (for it is not ſufficient onely to beleiue but thou muſt worke alſo) imitatinge the example, which Chriſt hath left, vnto his ſeruants, by his lawe in the Ghoſpel, in which be written the lawes and preceps agreable to reaſon, and founded in the ſame. Theſe and many other wordes ſpake the Apoſtle to the king, who being of a ſharp and quick iudgment, asked him many queſtions, and of them all he remained ſatisfied, and eſpeciallie, when he demaunded of his Gods which he worshipped, the Apoſtle ſaid: they were diuels, incloſed in thoſe ſtatues, and that the men whom they repreſented, had bene of moſt wicked life. And that you may more clearly ſee the truth, let vs goe to morrow (ſaid the Apoſtle) to the Temple of Aſtaroth, where you ſhall ſee the God that you adore, and all that which he doth, to be but fraud, and deceit. He doth not heale the ſick, but onlie ceaſeth from tormenting them, he knoweth not things to come, but onlie diuineth, by coniecture and likelyhod, which is apparant, ſince oftentimes he lyeth. He can not giue heauen to any of them that adore him, but the torments of hel, thoſe they are ſure to haue for euer. He ſaid alſo: that at his entrie into the Temple, he had bound him with chaines of fire, and therefore he was become dombe, and did not any thing of that, he did before time. And that he would permit the diuel himſelf to confeſſe al this to be true. The king was pleaſed herewith, and gaue notice to the prieſts, that he and Bartholomewe would come vnto the Temple of Aſtaroth on the next daie, to talke with the Idol. This appointment was ſounded abroad, through the cittie, and for that the Apoſtle had obtained fame and glorie amongſt them, therefore many people aſſembled vnto the Temple.

Thither came the King, and the holie Apoſtle, with him: The prieſtes of the Idolles were ready to do ſacrifice as they were accuſtomed, when at that inſtant, a dreadful, and loud voice came from the Idol, ſaying: ô wretched and blind people, why make you ſacrifice to me, who am not God, nor haue not any authoritie or ſtrẽght but am now bound in chaines of fire, by the Angells of God, whoſe ſonne is Ieſus Chriſt, who though he vouchſafed, to be put to death vpõ the Croſſe by the Iewes, yet he ouercame death, and triumphed ouer it, and ouer the diuel the prince of this world, ouercoming and bynding him, in eternal flames. He roſe againe the third daie, and gaue his benediction to his Apoſtles, that they ſhould go preach his Goſpel through out all the world. One of them is Bartholomewe here preſent, whom I requeſt to ſet me at libertie, I hauing performed that which he comaunded me.

The Apoſtle charged him, to confeſſe, and declare plainlie, all the deceites he had done in that place, and eſpeciallie with ſick folke, obtaining by that meanes to be adored as God. The diuel obeyed, and confeſſed, that firſt he made them ſick, and then he cured them, and indeed, that he did not cure them, but ceaſe to do them hurt. And if, perhaps any came vnto him, that he had not before hurt, he did not heale thẽ, or if he did them any good, or eaſe, it was for a ſhort time, for ſoone after they returned to their former eſtate. The Apoſtle turning to

the king ſaid: See, whom you haue adored for God vntil now. Conſider how blind you haue bene, in adoring this diuel, who with his owne mouth diſcouereth the truth. He now telleth the truth which wil turne to his great aduantage, if from hence forth you perſeuere in his worſhippe and leaue to adore Ieſus Chriſt the true God whom I haue preached vnto you, for that ignorance beinge taken awaie he may more iuſtly accuſe before God all thoſe which hereafter ſhal adore him.

The King and all the people preſent were amazed, and aſtonied, and ſeemed deſirous to receiue the faith of Chriſt. But the Prieſts of the Idolles, for that they ſawe their reputation, and gaine, in danger to be loſte, began to chafe, and rage againſt the Apoſtle, as they diſcouered it more plainlie afterwardes. The King ſaid to S. Bartholomewe, what muſt we do? The Apoſtle anſwered: Let this Idol be caſt downe to the ground, and all the reſt, that be in this cittie, and through thy Kingdome. It was not needful to ſpeake this againe, for the people that were preſent, being aſhamed to haue bene ſo deluded by the diuell, threw the ſtatue, forthwith vpon the earth, which being done, there appeared on the walles of the Temple, many Croſſes, made by the handes of Angells.

The diuel alſo, was ſeene to depart out of the Idol, in the forme, of a black dwarffe, with a great viſage, and long beard. He had eyes ſparckling like fire, and out of his noſe came blacke and filthie ſmoke. Longe haire came to the ground, and couered his euil, and miſhapen bodie, about which were chaines glowing with fire. His ſhape was ſo dreadfull, and euil fauoured, that the King, with the Queene, and their two ſonnes, and all the people that ſawe him, were ſtruck ſenceles at the ſight thereof. The Apoſtle commaunded him to goe into the deſert, and to come no more among people, and he obeyed him. The King, and the people of the whole Kingdome, deſired generallie to be made Chriſtians and to be Baptized, hauing ſeene what the Apoſtle had done with Aſtaroth.

There were twelue principall citties which receiued the faith of Chriſt by the meanes of S. Bartholomewe, and he went diligently, from one place to another preaching, doing miracles, healing the ſick, caſting out diuells, and Baptiſing the people. Some that he found apt, and fit, he inſtructed in the miſteries of our faith that they might guide and direct others. He read the Goſpel of S. Mathew which he brought with him tranſlated into that language, and ſome that he had taught ſufficiently, he made prieſts, that they might help him in the conuerſion of that nation, which they did verie diligentlie.

The diuel enuying, that the Apoſtle cõuerted ſo many in that countrie, to the faith of Chriſt, ſtirred vp the prieſts of Aſtaroth, and of the other Idolles (that were broken downe) againſt him. Theſe men ſeeking to do all the euill they poſſiblie could againſt the Apoſtle, declared al the matter to a brother of King Palemon, called Aſtrages, who was Lord of a countrie neere to them. He vnderſtanding how thinges paſſed, conceiued verie greeuous indignation againſt the Apoſtle, and cauſed him to be brought into his cittie, and to his preſence.

The Apoſtle cõming before him he ſaid to him: Art thou he which haſt cauſed my brother, to abandon the adoration of the Gods, and to adore thy God?

If I

If y be of any power or might, I wil make thee to forſake the adoration of thy God, and adore mine. S. Bartholomewe anſwered: I bound that diuel which thy brother adored, and I made him ſee him tyed in chaines of fire. If thou haue power to do the like to my God, which I adore, thou maiſt eaſilie bring me to adore thy Gods. If thou canſt not do this, I wil make al the ſtatues of thy Gods, to break in pieces, and tumble to the ground. Shortlie after the Apoſtle had ſpoke theſe wordes, a meſſager came to Aſtrages who ſaid to him: that the principal Idol in the cittie, was broke in pieces, & tumbled to the ground. This newes did ſo trouble the tyrant, that for verie anger and rage he tore his garments, & commaunded the Apoſtle to be beaten with rodds of iron. After they had thus tormented him a while, he commaunded them to flaie him aliue. This torment which was moſt cruel, continued many houres, but the barbarous tyrant, impatient of any further delaie, charged them to cut of his head.

In Rome, the feaſt of S. Bartholomewe is kept on the 25. of Auguſt, and in other places on the 24. daie. The cauſe is: for that the moſt rigorous torment of his flaying, was on the 24. day on which the Church celebrateth his feaſt. And in Rome it is celebrated on the 25. daie, for that, on that daie he was beheaded. It may be alſo, that the feaſt of S. Bartholomewe is celebrated in Rome on the 25. daie, as being the daie of the tranſlation of his bodie. The cittie where Saint Bartholomewe was put to death, is called Albania or Abania, neere to Armenia the greater, and there he was buried.

S. Gregorie of Towers ſaith: that after certaine yeares, the Gentiles of the cittie, ſeing many Chriſtians to come, from diuers partes and countries, to adore the holie reliques of the Apoſtle, being mooued with enuie, they put his bodie in a coffin of lead, and caſt it into the ſea, ſaying: from henceforth thou ſhalt deceiue people no more. But God did not permit, this pretious treaſure to remaine hidden in the ſea, but cauſed the water to ſuſteine and beare vp the coffin, ſo that floting, it was driwen vnto an Iland of Chriſtians called Lipara, who had a reuelation of the pretious treaſure comming to their Ile. They all receiued it with great ioye, and builded for it a goodlie Church, where that glorious bodie remained a certaine time.

Afterward, it was tranſlated to Boneuentum, a cittie of Italie, and laſtlie, in the time of the Emperour Otho the 2. of that name, and of Gregorie the 5. it was tranſlated to Rome, where was built vnto him a Church in an Ile (which the Riuer Tyber maketh) and in that place the bleſſed bodie was laid. This Church is much frequented, and eſpeciallie, duringe the Octaues of the feaſt of this Saint. The faithful beleeuers, obtaine many fauours of God, by the interceſſion of this bleſſed Apoſtle. God graunt, that we being diſpoiled of the old man, may be clothed with the new, that is Ieſus Chriſt. And that we may obtaine his heauenlie grace in this world, to enioie and poſeſſe the eternal glorie in his Kingdome. Amen. S. Bartholomewe was martyred (as Caniſius ſaith) in the yeare of our Lord. 73. in the time of Veſpatian.

The life of S. Lewes King of France. Auguſt. 25.

SAlomon ſaith in his prouerbes: The hart of the King in the hand of our Lord. *He ſaith this, becauſe, as he that hath any thing in his hand, doth with it whatſoeuer pleaſeth him, euen ſo is it, as eaſie a thing for God, to do with the King whatſoeuer pleaſeth him, either to put him from his kingdome, or to confirme him therin. This is the proper expoſition of this place, and it is gathered by that, which the ſame Salomon ſaith firſt: Euen as the diuiſions of the waters, is in the hands of God, euen ſo is the hart of the King. And as the gloſſe ſaith vpon this place, as it was an eaſie mater vnto God, to make the diuiſion of the waters, and to leaue one part aboue, and the other beneath the firmament, ſo is it to him an eaſie matter, to deuide Kingdomes, and of many to make one, and of one, to make many or to take it from this man, and to giue it to another.*

This is ſpoken to the end, that Kings may vnderſtand, why they are kings, to wit that they do nothing againſt iuſtice, that they be not tyrants. For though they haue no ſuperior, nor commaunder in earth aboue them, God is in heauen, vnto whom they muſt render, a moſt ſtraite account, and who can depriue them of their kingdomes, as he depriued Saul for being diſobedient. We may alſo ſaie: that the hart of the king is in the hand of God, becauſe it is fitteſt, that it ſhould be in his hand, by being obedient vnto him. For if all creatures be obliged vnto God, for thoſe things they haue receiued of him, then the king is ſo much the more obliged, by how much he hath receaued more at his handes.

Hence it ariſeth that if God commaunds him to punish and to do Iuſtice, he ought to do it. If he commaund that he make warre, that he deſtroie realmes, that he ruinate cities, waſte, and ſpoile countries, for the Chaſtiſement of them that haue offended God, he muſt do it as his miniſter. If he commaund him, to build Churches, Monaſteries, and Hoſpitalles, if he commaund that he be deuout, and that he be exerciſed in good, and godlie workes and deedes. In all this, he muſt be obedient. Saint Lewes the King of France, ſeemed to be a verie patterne, and reſemblance, of a good and vertuous King, who was moſt obedient vnto almightie God, and ſpent his time and whole life in his ſeruice. His life was written by one called Godfrey his confeſſor, and by Cliſtoueus, in this manner.

SAint Lewes was King of France, and was ſonne vnto an other King called Lewes (as he was) and of Blanch the daughter of Don Alonſo King of Caſtile. His father departed this life, as he returned from the warre he made, againſt the heretikes in Toloſa. In which he ſhewed himſelf zealous of the faith of Chriſt, and obedient vnto the Apoſtolike ſea, for whoſe honour and regard, he vndertooke that enterpriſe. His ſubiects made great lamentation for the loſſe of him. For though he dyed very yong; Yet the reports of his vertues were many, amongſt which his chaſtity hath noe ſmal place: for being a Kinge, which ſtate commonlie hath more motiues to incite to the contrarie vice, yet he neuer knew any woman carnallie but his wife. Moreouer, he was a verie good Catholique, giuen vnto the ſeruice of God, and inclined to all vertuous workes. When he died, he left S. Lewes his ſonne, (who was of the age of twelue yeeres) in the cuſtodie of Queene Blanch his mother, who gouerned his realme with great foreſight,

foresight, and iustice, for she was a woman verie wise, and of honorable behauiour. Her desire was, to bring vp her sonne, in all christian exercises; and by the aduise and counsel, of some religious men, of the order of S. Dominick and S. Francis, she placed him, where he should be instructed, both in learning and behauiour.

The holie yong man like another Salomon made shewe of that, being yong, which he proued afterward. He shewed himself to be wise, discreet, graue, pittifull, charitable, and deuout, and it is certainly thought, that he neuer committed mortal sinne in al his life. His mother would saie vnto him: my sonne, I had rather see thee dead before me, then to see thee comit a mortal sinne, against thy Creatour. The father of S. Lewes dying in the yeare of our Lord 1227. he was consecrated, and crowned King of France (acording to the custome) being then twelue yeares old. When he came to the age of 19. yeares, by the direction of his mother, and of all the states of his realme, he took to wife Margaret daughter of the Earle of Prouence.

The children that he had by her, were brought vp fitting to their estate, and in all good and Christian exercises. He would go often to visit them, and examine if they profited in learning, after the manner of another Tobias, exhorting them to liue wel, to serue God, and not to hurt any person, but to do good vnto all. And becaus examples mooue more then wordes, this King tamed his flesh, with fasting, and disciplines, and secretlie he wore haircloth, vnder his princelie attire, praying much, and giuing large almes. By these workes, he gaue good example vnto his sonnes, and all his Kingdome. In the Lent, and Aduent, he eate no fishe, nor fruite. He fasted all the Fridayes, and on the Saterdaies, he brought some poore men, into certaine secret roomes of his pallace, and there he washed their feete, wyped, and dryed them, lastlie, he kissed them, and then with some large almes, and his good benediction, he dimissed them.

Ordinarilie 120. poore men did dailie eate in his pallace, and vpon high, and principal feast daies, the number arose to 200. himselfe couered the table for them, attended on them, and also eate with them. He had alwaies at his table three poore aged men, he carued them meate out of his owne dishe, and many times he would eate that which they lefte. All this he did to honor Iesus Christ in the person of these poore men. He was most humble, after the manner of another Dauid, and not onlie, inwardlie, but outwardlie also he shewed himselfe to be noe lesse, by wearing ordinarie, and vsuall garmets of smal valewe, in so much that the only sight thereof was sufficient, to incite, and prouoke people vnto vertue. Blasphemie and periurie he punished seuerelie. Blaspemours had their lippes seared with an hot iron, and becaus by his commaund it was executed, vpon a great rich citizen of Paris, some said he was a tyrant. He hearing it, said before many: I would to God, that with searing my owne lippes, I could banish out of my realme all abuse of oathes.

One Arsocidas a captaine of the Assassines, had procured some by treacherie to kil him. S. Lewes being certified hereof, apprehended those that came to kil him, he put them not to death, as wel he might and as they deserued, but gaue them guiftes, and sent them back to their captaine. Yet to preuent such like

danger, he had (after that) a guard whither ſoeuer he went. He made warre with Hugh Earle of March, for that he being his ſubiect had rebelled againſt him. And though the Earle had helpe from the King of England, yet he brought him to ſuch diſtreſſe, that he was enforced to ſue for peace vnto him, and to make him ſatisfaction, for the treſpaſſe, and offence comitted. The good king graunted him peace willinglie, and the ſooner at the interceſſion of his wife, who was ſiſter vnto the Queene of England.

In his time was publiſhed the Croſſe, againſt the Infidells, in the yeere of our Lord 1248. and he tooke the Croſſe, at the hand of the Biſhop of Paris, and ſo did his two brethren Robert and Charles. Then being accompanied with all the great Lordes of his kingdome, and with a great hoſt of frenchmen, he paſſed the ſea, and came vnto the holie land, where the exploites of warre were to be done. He tooke Damita by force of armes, being the ſtrongeſt cittie of Egipt, and made friendſhip with the great Cham of Tartaria, by ſending preſents from one to the other. It was Gods wil to try him, in this iourney, with many afflictions, and tribulations. For at his departure from Damieta with the greater part of his hoſte, to conquer more of that countrie, he ſuſteined many callamities, with great death, and want of victuales. The king him ſelfe was taken priſoner in his hoſte.

Then an accord, and agreement was made, betweene him, and the Souldan of Egipt, vpon theſe conditions: That the king ſhould yeeld vp the cittie of Damieta, and ſhould paie, eight thouſand Biſaunts, (which was a coyne of gold of the valewe of our 13. ſhillings 4. pence) to recompence the charges of the warres. And that he and all his people ſhould haue libertie, vpon the deliuerie vp of certaine landes, that yet the Chriſtians held. The king by the aduiſe of his counſel condiſcended vnto theſe conditions, and the rather, for that he ſawe the cittie of Damieta, could not be long holden nor defended, ſince that, of 32000. perſons that he brought out of France, there was not left aboue 6000. ſouldiers, all the other being dead by ſword, famine, and other accidents.

This agreement and accord being made (before the king was deliuered) the Souldan was murdered by his Saracens, and the bleſſed and good king was in apparant perril, and ſo was all his companie, becauſe thoſe that had murdered the Souldan, came on to ſlaie him alſo, and all his compaine. It was trulie a wonderful thing, that they put them not all vnto the ſword, but it was Gods wil to preſerue them, as it were by miracle; for theſe barbarous people, treated with the king, and were contented, that the truce, and accord, made with the Souldan ſhould hold.

The king was content, and performed all that he promiſed, but they did not ſo, for they vſed crueltie againſt the Chriſtians in Damieta, when they yeelded themſelues, and it was an article in the agreement, that they ſhould depart with ad their goods and ſubſtãce. They vſed the like to thoſe that were with the king, and ſet their ſwords againſt the hearts of yong youths, bidding them to deny God, or els they would kil them; and many of them, that were conſtant in the faith were ſlaine. Others there were that did much worſe, who denying their faith for feare of death, remained, and dwelt among the Infidels.

All theſe thinges were cauſe of great grief and ſorrow to the king, as alſo the abuſes,

abuſes, the treacherous Pagans vſed toward certaine holie Images in Damieta. At laſt the king was deliuered, and it ſeemed vnto him, that he ſhould not do wel, to leaue thoſe places, which the Chriſtians yet held in that prouince, he reſolued therefore, to ſtaie there him ſelfe with the people he had left, and ſend his two brethren back into France. In the time this good king remained in this countrie, he ranſomed many bondmen, conuerted ſome infidells to the faith, and fortified certaine prouinces of the Chriſtians.

Fiue yeeres being paſſed, which was all the time, S. Lewes remained in the prouince of Syria, he had newes of the death of his mother, who had bene left regent in France; ſo that he was compelled to returne vnto his realme, where he was receiued of all his ſubiects, with incredible ioye. Then applyed he him ſelfe and his whole time to godlie, and pious workes, as he had euer done. He founded and built, Monaſteries, and Hoſpitalles, where God ſhould be praiſed and ſerued continuallie, and endowed them richlie. He went often to viſit the hoſpitalles which he had founded, and therein he ſerued ſicke men, neither was he ſo daintie, that he loathed them for their ſores, but conuerſed moſt familiarly with thoſe, that had moſt ſores, or were ſicke of the moſt cõtagious diſeaſes.

He built a moſt ſumptuous chappel in the pallace royal at Paris, and therein he put the crowne of thornes, with the which Ieſus Chriſt was crowned, and a great part of his Croſſe alſo, and the head of the launce, with which his bleſſed ſide was pierced. All theſe thinges were giuen vnto him, by the Emperour of Conſtantinople, with many other reliques, which he got by his earneſt entreatie, and by the great guiftes and preſents, this good king gaue vnto him.

This S. Lewes, was verie deuout vnto the holie Croſſe, forbidding through all his realme, that any ſhould make or place it vpõ the earth, or ground (becauſe it was the cuſtome to ſet it vpon graues, in the Churches and Churchyards) and cõmaunded, that it ſhould be taken vp from all places whereſoeuer it was, if men might eyther walke, or ſet their feete vpon it. He ſhewed his great deuotion to the Croſſe vpon good Fridaie, when they vſe to adore the ſaid Croſſe, for he went vnto it barefoote, with his haire looſe, and hanging abroad, (as at that time the vſage was to weare long haire) weeping, and ſobbing continuallie, ſo that there was not any that ſawe him, but was mooued to deuotion. He ſaid ordinarilie the whole office, and many times in the Church, in the companie of the prieſts and Friers, being alwaies ſorrie, and much agrieued, when he was to be imployed in any wordlie affaires, except they were of great importance.

He kept a great feaſt euerie yeare, which laſted three daies; in memorie of that daie, that he put the holie reliques in the Chappel of his pallace. On the firſt daie, he ſaid the office of the Friers of S. Dominickes order. On the ſecõd daie, the office of the Friers of S. Francis order. And on the third daie, the office of other religious orders. On theſe three daies he was cõfortable and merrie, and was readie to ſhewe grace and fauour to any. He was verie zealous, and careful for the execution of Iuſtice, without reſpect of perſons, which made his officers and deputies feare him, for they ſawe he was enlightened with heauenlie wiſedome. Fewe of their offences were hid from him, and if perhaps they committed any fault or treſpaſſe of wilful mallice, he cauſed them to be chaſticed ſeuerely.

Although he was much feared, yet was he alſo wel beloued, becauſe his bountie and mildnes, adioyned to Royal maieſtie, cauſed euerie one to ioue him. Two daies in the weeke, he gaue audience in a publike place, to heare the ſuites and agreeuances of his poore ſubiects; and he diſpatched them with all expedition, by giuing remedie to the oppreſſed, and doing iuſtice to all. In his time, he would neuer conſent that any militarie exerciſes, as Iuſts, and turnaments, and ſuch other as were dangerous, and where in death might enſue, ſhould be vſed.

He made a lawe againſt vſurers, that they ſhould not recouer their vſurie by rigor of Iuſtice, which reſtrained the greedie couetouſnes, of manie Iewiſh vſurers that were in his realme. This king had a wonderful grace, in according of differences, and making peace, and reconcyling enemies; for he had euer readie, ſuch ſweete and mild perſwaſions, that he mitigated their mindes, were they neuer ſo fierce, and deſpiteful one againſt the other. He was much greeued that there ſhould be any controuerſies or variances, eſpeciallie amongſt kinsfolke.

The duke of Gelderland came on a time to viſite him, and when one did after demaund of him, what he thought of king Lewes, he made a wry mouth, and gaue him names in contempt as pleaſed him. But God puniſhed him for it, for at the ſame time, his wry mouth remained turned ſomewhat aſide, and ſo he continewed all his life, to his reproch, and griefe.

The bleſſed king hauing ſpent his life in holie and vertuous exerciſes, and behauing him ſelfe worthilie in his Royal office, he was certified, that the fewe Chriſtians, that remained behind in the holie land, were continuallie afflicted, and in great tribulation. He hauing compaſſion on them, and being greeued that thoſe holie places ſhould remaine in the hands of infidels, determined to make a voyage thither once againe. For this purpoſe, he aſſembled his ſubiects, and choſe out a great hoſte, as alſo, many noble men, aſwel of his owne realme, as of other nations. Being readie to be imbarked, with his three ſonnes, the king of Nauarre, and other princes of his realme, aſwel Eccleſiaſtical as temporal, he talked with Philip his eldeſt ſonne, and with a ſweete, and louing cheere ſaid vnto him.

Thou ſeeſt my ſonne, that I am nowe old, and that it were fitter for me to reſt at home in my kingdome, yet in defence of the honour of God I take this toyle, therefore, thou that art a yong man (if it pleaſe God to giue vnto thee poſſeſſion of this kingdome) be not ſlacke to do the ſame, if any ſuch like occaſions do occurre, as do at this preſent. The holie king tooke ſhip at Marſiles, on the firſt daie of March, in the yeare of our Lord, 1270. with his three ſonnes, Phillip, Iohn, and Peter. And becauſe the cittie of Tuans, which is neere vnto the walles of Carthage, was a great obſtacle vnto the voyage of the holie land by ſea, he determined to make his firſt attempt to ſurpriſe that towne.

The armado or fleet, aryued at the hauen of Carthage, and the king and all the army diſimbarked, and tooke land, but by the ſecret iudgement of God, entred a ſicknes among the ſouldiers of which many dyed, and were killed in great numbers. Amongſt others, one was Iohn the kings ſonne, with other noble men of France. Not long after, the ſame infirmity came vnto the king, which put the whole armie vnto exceſſiue ſorrow, for that they ſawe apparantlie, that

he

he could not escape with life. It cannot be sufficientlie expressed, how blessedly this holy king Lewes ended his daies.

Lying in his bed, he often repeated the prayer, that saith: *Giue vs grace o Lord, that we may despise the prosperitie of this world, and not feare the aduersitie.* He said likewise that prayer which beginneth: *Thou o Lord, wilt be sanctifier, and guardian of thy people.* When death approched, he called Phillip his eldest sonne, who was to be inheritor in his kingdome; and in the presence of diuers great Lords, after the manner of another Tobias, he gaue vnto him many holsome and godlie counsels and aduises, saying.

Sonne, endeauour to loue God aboue all things, for there is no safrie but by louing and seruing him? Neuer consent to any mortal sinne, but suffer rather all manner of torments, then damne thine owne soule. When thou shalt fal into any aduersitie, beare it with a good courage, and thincke thou hast deserued it, so shal it turne, to be vnto thee meritorious. When things fal out prosperously with thee, yeeld humble thankes to God; and be not puffed vp with pride of that, which should make thee more humble, neyther be thou deiected with that, which should more exalt thee.

Confesse thy sinnes often, and seeke out a wise, and discreete Ghostlie father, who knoweth howe to teach thee, what thou oughtest to followe, and what to auoide: and when thou art before him remember so to compose thy gesture, and countenance, that he neede not be affrayed to reprooue thee, and rebuke thee for thy offēces. Be deuout, at hearing al diuine offices. Giue not eare, to any vaine tales or fables, neyther let thy eyes gaze or wander about indiscreetly but praie vnto God, with thy mouth, and with thy hart, and most especiallie, at the consecration, in the B. sacrifice of the Masse. Be mild and courteous toward the poore, and those that be afflicted, and distressed, helpe and succour them, in whatsoeuer thou art able. If thou entendest to take in hand any matter of importance, take first the aduise of thy Ghostlie Father, or of some learned or vertuous men, and so shalt thou better vnderstand thy busines, and that which thou intendest, shalbe better effected. See that thy neere friends, and those that be priuate with thee, be good and vertuous men, and also of good report, whether they be temporal, or ecclesiastical persons, so maist thou boldlie, conuerse with them familierlie; auoiding alwaies the conuersation of the wicked and vicious.

Harken diligentlie to the sermons of the preachers, that studie, and striue to profit thee, who being zealous for the honour and seruice of God, reprooue vices most sharply. Be alwaies diligent, and prepared, that thou maist obtaine and applie to thy selfe, the benefitte of all pardons, and Indulgences, that are granted. Loue and followe those things that be good, and eschew the euil. Neuer suffer any to speake in thy presence, that which may tend to euil, or impaire or hurt the fame and credit of thy neighbour. Beware that thou neuer speake of any person behind his backe words that may detract, or blemish his good name. Suffer not any in thy presence, to speake against the honour of God, or any of his saintes, but see such offenders seuerelie punished. Be not vnmindful to render thankes dailie vnto God for the benefittes receaued, for so shalt thou deserue, to haue him continewe his blessinge, and fauour towards thee. In the administra-

tion of iuſtice, be vpright, and ſeuere, obſeruing that which the lawes ſet downe, neither declining to the one ſide, nor to the other. Heare patientlie the complaints of the poore, and labour diligentlie to find out the truth of their cauſe. If any be agrieued, or complaine of thee, let both the trials ſtaie, vntil the caſe be made knowne, that the parliamēt, and thy counſellers, may giue a more vpright ſentence.

If thou poſſeſſe goodes of other mens, although thou haue receiued the ſame from thy anceſtors, by waie of heritage, yet reſtore, and make reſtitution thereof vnto the owners ſpeedilie, if the matter be cleere. If it be intricate or doubtful, let learned men cleere it, and decide it without delaie. Haue care diligentlie to forſee, that thy ſubiects inioie iuſtice, and peace, but cheiflie, the religious men and Prieſts, leſt for want of Iuſtice, diſcord doe ſo diſturbe them, that they can not praie for thee, and thy kingdome. Vnto thy fathers, and elders, thou art bound and obliged, to giue loue, reuerence, and obedience. Do not giue, nor beſtowe Eccleſiaſtical benefices, but vpon them that be moſt worthie, and that haue no other, and this thou ſhalt do, by the aduiſe, of wiſe, and prudent men. Make not warre, (eſpeciallie againſt Chriſtians) without great cauſe, and good and ſerious aduiſe firſt taken, if thou be enforced to warre, neuer permit any damage to be done to Churches, or vnto perſons, that haue not committed any harme againſt thee.

When thou art at variance with any, labour to haue peace, aſmuch as thou maiſt, and if the matter concerne not thee, vſe meditation, and interceſſion betweene them that be at cōtrouerſie, that they may be accorded. See, that thy miniſters of iuſtice, as iudges, gouernours, and other magiſtrates, be perſons of good behauiour, learned, and expert, and ſeeke to be informed ſecretlie, how they exerciſe their offices. Striue alwaies to continew and perſeuer, in deuotion, and obedience to the Church of Rome, and of the Pope, reputing him, for thy ſpiritual father. Looke that the expences of thy houſe be moderate, and according vnto reaſon. I admoniſh thee my ſonne, and bind thee by an othe, if it pleaſe God to take me out of this life by this infirmitie, thy ſelfe remaininge in health, and at libertie, that thou cauſe Maſſes and Dirges to be ſaid for my ſoule, through all the realme of France. And laſtlie, all that which a louing father can requeſt and comaund, for a good and louing ſonne, the ſame I comaund and requeſt for thee. God keepe and defend thee from all euil, and giue thee grace to ſerue him, and to do his wil in all things, that he may be honored by thee, and that we all after this life, maie ſee, contemplate, and praiſe him, in his heauenlie glorie, for euer, and euer, Amen.

Theſe documents the holie king gaue vnto his ſonne, at the houre of his death. After this, he deſired the holie ſacraments, and receaued them with great deuotion. And with the wordes that Chriſt ſpoke when he gaue vp the Ghoſt; *Father, into thy hands I comend my ſpirit.* He yeelded vp his ſoule vnto God, in the ſame yeare, 1270. that he vndertooke this enterpriſe. The whole armie was exceeding ſorrowful for his death, and the Moores began a freſh, to vexe and moleſt them. And though many great Lordes and eſtates dyed there after him, yet Charles king of Cicile coming thether (who was a mā valiant in armes) taking vpon him that enterpriſe, brought the cittie of Tunis vnto ſuch diſtreſſe, that the

the king thereof treated to haue a peace, and offred theſe honorable conditions to the Chriſtians.

That he would ſet free, and giue libertie vnto all the Chriſtian captiues and bondmen, that were in his kingdome. That it ſhould be lawful for the friers of the order of S. Dominicke and S. Francis, to preach freelie, the faith of Chriſt in any place of that kingdome, and to Baptiſe them that were conuerted. That the king of Tunis ſhould paie euerie yeare, 40000. Duckats, vnto the king of Cicile, in the name of Tributes, and vaſſellage. The Chriſtians reſted content with theſe couenants, becauſe many of them were dead, and many died dailie the ſickenes continuing ſtil amongſt them. The frenchmen returned into France, with the bodie of their king Lewes, which was buried in the monaſterie of S. Denis.

Thirtie yeares after his death, Pope Boniface the 8. did canonize him, and put him in the Catalogue of ſaints, hauing firſt had diligent information of his moſt holie life; and of the many miracles God wrought by his meanes, both before, and after his death. The Church celebrateth the feaſt of this holie king, on the 25. of Auguſt, vpon which daie his death was (as is ſaid before) in the yeare of our Lord 1270.

The life of S. Zepherinus, Pope and Martyr. Auguſt. 26.

GReat was the care almightie God had, that the prieſts of the old teſtament, which were to ſerue him in his Temple, ſhould not haue any notable deformitie, or defect in their bodies. And therefore in Liuiticus he commaunded: that he which ſhould offer ſacrifice as prieſt, ſhould neyther be blind, nor lame, nor haue his face disfigured, or his noſe to exceede or fayle from due proportion, that he ſhould not be crooked, or broken backed, or haue ſore eyes, or any other default, and ſo he proceedeth, in recyting many other defects from which a prieſt ſhould be free. In the new teſtament, there was not ſo great care had, of thoſe defects in prieſts, ſince we find, that manie ſuch were ordered.

The thing which God would haue vs to be aware of, and to auoide, is: that we haue not in our mindes thoſe vices, which thoſe defects did betoken. The prieſt muſt not be blind by ignorance, nor lame by two much frailtie, nor haue any ſpots in his face, that is: that he be not double minded, or a diſſembler, that he haue not a noſe two great or two litle, that is: that he be not extreeme in any thing; that he make no account of childiſhe things, nor be ſlacke, in doing things of importance. That he haue not a wrie noſe, that is: that he be not a deceiuer. He muſt not be bunch-backt, that is: he muſt not be couetous, and to much deſirous, to heape together temporal goodes that be ſuperfluous. He muſt not haue blear-eyes, or running with water, but muſt haue a good ſight, to ſee the infirmitie, of his neigbour, that he may applie a fitte medicine for his diſeaſe.

The old lawe ordaining, that the prieſt ſhould not haue any outward defect in his bodie; The newe lawe intendeth that the prieſt ſhould not haue any inward defect in his ſoule. To this purpoſe Pope Zepherinus among other his decrees, made one, that was: that prieſts ſhould be ordered publicklie, that euerie one might ſee them. Whereby he would ſignifie: that their life ſhould be ſuch, that none ſhould be able to reprehend them, or hinder them from

ordination; and therefore it was done publikelie, and in the ſight of euerie one. The life of this holie Pope, collected by Damaſus, and other authors, was in this manner.

SAint Zepherinus was borne in Rome, and was ſonne vnto Abondus. He was placed in the ſeat of S. Peter, by the death of Victor Pope and martyr. Septimus Seuerus had bene latelie Emperour, who raiſed a verie ſore perſecution, againſt the Church, in ſo much, that Chriſtians were put to death dailie in great numbers, through all the dominions of the Empire; but after him ſucceeded Antonius. This holie Saint Zepherinus who was alreadie choſen Pope, was euer imployed in all vertuous exerciſes, and applyed with all diligence to gouerne and comfort the afflicted Church, and to augment the ſeruice of God.

The Churches were not ſo rich in thoſe holie times, as nowe they be, and therefore, they were conſtrained, to vſe Challices, and Pattens of wood in the holie ſacrifice of the Maſſe. And for that no wood can be ſo ſolide, and cloſe, but it wil drincke ſome litle of the Sacrament of the B. Blood S. Zepherinus commaunded: that they ſhould not conſecrate any more in wood, but in Glaſſe. Yet afterwardes, the time, and the poſeſſions of the Church encreaſing, it was determined: that they ſhould not celebrate, but in Challices of gold or ſiluer only, or at leaſt of Tinne. And that none ſhould thereafter any more conſecrate in Challices of Glaſſe, for the danger there was of breaking them. That they ſhould not be of braſſe nor Copper, becauſe theſe two mettalles, prouoke vomite and giue an euil taſte vnto the wine.

Alſo, he ordeined; that all Chriſtians ſhould communicate on Eaſter daie; and that the Byſhoppe accuſed by his Primate, and Metropolitane, could not be condemned by any other then the Pope, or by ſome that had authoritie from him to do it. He alſo ordeined; that when the Biſhope celebrateth he ſhould haue his prieſts with him, as Euariſtus had commaunded before time. He ordeined: that the prieſts and Leuites, (which be the deacons) ſhould be ordered in publike, as is aforeſaid, in the preſence of other prieſts, and all other kind of people, that their innocencie might be knowne and publiſhed. And he charged that perſons of ſincere life, and learned men ſhould be choſen to that office. In theſe, and the like holie exerciſes Pope Zepherinus ſpent his time that he liued in the Papacie, which was: 9. yeares. 7. monthes, and 2. daies. (Baronius ſaith: 8. yeeres 18. daies.) And at the end he was martyred, on the 26. of Auguſt. in the yeere of our Lord, 216. (Baronius ſaith: 221.) In the time of Antonius Caracalla Emperour.

He gaue holie orders ſeuentimes in the month of December, and ordered, 13. Byſhops, 14. Prieſts, and 7. Deacons. He was buried in the Via Appia, neere to the Churchyard of Calliſtus. The Church celebrateth his feaſt on the ſame daie on which he was martyred, which was as is ſaid before, on the 26. of Auguſt.

The

The life of S. Auguſtine, Doctor of the Church. Auguſt. 28.

HOlie writte recounteth of Iudas Machabeus, that great and valiant captaine, that he went from one cittie to an other like a fierce Lyon, doing great hurt, and damage, to thoſe that were enemies, of God and himſelfe. He purſued, deſtroyed, and expulſed them, out of the borders, of Iſrael; ſo that his name was famous and renowned through all the world. One Appollonius a mightie captaine, ſet himſelfe againſt him, who for that he had many people, and truſting in his forces, he thought to giue him battaille, and to ouercome him. Iudas refuſed not to fight, but came againſt him in open field, and the ſucceſſe of the battaile was: that Appollonius was ſlaine in the place, and his army was defeated. Iudas was Lord, and maſter of the field, and tooke a great booty, but in eſpeciall (ſaith the text) he tooke a ſward of a moſt excellent temper, with which Appollonius fought. With that ſame ſword, Iudas ſhewing his valour, fought afterwards all the daies of his life.

This hiſtorie is verie agreeable to S. Auguſtine doctor of the Church, Iudas Machabeus is a figure of Ieſus Chriſt, who as a fierce Lyon, vndertooke the defence of his people, purſued his enemies, and obtained a glorious name in all the world. Againſt him Appollonius being the figure of the diuel made an oppoſition, who truſting in his ſtrength, thought he had power to ouerthrowe him, and therfore preſented him battaile with an armie of Donatiſtes, Manychees, and Pelagians, which put the Church of God in feare, and trouble, and brought it into great danger. Ieſus Chriſt iſſued out againſt him, accompanied with his army of Catholiques, leading with him certaine valiant captaines, as Saint Ambroſe was, and began the battaile. The ſucceſſe was: that Ieſus Chriſt got the victorie, the Church ouer coming her enemies. Appollonius was ſlaine, ſo was the diuel, in that errour eſpeciallie, Ieſus Chriſt tooke a ſword of a fine and excellent temper, (which was Auguſtine before his conuerſion,) vnto him ſelfe, and fighteth with the ſame to this preſent, and wil fight with the ſame vntil the end of the world. For that which this ſaint hath left written, is a moſt ſharpe ſword againſt the heretikes, and deſtroyeth, and throweth them to the ground. The life of this glorious doctor, collected out of his owne writings, and other good authors, but eſpeciallie out of Poſsidonius Byshoppe of Calamentia, who was his diſcipe, was in this manner.

THe glorious Saint Auguſtine was borne in the yeare of our Lord 367. in the 7. yeare of the Papacie of Pope Liberius, and in the 10. yeare of the raigne of Conſtantius the Emperour, ſonne to Conſtantinus Magnus, on the 13. daie of Nouember, as he ſaith him ſelfe in his booke *de vita beata*. His father was a noble man of the order called Equeſtris, which was betweene the comons, and the nobillitie. His name was Patritius, and he was a gentile, or pagan, as S. Auguſtine ſaith. His mother was called Monica, whoſe life and religion, was ſo holie and vertuous, that by her merits and teares, the Church hath at this day gained ſo great, and ſo excellent a doctor, as S. Auguſtine is: Bulfilas, a graue, and credible author ſaith: that on the ſame daie, on which S. Auguſtine was borne in Africa, Pelagius was borne in England, Pelagius was an heretike, whom S. Auguſtine was profeſſed enemie. By this appeareth plainlie the

great clementie of our Lord, that if he ſtrike with one hand, he healeth with the other.

When Auguſtine was a litle child, his parents being careful of his education, ſet him to ſcoole, to the ſtudie of humanitie, in which he ſurpaſſed all them of his age. He dwelt in the cittie of Tagaſta in Africa, in which place he was borne, and from thence he went to an other cittie called Madaurus, for in that cittie was read, the liberal artes; and there he ſtayed til he was fifteene yeeres old. In this ſpace, the bleſſed S. Monica his mother, by her many prayers, almoſdeedes, faſtinges, and teares, obtained the ſaluation of the ſoule of her huſband Patritius, who was conuerted to the faith, and dyed a good Catholique Chriſtian, as S. Auguſtine himſelfe ſaith in the booke of his confeſſions.

Then Auguſtine returned vnto his natiue countrie, and being nineteene yeares old, it was granted him to read grammer publiklie. From thence he was ſent to Carthage, the metropolis of Afrike, where for the ſharpnes of his witte, he had a publike ſtipend, for the reading of Rhetorique. At that time, the peſtiferous hereſie of the Manichees, was ſpred ouer all Africa, and becauſe S. Auguſtine conuerſed with people infected therewith, he fel into it alſo. They might be called heretikes, becauſe being baptiſed, they held hereſy; but Auguſtine though he was fallen into that error, yet he could not be called an heretike, becauſe he was not Baptiſed.

His bleſſed mother Monica, had not yet dryed the teares from her cheekes, for he death of her huſband, becauſe ſhe had loſt him aſſoone as ſhe had won him to Chriſt, but they were renewed, when ſhe heard, that her ſonne Auguſtine was falne into the errour of the Manichies. She requeſted certaine holie and vertuous men, to talke with her ſonne, and to draw him out of that error, into which he was falne. When ſhe could not obtaine that of thē, becauſe they durſt not enter into diſputation with him, he being of ſo ſharpe a wit, and ſo cuning in logike, ſhe deſired them at leaſt to praie vnto God for him. She talked one daie with a holie Byſhoppe concerninge this matter, & he ſaid vnto her: Madame, be aſſured, that the ſonne of many teares cannot periſh.

The holie woman being one night in bed, ſawe in her ſleepe an Angel, in the ſhape of a yong men, who asked her why ſhe lamented ſo much, and was ſo ſorrowful? ſhe anſwered him: for the loſſe of my ſonne. The Angel ſaid vnto her: Be of good comfort, for where thou ſhalt go, he ſhal go alſo. On the next daie, ſhe recounted this dreame to her ſonne, and he cauilling, and playing with the wordes, ſaid vnto her: Mother, you haue not vnderſtood him aright, for he did not ſaie, that I ſhould go whither you go, but where I am, you ſhal come alſo. And I hope one daie, you ſhalbe of the ſame opinion that I am of, and ſo you ſhal come, to the place where I am. Theſe wordes ſtroke newe grife into the hart of the afflicted mother, and ſo much the more, for that ſhe ſawe him addicted to youthfull vanities. This is an ordinarie thing with them that are in ſinne, that they ſtaie not long in one, but paſſe, from on ſinne, vnto an other. For S. Auguſtine being blinded with his error, he proceeded to carnall delights, and had a ſonne whom he named *Adeo-datus*.

His mother was exceeding ſorrowful to ſee him thus drownd in carnallitie, yet ſhe reprooued him more with teares, then with ſharpe words, knowing his high

high ſtomacke, and mind; therefore, to deale otherwiſe with him, was but to laie wood on the fire, and to encreaſe his miſbehauiour. Auguſtine growing wearie of his owne countrie, deſired to ſhew his learning and partes in other places alſo, and there vpon determined to goe to Rome. When his mother heard of his intention, ſhe beſought him verie earneſtlie not to go, for that ſhe feared many misfortunes might befal him. But he ſtubborne, and obſtinate in his entent, (although at firſt he promiſed not to go; yet one daie, when ſhe being at her prayers in the Church of S. Cyprian (wherein ſhe beſought God to grant ſaluation to her ſonne) he embarked him ſelfe, and departed. The ſorrowe and lamentation that his mother made when ſhe heard hereof, cannot eaſilie be expreſſed. She wept, and cryed out moſt bitterlie, calling frō the ſhore vnto the ſhip wherein her ſonne was, and there ſhee ſtaid mourning, til he was gone out of ſight.

S. Auguſtine arriued at Rome, and there he read Rhetorique, with great commendation, and concourſe of auditours. The cittie of Millane ſending one to enquire for ſome to read Rhetorique in that cittie, although Auguſtine had bene but one yeere in Rome, yet Simachus who vas preſident of the adminiſtration of Italie, choſe Auguſtine to go vnto Millane for that purpoſe. There S. Auguſtine got great credit, and vas much eſteemed by the Emperour Valentinianus, as Poſſidonius ſaith in his life. The heauie and diſcomforted mother could not forget her ſonne, but for the great deſire ſhe had to bring his ſoule into ſaftie, ſhe paſſed from Africa to Rome, and from Rome to Millaine. At that time S. Ambroſe was Archbyſhoppe of Millaine, who in diſcharge of his dutie and office, preached ſundrie ſermons.

S. Monica and Auguſtine her ſonne came often to heare him, but with different intents; for ſhe came to enioye the ſweetnes of his doctrine, and her ſonne came onlie to heare ſome noueltie. For he being of a ſharpe and quicke vnderſtandinge, and hauing notice of the great learning of S. Ambroſe, heard him the more willinglie, that he might thereby take occaſion to diſpute with him, as he did often, in priuate conferences. He diſputed not onlie with him, but alſo with other skilful and learned men in our faith, and brought them to many hard ſtreights, by the helpe of his logike. So that (as Ambroſius Coriolanus ſaith) S. Ambroſe commaunded to ſaie in the litanies: *A Logica Auguſtini; Libera nos Domine*, The conuerſation he had with S. Ambroſe, and the teares of his mother Monica, wrought ſo in the end with S. Auguſtine, that he forſooke the errour of the Manichees, and read, and ſtudied hard the holie ſcripture.

There was a monaſterie without the walles of Millaine, in which was a holie man called Simplicianus with other religious men, S. Auguſtine going often to conuerſe, and talke with them, Simplicianus (hauing bin told by S. Ambroſe of his high ſtomake, wit, and eloquence with the deſire of the ſaluation of his ſoule, ſhewed vnto him the errour wherein he was, and made him to be enamoured of the Euangelical life, which Ieſus Chriſt taught vnto his ſeruants. He ſhewed him alſo the example of Victorinus a Rhetorician, who was brought to the knowledged of the faith by his perſwaſion, and contemned all the world, for the loue of Ieſus Chriſt, yea he dealt ſo with him, that at the ende he made him to encline, and deſire to receaue the Chriſtian faith; and to follow the Church of Rome, in all that which ſhe preached and taught.

At a certaine time one Potianus a noble man of Africa, who was Catholique, and his great friend, came vnto him; who hauing learned the life of S. Anthonie the Abbot, which he lead in Egipt, with his great vertues and miracles, told all theſe things vnto S. Auguſtine, he vnderſtanding well what, and how great things a man vnlettered had done, felt as it were anxietie, and trouble in his mind, and ſaid to his friend Alixius: How do we ſee, and endure this? Shall the ignorant and the vnlearned thus ſteale awaie heauen? and ſhall wee with our learning be drowned in the pitt of hell? Now drew neere the time, in which God (that with his profound wiſedome ordaineth the end of all things) would giue end, to the teares of his handmaid S. Monica, and open the eyes of his newe Captaine Auguſtine.

To effect this, he one daie touched his hart, and cauſed him to ſhed ſuch aboundance of teares, that finding no more fit place then the open aire to ſhed them in, he went into a garden, and ſitting vnder a figge tree, he called vpon God with aloud voice and ſaid: How long ſhal I ſaie. To morrow, to morrow? Oh my Lord let me nowe followe thee, awake me, and come neere vnto mee. Enkindle me, and ſhewe me the ſweetnes of thy loue. Long it was ere I loued, ô auncient beautie, but newe vnto me. Thou waſt within mee, and I ſought thee without. I ſought thee in the beautie that thou dideſt create, and I fell into much wickednes. Thou art with me, but I am not with thee. Thou haſt called me, and deliuered me from my deafnes, and thou haſt illuminated my blindnes. I haue taſted thy ſweetnes, and the honger and deſire to approch neere vnto thee, is augmented in mee.

Then he talked with S. Ambroſe, and demaunded Baptiſme, and deſired that a daie might be aſſigned for it, where vpon the holie Prelate made him a Catechumen. After fiue monthes, when *Sabbathum Sanctum*, or Eaſter eaue was come, he was Baptiſed, iointlie with Nebridius, and Euodius, who was martyred afterward, with Alipius who after was Biſhop of Tagata, Potianus, *Adeo datus* his ſonne, Simplicius, Fauſtinus, Condolus, Iuſtus, aud Paulinus. When S. Ambroſe caſt water vpon his head, and ſaid the words, which be the forme of the Sacrament (S. Decius, who was the fourth Archbiſhop of Millane after S. Ambroſe ſaith) he ſaid with a loud voice: *Te Deum laudamus*. And S. Auguſtine anſwered: *Te Dominum confitemur*. and ſo they compoſed that Canticle vnto the end, one ſaying one verſe, and the other another; and at this daie, the Catholique Church vſeth it at Mattins, and at all times, when ſhe will render thankes to God, for anie benefit receaued.

In thoſe times they vſed to giue vnto the new Baptiſed Chriſtians white garments; but vnto Auguſtine was geuen a black veſture ouer his white habite, and he was girded with a girdle of leather, different from the Monkes that liue in the deſert, who vſe it not. This manner of habite, was afterward, the habite of his religious order, when he founded the order which are called at this daie, the Hermits of S. Auguſtine. He was Baptiſed, at the age of 30. yeares. The ioye and content of his bleſſed mother cannot be expreſſed, ſeing her long deſire, thus happilie performed. S. Ambro. and all the Catholiques which were in Millane, and in diuers other places alſo, reioiced exceedinhlie, when they heard of Auguſtines cõuerſion. Among others Simplicianus made demonſtration of eſpecial

ioye,

ioye, and kept him in his companie for certaine daies, beſeeching him, to geue him ſome māner of rules in writing ſuch as he ſhould thinke beſt. For although all the religious men of his Monaſterie, agreed together in the ſeruice of God, yet they did it not by rule, but as euerie one beſt liked. This man prayed, another faſted, another vſed diſcipline. S. Auguſtine contented, to do what pleaſure he could vnto that holie man, ordained and ſet downe a rule, which ſhould be cōſonāt to the Apoſtolike life, though in Africa he altred many things to a better forme. After theſe thinges, being entreated by his mother, he entended to returne into Affrica. Taking the benediction of S. Ambroſe, and Simplicianus, and leaue of the Cittiſens of Millan which were his friends, he departed toward Oſtia Tyber, in the companie of his mother, and of them that had bene Baptiſed with him. S. Auguſtine came vnto the deſerts of Toſcana, which he calleth Mōs Piſanus, and hearing that there dwelt certaine religious men, that liued like Hermits, he viſited, and dwelt with them one whole yeare, and vnto them he gaue a rule alſo, which was called the firſt of the three which he made. After this, (although ſome ſaie it was before) his mother S. Monica being 56. yeares old, and hauing abounded in good and vertuous workes, dyed, at the hauen of Oſtia, her two ſonnes Auguſtine, and Nauigius being preſēt. S. Auguſtine being at that time 33. yeares old. After the death of S. Monica, S. Auguſtine went to Rome, and frō thence to Centune Cœlle, now called Ciuita Vecchia, which is neere vnto the ſea, where ſome liued the liues of Hermits in holie ſort, among the ruines of ſome old buildings. Theſe receaued S. Auguſtine with great loue, and reuerence, hauing had notice what he had done at Mons Piſanus, and there he gaue the ſecond rule, adding vnto the firſt, the manner to ſaie the diuine office. It is ſaid: that in this place he compoſed his booke *de Trinitate*, and there he had the reuelation of a child that made a litle pitte, and S. Auguſtine demaunding what he would do, he anſwered: that he would put into that litle pitte, all the water in the ſea. The ſimple and childiſh anſwere, made the holie Doctor ſmile, telling the child; that it was a thing impoſſible. The child replyed: Thou thinckeſt this a matter difficult, but I tell thee, the enterpriſe with thou haſt vndertaken, thincking with thy weake vnderſtandinge to penetrate ſo high miſteries of the B. Trinitie, is much more difficult. The child hauing ſaid this, vaniſhed awaie. Whereby S. Auguſtine vnderſtood, that he was ſent by God, to aduertiſe him of his bold attempt, and ſo he ſtaied his hand, to write any more of that matter, and was dilligent to amend, and correct, that which he had written: and in the ſame place he compoſed a litle book of Soliloquies. Then paſſed he into Africa, and went vnto Carthage, where he lodged in the houſe of a cheife Cittiſen, called Innocentius, who was deputie Lieutenant. He had a ſore on his legge, and the Phiſitions had cut off one part thereof, and were conſulting to cut off the whole, that they might ſaue his life. S. Auguſtine prayed for him, and his legge was healed to the great wonder of them all.

From Carthage he went to Tagaſta where he was borne and ſold that part of his patrimonie that fell to his lotte, part thereof he gaue vnto the poore, and part he reſerued to build a Monaſterie (aſhe did afterward) in the deſert; where, with his ſonne, brethren and friends, he determined to liue an Apoſtolike, and Monaſticall life. In that place he began the order of the Hermits: and was in te yea-

re of our Lord 361. And although it was not confirmed of the Apoſtolike ſea, nor of any other like authoritie: yet ſuch antiquitie it hath, that from that time began the Hermits of S. Auguſt. in which rule they liued with great rigour, and ſharp penãce. And becauſe many people came to that monaſterie to viſite S. Auguſtine, he went vnto the top of a mountaine, & built there a litle cell, where he remained alone for a time. The other religious men, being vnwilling to be abſent from his ſweet, and holie compaine, determined to follow him: yet for that they would not diſturb or trouble him, they built themſelues caues, diſperſedlie, on the mountaine, and they were in all, about 120. Hermittes.

S. Valerius Biſhop of Hippo heard great fame of S. Auguſtine, and was therof verie glad, hoping that he might be to him a great helpe in the gouerment of his Church. The good Biſhop endeauored to get S. Auguſtine vnto him, but he excuſed himſelf, and kept himſelf awaie, leaſt he might be choſen Biſhop by force, if by any occaſion the ſea ſhould be vacãt. S. Valerius viſited him often, and was much pleaſed to ſee the life that S. Auguſtine, and his religious men led. He ſeeinge their charitie hearinge the mellifluous wordes of S. Auguſtine, notinge his great penance, his poore dyet, and meane lodging, he thought that it was a heauenlie life, to dwell amongſt thoſe bleſſed people. Holie Valerius approoued and alowed their manner of life, which was as much as is vſed nowe, to wit: that the Biſhops did approoue or diſalowe, that which they thought was profitable or vnprofitable, to be vſed in their Dioceſſe, and that ſame approbation or alowance had the order of S. Baſile, and S. Benedict at their firſt beginning.

Among the other religious men, that were in the Monaſterie that S. Auguſtine had founded in the deſert, there was one Simplicius, whoſe father was murdered: where vpon he being mooued with humane imperfections, departed from the Monaſterie, with intent, to take reuenge vpon the murtherers. When S. Auguſtine knew thereof, like a good Paſtor, he wẽt to ſeeke the ſtraying ſheep. He heard Simplicius was in the cittie of Hippo, and thither he went forthwith. S. Valerius hearing of the coming of S. Auguſtine thither, congregated the people (as Poſſidonius ſaith) and ſhewed them, that his Church had great need of a prieſt (whom we now call a Curate.) And becauſe S. Auguſtine was wiſe, and a good Catholique, he exhorted them, to chooſe him to that office. The people by comon conſent, entreated him; and although Auguſtine ſought excuſes, and would haue gone from them yet he could not, for they encloſed him round, and conducted him to S. Valerius, who in manner by compulſion, ordered him, and made him prieſt. S. Auguſtine drew back, and excuſed himſelf, ſaying: he was not vorthie of that dignitie, but the Biſhop would admit not excuſes. The ſame Poſſidonius ſaith, that being demaunded for what cauſe he receaued that dignitie ſo vnwillinglie, he anſwered: becauſe the charge of prieſt or Curate, is neere vnto the place of a Biſhop.

S. Auguſtine hauing taken the order of Prieſthood, and S. Valerius vnderſtanding, that he was much affected to Monaſticall life and was neuer from the Monaſterie, gaue vnto him a gardẽ out of the cittie where he might build a Monaſterie. This was the ſecond Cõuent of his order, he builded a Monaſtery in that place, and wrote the rule, being the ſame, which the religious of his order nowe obſerue. Then began he to preach openlie, to the great good, and profit of ſou-

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les, aſwell of that Biſhoprike, as of others alſo, for the zeale he had to winne ſoules to God made him to alter his purpoſe, and to conuerſe more with people abroad in the world. S. Valerius was not yet ſatisfied, but aſſembled certaine Biſhops, and getting the conſent of the Metropolitane of Carthage, conſecrated Auguſtine Biſhop of the ſame cittie of Hippo, by the name of Coadiutor.

S. Auguſtine was 37. yeares old, and ſeeing himſelf conſecrated Biſhop, he labored in the reformation of the Churches affaires. He obtained eſpeciallie, that the Prieſts of the Cathedrall Church ſhould liue in cõmon, after the inſtitution of the Apoſtles, which S. Mark brought into Alexandria. He aſſembled the Clergie into the Biſhops houſe, and there gaue them a rule, howe they ſhould liue without proprietie, and that they ſhould promiſe the three ordinarie vowes of Religious men. Theſe and their followers were they, which afterwards were called Chanons regulars: he alſo at that time, founded a Monaſterie of virgins, and chaſt wemen, and made Perpetua his ſiſter head ouer them, who was a widow, and becauſe ſhe loued chaſtitie, did voluntarilie withdraw her ſelfe into that Monaſterie.

There came into the ſame Monaſterie, two other ſiſters of Sainct Auguſtine, daughters to Patritius his father, but not to S. Monica his mother. The one was called Baſilica, and the other Felicita, who were both afterwards renowned for miracles. Some authors ſaie, that S. Auguſtine had but two ſiſters onlie, but my former wordes, be moſt certaine. Not long after died the Biſhop S. Valerius, and then all the charge laie whollie vpon S. Auguſtine. There died alſo in Carthage, his ſonne *Adeodatus*, being of great hope and towardlines. The ſame S. Auguſtine ſaith in his booke of confeſſions: that the youth being but 15. yeares old, ſurpaſſed in wit, many men of perfect age. The care S. Auguſt. had ouer his flocke, his great trouble, the diuers bookes he wrote, the important buſines wherin he was alwaies imployed, could not hinder him, from beſtowinge many howers in prayer meditation, and contemplation.

His cuſtome was, after his conuerſion, to meditate much vpon the high and ſoueraigne miſterie of the Incarnation; and as he meditated thereon, he was enkindeled with ſo great loue, that he cried out in teares: O Lord, he that doth not ſerue thee for the benefit of his Creation, is wel worthie of hel; but he that doth not ſerue thee, and yeeld thee thanckes for the benefitte of thy Incarnation, it were fitte, that a new hel were made for him. But I ô Lord, whom thou haſt created, recouered, conuerted and pulled out of the darkenes wherein I was, what puniſhment ſhal I deſerue, if I do not ſerue thee? O Lord, my hart is penetrated with two arrowes, the one of thy loue, the other of thy feare. I feare ô Lord, leſt I ſhal be vnthanckeful for theſe great benefittes; and I loue him, that louing me, hath done ſo much for me. None can know what God hath done for me, if I do not recite my miſeries.

How ſhal his liberalitie in pardoning me be knowne, if I do not account vp my debtes? How ſhal the wiſedome of the Phiſitian be knowne, except the infirmitie which I haue had be alſo declared? Let my woũdes, and ſinnes be knowne, that the great bountie of God, who would, who knoweth, and is of power to heale and cure me, may be apparantlie ſeene. Thoſe my euilles magnifie God, who vouchſafed to take for his ſonne him, that was the ſlaue and bondman of

Lucifer. God forbid, that we ſhould rob God of his honour. O Lord, thine is power, thine is knowledge: thine is honour, and all that is good is thine. Thou art the Lord of all, thou art light, and I am darknes. Thou art good, and I am euill. If I haue any good in me, I haue it of thee, I haue it of thy grace, and by thy fauour, and although I be verie wicked, thou art infinitlie more good. I reioice exceedinglie ô Lord, that thou art God, and although it be impoſſible that Auguſtine ſhould be God, yet if it could be, I would rather wiſhe ſtille to be Auguſtine, then that thou ſhouldſt not be God.

Theſe and ſuch like meditations vſed that holie Doctor, and alwaies he finiſhed with geuing thanks to God, for the benefit of the Incarnation, and for that he had conuerted him, and taken him out of his errour wherein he had bene deceiued. And when he was moſt attentiue to lamẽt his ſinnes, ſo great was the ſweetnes and comforte he felt in lamenting them, that he ſaid vnto God: Oh Lord, if the lamentation for ſinnes here on earth for looſing of thee be ſo ſweet, how exceeding ioyfull ſhall the mirth in heauen be, for the finding of thee, and poſſeſſing thy ſight, in the heauenlie viſion? The holie ſaint, when he departed from this exerciſe, he returned to the affaires of his Church; the troubles were not fewe, which he did ſuſteine in diſcharging his office.

In this time there were many Heretikes Manichees, Donatiſts, and Pelagians, whom he perſecuted, aſwel with diſputations he had with them, as with bookes which he wrote againſt them, and eſpeciallie he oppoſed him ſelfe againſt a certaine Heretike which was moſt obſtinate, and was called Fauſtus. For this cauſe the heretikes did ſo hate him, that they preached among themſelues, and publiklie alſo among them that followed their errours, that it was no ſinne to kil him, and that he that murdered him if he dyed (were he neuer ſo great a ſinner, ſhould go ſtraight to heauen. They laie in waite for him, and beſet the waies he was to paſſe, with intent to murder him, but S. Auguſtine by Gods permiſſion miſſed his waie, & by that meanes eſcaped the danger; geuing thankes vnto God afterward for that eſcape.

If any thing that he preached or writte, were commended by others, as learned and profound, he forthwith ſaid: I do not perceiue that God is more offended with me in any thing, then in this that, I, being but worthie to be a ſlaue in a Galley, he hath made me the head of a Church to gouerne it; and wheras I ſhould ſtand and heare others, he hath made me their maiſter, and teacher. His apparel generallie, was not of great valewe, nor verie baſe, but of a middle quallitie, and verie modeſt. His dyet in meat and drincke, was verie temperate, and he was much diſpleaſed, if they which were at the table did detract, or ſpeake euil of any, eſpeciallie of thoſe that were abſent; for which cauſe he wrote on the wal theſe two latine verſes.

Quiſquis amat dictis, abſentium rodere vitam.
Hanc menſam vetitam, nouerit eſſe ſibi.

in engliſh thus.

Let al men knowe, this bord forbidden is,
To thoſe that of the abſent ſpeake amiſſe.

It happened on a time, that certaine prelates being at the table with S. Auguſtine, they began to detract ſome that were abſent, whereupõ he ſaid: O alter and change

change your ſpeech, or els blot out theſe verſes; if you wil not do one of theſe two, I wil depart from the table. This holie ſaint had a verie great care, to prouide for the poore and needie, and for them that were in any extreame want or neceſſitie, he ſpared not the Iewels and ornaments of the Church, but ſold thē, to releeue them, though afterwards, he reſtored them or the value vnto the Church againe, ſaying: that he learned of S. Ambroſe ſo to do.

Some at their death, bequethed certaine houſes, and goodes vnto the Church, but vnderſtanding, that they left their children poore, he would not receaue them, ſaying: He that entendeth to depriue his children of his inheritance, and beſtowe it on the Church, let him ſeeke for an other Byſhoppe to receiue it, for Auguſtine wil not, and God graunt they may find none that wil.

He would not ſuffer any women to be in his houſe, no not ſiſters nor kinſwomen, and ſaid: Though my ſiſter be my ſiſter, & my coſen be my kinſwoman, yet the handmaides of my ſiſter or kinſwoman, be neither ſiſters nor kinſwomen, and ſo they may cauſe, a ſcandal to ariſe. He auoided alſo, after he was Baptiſed to be alone with any woman, nor neuer would he talke priuatlie with any woman, except important buſines compelled him. He was verie vnwilling to entreate fauour at the hands of any, for an other man, and when he did it, he vſed the matter ſo in intreating, that he would not ſeeme to vrge, or be importunate on them that were to grant the fauour.

He would neuer be vmpire, or iudge among friendes, but onlie among ſtrangers, alleadging this reaſon: Among friendes one would be loſt, being diſpleaſed for that the matter was Iudged againſt him, but among them that were not knowne, one was gained, on whoſe ſide the ſentence ſhould be giuen. One time he ſent two deacons vnto S. Ierome, to be his ſcollers and diſciples, that when they returned, they might ſhewe vnto him, what they had learned of their maſter. Theſe two deacons requeſted S. Ierome to write againſt Pelagius the heretike, againſt whom S. Auguſtine had written alſo; and he anſwered: who can writte any more of that matter, of which that Angellical doctor Auguſtine hath treated, and diſcourſed? This holie ſaint was ſo loyal and ſo deuout vnto Almightie God, that in all his writings, you ſhall not find a place, but he ſtil attributeth all the glorie vnto God.

He greatlie diſliked them that vſed much ſwearing, and ſet a penaltie on his prieſts and houſhold ſeruants for euerie othe, penancing them by the times that drinke was giuen at his table, which was thrice; and for euerie othe, one was kept backe. He helped his kinſfolke, that they ſhould not be in extreame want or need, yet not in ſuch ſort that he made them rich.

In the yeare of our Lord. 433. the Vandalles being driuen out of Spaine, paſſed into Africa, where making verie ſore warre againſt the Chriſtians, they were encamped before Hippo, where S. Auguſtine was Byſhoppe, beſeeging it verie ſtraitlie the ſpace of three monthes. The bleſſed father beſought God to giue him patiēce in that great callamitie, (wherein the beſieged people endured many ſharpe afflictions) or els to deliuer him out of theſe miſerable tribulations by death. God granted him his laſt requeſt, and ſo he fel into an infirmitie. The holie ſaint knowing that death was at hand, cōmaunded the penitential pſalmes ſhould be written, and ſet on the wal, that he lying in his bed might read them.

It was ſo done, and he read them often, with verie great deuotion, all the while ſhedding teares. Becauſe he would be more quiet in his meditations, and thinke onlie vpon heauenlie matters, he commaunded ten daies before his death, that none ſhould enter into his chamber except the phiſitions, and one that attended him, and brought him his dyet.

When the houre of his death approched, hauing receiued all the Sacraments, he rendred his ſoule vnto God, at the age of 76. yeares. He made no wil, for he left nothing but his bookes, which he gaue vnto the Friers of his order. He was buried in the Church of S. Stephen, which he had cauſed to be built. He left his Church and dioceſſe, ful of prieſts and monaſteries, ful of monkes, and Nonnes. He had bene preſent at ſeuen Councels kept in Africa, and had ſubſcribed vnto them. He wrote 332. bookes, as appeareth by the booke of his Retractiõs, beſide many Chronicles, Treatiſes, and Epiſtles.

The Barbarians after his death tooke the cittie, and made no account of the holie things or places: wherefore, the bodie of S. Auguſtine was caried into the Ile of Sardinia. Afterward Luitprandus king of the Longobards, in the yeere, 718. bought this bleſſed bodie of the Saracens, (who then were Lords of that Ile) and bringing it to Pauia, buried it there verie honorablie. This holie ſaint did many miracles, aſwel in his life, as after his death.

Some holie men began to write the praiſes of the good S. Auguſtine, but did not finiſh their worke, and euen ſo muſt I alſo ende here. Onlie, I wil ſaie thus much: that he that was ſo great an enemie vnto heretikes in his life, wil nowe when he enioieth the glorie of God, be a farre greater friend vnto the Catholiques. They therfore which by the fauour of God, be ſuch, let them praie vnto this bleſſed ſaint, that by his interceſſion, they, and all ſinners, may obtaine of God, pardon for all their ſinnes, as this glorious ſaint obtained for his offences: that by the merits of this ſaint, gaininge the aſſiſtance of Gods grace in this life, they may when this life ſhal end, enioie his glorie, in life euerlaſting. Amen.

The Churh celebrateth the feaſt of S. Auguſtine on the daie of his happie death, which was on the 28. of Auguſt, in the yeere of our Lord. 431 (Baronius ſaith 430.) after he had bene Byſhoppe 36. yeeres, at that time Theodoſius the yonger being Emperour.

The life of S. *Hermes Martyr. Auguſt.* 28.

THe Scribes and Phariſees on a time, ſent certaine officers, and miniſters to apprehend and take Ieſus Chriſt (as S. Iohn ſaith) and it befel, that they found him preaching. They ſtaying a while to heare him, returned backe without him; and being demaunded, why they had not taken him, they answered: There was neuer man ſpoke as this man doth. *Which was as if they had ſaid, neyther his deedes, nor his words do giue any occaſion that he ſhould be apprehended. When this infernal and hellish crew, heard this anſwere of the officers, they ſcoffed, and derided them ſaying: what hath he alſo deceiued you? you ſhewe your ſelues to be baſe, and abiect people, and without vnderſtanding. Tel vs but this, haue you ſeene any of the chief men of the cittie to follow him? or the doctors or Phariſes to receiue his doctrine? you ſee he is onlie followed, by the comon people, and*

by the

by the baſe, and raſcal companie, whith haue no knowledge of the lawe. By this may be ſeene, that fewe of the great or principall men followed Chriſt, or receiued his doctrine.

But let Vs conſider a litle, whether this befel, by reaſon of any imperfection in the doctrine of Chriſt or not: Surelie no, for it was perfect, diuine, and right worthie. If this was not the cauſe, perhaps it was, becauſe it ſeemed to thoſe great Lords, and eſtates, that the words which Ieſus Chriſt ſaid were not true, or els for that they did not Vnderſtand the ſame? No neither, was this the cauſe. Ordinarilie, great and noble perſonages, although they haue not much ſtudied, yet haue they a good capacitie, and Vnderſtanding, aswel by their good blood, as by their good dyet, which things make a good temperature, and of which, the Vnderſtanding cometh to be polished, pure, and elegant. From whence then proceedeth it? I wil tel you. It cometh to paſſe, that riches, and temporall goodes, though in them ſelues they be not euill, yet do they hinder a man verie much to do good thinges.

The cheiſe and great men of the Hebrewes, the Scribes and Phariſees Vnderſtood verie wel, that the doctrine of Ieſus Chriſt was diuine, and came from heauen, they knew he was worthy to be followed of all the world, but perceiuing, that if they followed him, they muſt alſo imitate him in life, and leaue their goodes, euen as the Apoſtles had left theirs, that they muſt alſo forſake their pleaſures and delights, and al that which our diſordinate nature coueteth in liuing a wanton and effeminate life, theſe motiues I ſay, ſo inſnared the hartes of this people, that fewe of them did follow Ieſus Chriſt or did ſeeke to imitate him, or the example of the Centurion, and Nicodemus, who loued much, ſerued much, and forſooke much, and therefore our Lord gaue Vnto them much, and great glorie in heauen.

In the number of thoſe, was alſo the glorious martyr S. Hermes, who followed Ieſus Chriſt at the preaching of Pope Alexander. And although he was of noble, and honorable linage, and verie rich alſo, yet forſooke he all for the loue of God, and at laſt his Very life, in dying a martyr for his ſake. This his life, taken out of the life of Pope Alexander, and written by the notaries (or regiſters) of Rome, was in this manner.

POpe Alexander ſat in the chaire of S. Peter, when in yeares he was but yong, though ancient in vertue, and good life. He exerciſed his office diligentlie, teaching and preaching, to the cõuerſion of many, and comfort, and ſatisfaction of all that heard him. Many were conuerted, not onlie cõmon people, but many alſo of the nobilitie, and of the Senators, were baptiſed. Hermes who was gouernour of the cittie was one of them, with his wife, children, and whole familie, being in al 1250. perſons. This thing gaue occaſion of great talke and ſpeech through all the cittie of Rome, the vſe and cuſtome being then, that thoſe that were newlie Baptiſed, were clothed in white for certaines daies; and the ſight of ſo many perſõs at one time in that liuerie (for the hiſtorie ſaith, that Hermes clothed them all in white) was much diſpleaſing to them that were earneſt in the honor of their falſe Gods, for they thought, if things proceeded in that manner, there would be verie fewe left ſhortlie to worſhip their Gods.

They wrote hereof vnto Traiane, who at that time was in Seleucia, and certified him what Hermes had done, and told him: that it was as neceſſarie to prouide remedie for this at home, as it was, to make that warre, againſt thoſe foes.

The Emperour ſent an Earle called Aurelianus, with abſolute authoritie, to take order, and to remedie this matter, but Traiane dyed preſentlie after. This is the cauſe, that ſome authors write; that the martyrdome of Pope Alexander, and of S. Hermes was in his time, and others ſaie: that it was in the time of Adrian his ſucceſſor. It is ſufficient, that in the raigne of Traiane they were apprehended, and in the time of Adrian they were put to death.

Aurelianus aryued at Rome, and was receiued by the Senate with as great pompe and triumph, as if Traiane himſelfe had bene come. The prieſts of the Idols came vnto him, and complained of Alexander the Pope, and of Hermes the gouernour, ſaying; they deſerued to be conſumed with fire, for that they perſuaded by their perſuaſions and examples, the people, not to adore the Gods. Aurelianus cauſed them to be apprehended, Alexander he comitted to the common iaile, and Hermes he commaunded to be kept priſoner, in the houſe of Quirinus the Tribune. That which enſued hereof was this (as is recounted in the life of Sainct Alexander) Quirinus made a long, and large conference with Hermes, labouring with his perſwaſions, to make him to forſake the Chriſtian faith, and theſe like wordes he vſed: I haue reputed thee for a wiſe, and diſcreete man, but now, I maruaile not a litle, that thou wilt beleeue, that there ſhould be an other life after this; ſeing the bodie of man when he dyeth becometh duſt, and earth, yea the verie bones laſt not long, but rotte, and conſume vnto nothing. Now ſith there is not an other life after this, what diſcreete man will paſſe ouer this life without honour and credit? or who would ſpend this life in impriſonment, or fal into pouertie? Hermes anſwered: heretefore, I haue bene of the ſame oppinion that thou art of, but Pope Alexander hath drawne, and deliuered me from that errour, and I am now of an other minde, then I haue bene in former times. Quirinus ſaid: perhaps that Alexander whom I haue in the common iaile, among the theeues and murtherers, is the man thou ſpeakeſt of? He is the man indeed ſaid Hermes. And if he would, it were not impoſſible (being holpen by Ieſus Chriſt) to depart out of the priſon, and to come hither, where I now am, or to go to ſome other place, where it pleaſed him. Quirinus made a ieſt, and ſcoffe at theſe wordes, as at a thing impoſſible, yea he profered, that when he ſawe that performed, he would receaue the doctrine that Alexander preached, and beleeued.

This being ſaid, Quirinus departed, and ſet double lockes, and double guard ouer the priſon. Hermes certified Alexander of all his ſpeeches with Quirinus, vpon which, the bleſſed Pope, by meanes of his prayers, and by the guiding of an Angel, departed out of the priſon, and came vnto the place where Hermes was: when Quirinus came home, and found Alexander there, all amaſed, and aſtonied, he ſaid: that he was readie to performe, all that he had promiſed, and to be a Chriſtian, if Alexander would cure and heale his daughter who had the kings euil. Hermes ſaid vnto him: it is not needful to deferre, thy beinge a Chriſtian for that cauſe, for Alexander hath done the like, in raiſing my ſonne from death to life. Quirinus ſaid: he would fulfill all, when he ſawe his daughter cured. Alexander bad him bring her to the priſon where he had bene, and there he would cure, and heale her. When Quirinus departed to fetch his daughter,

he

he would haue left Hermes dore open, but they not permitting him, made him locke it faſt.

The bleſſed Pope returned backe vnto the priſon, in the ſame manner that he came thither, and Quirinus bringing his daughter called Balbina, Alexander cured her. Quirinus ſeing the miracle, was Baptiſed, and ſo were many other of the priſoners. Quirinus would haue ſet them all at libertie, but they would not, ſaying: it was their deſire to dye, for the loue of Ieſus Chriſt, ſince they had bene laid in priſon for their offences, and deſerued death for them. Balbina was alſo Baptiſed, and was after a martyr.

Aurelianus hauing notice of al theſe things, ſent ſome of his ſouldiers vnto the iaile, and commaunded: that all they that had bene Baptiſed, ſhould be put into a barke, and launched into the ſea; and when they were a good diſtance from the land, they ſhould be caſt into the ſea, with great ſtones tyed about their neckes. Balbina was one among many other which were put to death in this ſort. Howe Pope Alexander, and the two prieſts, Euentius and Theodulus dyed, is alreadie ſaid in their liues, on the daie on which the Church celebrateth their feaſt, that is: on the third of Maye. Quirinus was tormented in diuers manners, and at laſt was beheaded, and ſo was Hermes.

His bodie was buried by Theodora his ſiſter, in the way Salaria, not farre from Rome. The Church maketh a comemoration of S. Hermes, on the daie of his martyrdome, which was on the 28. of Auguſt in the yeare of our Lord 118. (Baronius ſaith: 132. Traiane being now dead, and Adrian choſen in his place.

The decollation of S. Iohn Baptiſt. Auguſt. 29.

MEntion is made in the ſacred ſcripture, of ſome feaſts and banquets, which were cauſe of great hurt and damage. Such was the feaſt of king Aſſuerus, (as we read in the booke of Heſter) which laſted ſeuen daies, and the tables were alwaies furniſhed and loaden with delicate meates and pretious wines, readie for euerie one that would eate and drincke. For what was the end of this feaſt? no other but that Queene Vaſthi ſhould be depriued of her Royal ſtate, that the crowne of Gold, might be taken from her head, that ſhe might be deſpoyled of her purple robes, and laſtly thruſt out of the kings pallace, with the ſorrowe, and diſcomfort of al her damſels.

Such alſo was the feaſt and banquet (although it be called a Supper) that Balthaſar king of Babilon made vnto his wemen, and other principal perſons of his court, his table being ſerued with the veſſels, with the which before time, God had bene ſerued in the Temple of Salomon; but what did befale amidſt their pleaſures? there apeared a hand on the walle, writing wordes which could not be vnderſtood, whereat the king, and all the other gueſtes, were aſtonied, and much amaſed: and laſtlie, the king loſt not onlie his Royal eſtate but his life alſo, for ſo much ſignified the wordes written on the walle, being interpreted by Daniel.

Such a one, and perhaps worſe, was the feaſt, that Abſalon made vnto his brethren, in his owne houſe, where after he had feaſted them wel, at the end of dinner, the eldeſt brother Amon was ſtabbed and ſo murthered, and the other remained, halfe dead

with feare. Like to this was the banquet Ptolomie made to Simeon Machabeus, and to his two ſonnes Iudas, and Iohn. They began their dinner with mirth, but at the end, Simeon was killed, and his ſonnes kept priſoners.

All theſe feaſtes, and ſuch like mentioned in the ſcripture, we may cal diſaſtrous, and vnhappie, for the vnfortunate ende they had; but none was more diſaſtrous, then the banquet king Herod made, in which was murdered, and beheaded, the moſt holie man, Patriarch, Prophet, Apoſtle, Prieſt, Angel, Martyr, and the voice of God, the great Saint Iohn Baptiſt, who becauſe the table was diſtained with his bloud, Herod ſeemed to be diſcontent, the gueſts diſpleaſed, the people in an vproare, his diſciples bewailing, and Ieſus Chriſt, offended. Saint Marke recounteth the hiſtorie hereof in this manner.

THe fame of Ieſus Chriſt comming to the eares of king Herod, what great & wonderfull miracles he wrought, he ſaid: Surelie this is Iohn Baptiſt whom I beheaded, that is riſen againe. There were diuers, and different opinions in the court of the king, concerning Ieſus Chriſt, and who he ſhould be. Some ſaid he was Helias returned into the world. Others affirmed: that he was the Prophet Ieremias, and others ſaid, he was a great prophet. Herod ſaid alſo his opinion, to witt: doutbles this man is Iohn Baptiſt, whom I cauſed to be beheaded. This is the vſuall courſe of the wicked, they are neuer ſecure, the worme of their conſcience continuallie gnaweth them.

We read in the booke of Iob, that when the diuell began to afflict him, he ſent a great multitude of theeues, that ſtole awaie his beaſtes and cattle that were in the fieldes. Which to effect they killed the keepers of them, onely one fled awaie, and came running vnto Iob, to tell him of that which had happened. The ſame cometh to paſſe, when the diuell ouercommeth a mans ſoule, he is made Lord thereof, by meanes of mortall ſinne, yet though he kille the vertue in a man, whereby the faith remaineth afflicted, the vnderſtanding offuſcated or darkened, and the will enfeebled, yet remaineth one that goeth crying, and telleth the newes to Iob, the euil conſcience, a worme that alwaies gnaweth remaineth tormenting it, and aduiſing it continuallie, that it haue regard vnto the vnhappie eſtate wherein it is, that it conſider that God is wroth with her, that hell gapeth for her, and that ſhe is to be ſeperated from this body by death, which may come vpon her vnawares. This is the cauſe, that a man that hath a wicked conſcience, is neuer at reſt.

Hereof it came that Herod, father of this Herod which put S. Iohn Baptiſt to death, hearing the Magi ſay: that the king of the Iewes was borne (becauſe he kept, and held the realme by tyrannie,) he was ſo afeard, that he committed that horrible crueltie, in murdering ſo many innocent children. The ſame happened to Herod his ſonne, (of whom we treat at this preſent) who becauſe he was inchayned in the diſhoneſt loue of Herodias the adultereſſe, he had alwaies a ſting in his cõſcience: And moreouer becauſe he had killed Iohn Baptiſt, who did reproue his ſinne, he was neuer ſecure, but thinking that he was riſen againe, ſaid: that Ieſus Chriſt was Iohn Baptiſt. At this word which Herod ſpake, the Euangeliſt tooke occaſion to write in particuler his death, and ſaith: that Herod did put him in priſon for Herodias, to witt: becauſe he reproued the king that

committed adulterie with her, being his coſen, and wife to his brother Philip. Vpon this we haue two expoſitions.

S. Iohn Chriſoſtome, in one of his homilies vpon S. Matthew ſaith: that Phillip was dead, and becauſe he had left a daughter, Herod was forbidden to Marry his wife, as we read in Leuiticus, but if Phillip had not had children, Herod might haue taken her, as God commaundeth in Deuteronomie; that the brother of him which vas dead ſhould take his wife, to raiſe vp ſeed vnto his brother. So this doctor ſaith, that though Phillip was dead, yet becauſe he left a daughter, Herod could not keep his wife by any righ, but in keeping her he ſcandalized the whole people, and therefore S. Iohn reproued him as of a publike ſcandall.

S. Ieroſme ſaith: that Phillip was aliue, and becauſe Herod was the mightier man, he took awaie his wife by force, and kept her for himſelf. This ſeemeth the more likelie oppinion, becauſe, the greater the offence, the more fit to be reproued by S. Iohn Baptiſt. The holie Church inclineth to this oppinion, for in a Reſponſorie of the office of this ſolemnitie, the Breuiarie ſaith he was aliue. The Euangeliſt ſaith, that Herod gaue willing eare vnto S. Iohn Baptiſt, and at his requeſt did many things. Albertus Magnus ſaith: that the things Herod did for S. Iohn Baptiſt, were matters of ſmall importance, but would not do for him, thoſe things that were of waight. This is the cuſtome of wicked men, to make account of thoſe things that be of ſmall importance, and of matters of waight to make no reconing.

The Scribes and Phariſes had appointed that Chriſt ſhould be taken, which was a moſt greeuous ſinne; and yet had no ſcrupule thereof. But to enter into the houſe of Pilate on the daie of Paſche, becauſe he was a Gentile, of this they made a great matter. They eſteemed it to be a matter of great importãce, that the bodies of Ieſus Chriſt and of the theeues, ſhould remaine on the Croſſe on the ſabaoth daie, yet they accounted it no ſinne to haue crucified him which was Lord of the Sabaoth, although the ſame Lord, had rebuked them before for the ſame vice, ſayinge (as we read in S. Mathew.) This people vſe to ſtraine at a gnat, and ſwallow a camell. So did Herod alſo, he made ſome account of ſmal matters, for S. Iohn Baptiſt ſake, but of matters of waight, as to auoide the ſcandall that he cauſed among the people by his ſinne, of that he made no account.

It is a thing verie likelie, that S. Iohn Baptiſt ſeeing Herod to heare him willinglie, and that he did ſome things for his ſake, conſidered with himſelf whether he were obliged to reproue him for that he had the publike office of a preacher. We may imagine, that at the beginning of his ſermon, he began to reproue the vice of diſhoneſt life ſhewing, how many euiles ariſe thereof, and how this ſinne eſpeciallie, doth ſtore, and fill vp hell. He might come to more particulers and ſaie: that adulterie is the moſt greeuous ſinne, and more in the perſons of great eſtate in reſpect of the ſcandall, and euill example that they giue: yet ſtaid he not heere, yea it may be thought, that by the meanes of his diſciples, he endeauored to know, what the king ſaid, and it may be he was told, that the king would not heare thereof, and made no ſhew to vnderſtand it.

Then S. Iohn preached againe, and ſpoke more plainlie, ſaying: although he was a king, yet was it not therefore lawfull for him, to keepe an other mans

wife. These wordes troubled the king, and it may be, he acquainted Herodias with them. Wherefore she being vexed, might peraduenture saie: What is that sauage fellow so bold, to speak in this sort? But you my Lord are cause thereof, yea, you deserue to be thus spoken by, since you make so great estimation of him and his wordes; leauing your important affaires, to go to heare his sermons: this maketh him so malapert, and without regard of your estate.

We may not thinke this enraged ladie did in this her choller staie thus, but that she rather tooke paper and inke, and wrote some letter full of threats, as Iesabell did against Helias. Perhaps it might be to this like effect. I wish and warne thee Iohn, that thou keep thy selfe quiet. The king my Lord is verie much incensed against thee, and trulie he hath great reason. But be assured, that though he should dissemble it, and haue patience, I wil not passe it ouer so sleightlie. And if he do not punish thee, and put thee in prison, I shal find some slaues or vassales, that shal make dispatch of thee sodeinlie.

But we may wel thinke that S. Iohn made no account of these her threates, but the next daie he began to preach againe, and said, king Herod if thou hast not hitherto vnderstood what I haue said, vnderstand now what I say concerning thee. I saie: it is not lawfull for thee, to take to wife her that is wife of thy brother. Forsake her, or thou wilt still scandalise the people, and cause others to do the same, by this thy example, which were a greeuous fault. At these wordes the king, and the people also were vexed and disquieted. Some said, he saith verie well, welfarre his hart, that he speaketh the truth, without respect of persons. Others said: this man goeth to farre, this is to much boldnes. And if the king will shew himself a king, he must punish him seuerilie, to teach him to beware how he talketh in this manner.

The king, who heard the murmuring of the multitude, sent sodeinlie armed men of his guard, to apprehend Iohn, who hauing ended his sermon, and beinge come out of the pulpit, found this intertainmēt of the souldiers, that like fierce, & bestiall people enclosing, & laying hold on him said: How now thou presumptius, and sawcie fellowe, talkest thou of the king so audaciouslie, without regard, or feare of his power? and with reprochfull wordes they led him to prison. Perhaps Herod had a desire to put him vnto death forthwith, at the importunitie, and entreaties of the strompet Herodias, but he durst not, least the people should make an vproare, for he knew all men held Iohn for a propher, and accounted him for a holie man; and therfore he awaited some fitter occasion to performe his entent, as S. Ierome is of opinion, when he expoundeth these wordes of the Gospel that followe. *And a fit daie being come.* A daie for his purpose, to put S. Iohn to death, to fulfil his owne mind, and the desire of the adukeresse also. This fit daie, was that on which Herod vsed to celebrate his birth-daie.

S. Ierome saith: holie writte maketh mention of two persons, that vsed to celebrate their birth-daies. The one was Pharao king of Egipt, and the other was this Herod. The one was an Idolater, and the other was an adulterer, the one was naught, and the other was worse: wicked men celebrate the daie of their birth, when they should rather lament, and thinke on the daie of their death, which may iustlie be bewailed, for that they go straight vnto hel. They may wel celebrate their birth-daie, for the good that they are to haue, they enioie it in this life.

life. But good men do all things in a contrarie manner. They rather lament their birth-daie, becauſe then they be borne in original ſinne, and begin to enter, into the tribulations of this world; and they make a feaſt on the daie of their death, becauſe, thē they finiſh their trauailes, and troubles, and begin their reſt, & repoſe.

Herod celebrated his birth-daie, as he was accuſtomed, and among other ſolemnizations thereof, was a ſumptuous ſupper; vnto which the great Lords of Galilee were inuited. After ſupper began dauncing, in which came forth the daughter of Herodias, who was a yong girle, and ſhameleſſe, for (as S. Iohn Chriſtome ſaith) it had bene fitter, ſhe had bene in ſome priuate roome, then to come thus forth before the people, by her preſence publiſhing the offence of her mother. This immodeſt girle, daunced ſo amorouſlie, and neatlie, that ſhe pleaſed, and delighted all the companie, but cheiflie king Herod. Her mother was not ſo careful to inſtruct her in her prayers, and other workes of pietie, as to daunce, nor to be baſhful and modeſt, as to be bold and diſſolute. What could an adultereſſe, that had loſt the feare of God, and was paſt ſhame of men, inſtruct her daughter? Trulie nothing, but ſuch like exerciſes as to daunce; that the diuel might alwaies be at the ſide of her daughter, that had wholie poſeſſed her.

S. Iohn Chriſoſtome ſaith: that from the places where diſhoneſt daunces be, the diuel is neuer abſent, but is alwaies attending for the gaine that he maketh by them. The ſame happened in the daunce we nowe ſpeake of. Becauſe Herod (whether it were by a ſecret compact betweene him, and Herodias the adultereſſe, or whether it were on the ſodaine) called to him the yong girle, and ſaid to her; aske what boone, or requeſt thou wilt of me, and thou ſhalt obtaine it, although it be, the halfe of my kingdome.

The Euangeliſt ſaith: that Herod confirmed his promiſe with an oathe, which maketh it ſeeme to be done fraudulentlie by him, that being ſo bound, he might after performe, what ſhe requeſted. When the girle heard ſuch a large offer made, ſhe went to her mother, and ſaid to her: what ſhal I demaund of the king, who hath made me this liberall offer? ſhall I demaund a good portion for my mariage, ſince my father taketh no care thereof? we may well imagine the girle thought on this. But the mother anſwered: I will not haue you aske any ſuch thing, becauſe the king will take care for that, when time ſhalbe. I would rather haue thee aske the head of Iohn Baptiſt who is in priſon, for if he liue, he wil cauſe the king to put me away, and I know not thē, what ſhal become of vs.

S. Thomas ſaith: that wemen naturallie are pittifull, but if by occaſion they be otherwiſe, they be more cruell then Beares, or Tygres. We haue ſeene by experience, that ſome mothers haue bene ſo cruell, that (oppreſſed by famine) they haue ſlaine their owne children, and eaten them, being more ouercome with deſire to ſatisfie their appetite, then with motherlie loue to their children; and this proceeded of the crueltie of their minds. We neuer read that any father did ſuch an act The Holie Ghoſt ſpeaking by the mouth of Salomō in Eccleſiaſticus ſaith: there is no wrath nor anger, like vnto the anger of a woman. It were good that wemen would aduiſe themſelues hereof, that they might reſiſt that paſſion, and not be brought to do as Herodias did; who endeauored by all her driftes, to depriue him of life that was moſt worthie to liue, to witt, S. Iohn Baptiſt. She thought by this meanes, to couer, and hide her ſinne, that it might ne-

uer more be ſpoken of, but by this meanes, it is ſpoken of publiklie, vntil this preſent time, and ſhalbe vnto the ende of the world. The ſame happened to this woman, which happened to Dauid in his ſinne, which was of Adulterie alſo. He thought to couer, and hide it, with the death of innocent Vrias, but that deed of his made it ſo publike, that there was nothing ſo well knowne or, ſo famous at that time, as that offence of Dauid.

The girle being retured from her mother vnto the king, ſaid vnto him: The fauour that I deſire to receaue of thee ſhall be this: that thou giue me in a platter, the head of Iohn Baptiſt, I meane the preacher that is in priſon, who ſpeaketh with ſuch litle reſpect. The king hearing the demaund of the girle (whether he diſſembled, or was indeed diſpleaſed) he ſhowed himſelfe much troubled in mind, at this requeſt. Notwithſtanding thinking himſelf to be bound to ſatisfie her requeſt, aſwel by reaſon of his promiſe, and as alſo of the othe he had made, (though in that caſe he was not onely not bound there by, but it was a ſinne to obſerue it) as alſo, becauſe he would not ſhewe to his gueſts, but that he was maſter of his word, and that his words were of waight, and to be regarded, and that he was not inconſtant (though it was great and inconſiderate inconſtancie to do that which he did) here vpon he commaunded forthwith, that Iohn Baptiſt ſhould be heheaded, and the head deliuered to the young girle.

The ſinne which this cruell tyrant committed was verie heynous, in reſpect of the perſon who was put to death, and of the cauſe wherefore he did it, as alſo, for that he was much beholding to S. Iohn Baptiſt, who without any particuler gaine or profitt, put himſelf in manifeſt danger by reproouing his ſinne which was publike, whereby Herod might haue taken occaſion, to abandon the wicked adultereſſe, and haue ſought remedie, and health for his ſoule. Moreouer, he ſhould not haue comitted this wicked act, on ſuch a daie, on which he was eſpeciallie obliged, to render thanks vnto God, by recognition of his dutie, for his life beſtowed on him, and that it had beene preſerued by God vntil that preſent daie.

The hãgman going to the priſon, it is liklie the priſoners hoped and expected that on that feſtiual daie of the kings, ſome of them ſhould haue pardon, and be ſet at libertie. They ſeeing one of the kings ſeruants to come, at that vnuſual houre, and in the night, they all ſtepped forward, to know, who ſhould be the man, that ſhould be ſet free, and diſcharged; for on that daye, they expected no other newes. He anſwered: that he came not to giue libertie to any, but to behead one of them. A man may imagine, how this word aſtonied them, and ſtrok thẽ almoſt dead with feare; yet demaunded they who it ſhould be, and he anſwered; Iohn the Baptiſt. This anſwere made thẽ to wonder, for the holie and vertuous life of S. Iohn, was ſpred & knowne vnto all. The hãgman came into the place where the holie man was (peraduenture at his praiers) and ſaid vnto him: Iohn Baptiſt, I am ſent by the king, who hath commanded me to cut off thy head, becauſe he hath beſtowed it, as a guift vpõ a Ladie. We may well thinke this newes to be nothing at all diſpleaſing to the holie man, bus rather that he reioiced thereat, & lifted vp his hands to heauen, and ſaid:

Lord, I render thee thanks for this great, and happy fauour, ſhewed to me this daie, in grantinge that I ſhal dye in thy ſeruice, and in defence of thy veritie. I re-

pute

pute it an eſpeciall fauour, to haue my life taken awaie, of which and of this bodilie fleſh, I haue made ſo ſmale account. Theſe 32. yeeres I haue bene vnto it a continuall aduerſarie. I haue giuen to it all the hard and ſharp vſage that I could, and haue vſed it as mine enemie. Now I repute it for a ſpeciall fauour, that another ſhould deliuer me from this affliction. One thing onlie I could haue deſired, that I might haue ſeene my beloued coſen, and thy onlie begotten ſonne Ieſus Chriſt. That I might giue vnto him my laſt imbracements, and receaue ſome meſſage from him, to carrie vnto the holie Patriarchs and Prophets which be in Limbo, and expect his coming thither to deliuer them. Yet ſhal I certifie them of his coming, as I haue giuen notice to men in this world. Thus may we coniecture the holie precurſor ſaid. Then he bowed his neck vnder the ſharp ſword, with which the hangman cut off his bleſſed head, and bore it to them that were authors of that wicked fact.

She caried it to the king, that all other that were preſent might ſee it. Then ſhe gaue it to her mother, who we may thinke, was verie ioyful thereat, thinking her ſelfe to be nowe ſecure, and that none would be ſo bold hereafter to reprooue her. But her mirth and ioylitie laſted but a while, for (as Ioſephus the Iewe and Egeſippus write) the curſed Herod made an euill end. For by the inceſſant ſuite that Herod Aggrippa (his brother) made, he loſt his kingdome, and was baniſhed to Lions in France, or into Spaine as Venerable Bede, and Seuerius Sulpitius ſaie. Where the wretch, ſeeing himſelf without kingdome, and brought to ſuch poore eſtate, dyed miſerablie.

Nicephorus Calliſtus & Simeon Metaphraſtes ſaie: that the daughter of Herodias had alſo an euill end. For ſhe paſſing a riuer which was froſen, the ice broke, and ſo her body fell downe into the water: onely the ice cloſed vpon her necke keepinge her head aboue, in which manner ſhe hanged til the ice cut off her head and ſo ſhe dyed. Thus we may ſee, how ſhee which by trippinge and dauncing was cauſe, that the head of S. Iohn Baptiſt was cut off, here is iuſtly puniſhed with the loſſe of her owne: concerning the mother, I doubt not but ſhe dyed as euill as any, ſhe indeed deſeruing it moſt of all. The bodie of S. Iohn, was buried by his diſciples with great lamentation, and to the great ſorrowe, not onlie of men, but of heauen alſo, for Ieſus Chriſt king of heauen, was ſorrowfull for his death.

This was the cauſe that at the time of his paſſion, being ſent by Pilate to that ſame Herod, he would not anſwere a word, althoug he was vrged many times; which our ſauiour did, holding him as an excommunicate perſon, for that he had killed S. Iohn Baptiſt that was a Prophet. Alſo he would not anſwere him, for that S. Iohn Baptiſt being the voice of Chriſt, and Herod hauing depriued him of that voice, our Lord thought him not worthie to heare his moſt bleſſed voice. Let vs enter here into this conſideration, that if God did permitt, that S. Iohn Baptiſt who was ſo holie a man, ſhould die ſuch a death, what end ſhall the wicked, and wretched ſinners make? If he permit ſuch a chaſticement on the greene tree, what ſhall become of the drie, and withered ſtock?

S. Ierome writing vpon the prophecie of Abdias ſaith: that the diſciples of S. Iohn Baptiſt, buried his bodie in Sebaſte, which is in Samaria, betweene two holie Prophets, to wit: Heliſeus, and Abdias, and in that place God ſhewed ma-

ny miracles for his ſake, for many ſick men were made whole, and many poſſeſſed by diuells were made free.

Ruffinus alſo in his Eccleſiaſticall hiſtorie, and the Authors of the Tripartite hiſtorie ſay: that Iulian the Apoſtata, who was Emperour, and a great perſecutor, not onlie of the Chriſtiãs, but of Chriſt himſelf alſo and of his ſaints, ſeeing the many miracles, that the bodie of S. Iohn Baptiſt did, took it out of the ſepulchre, where it was laid, and cauſed it to be conſumed by fire. But before the whole bodie was conſumed, certaine deuout Chriſtians had time, to take ſome of his bones, and to carrie them to Phillip Biſhop of Ieruſalem, and he ſent them by one of his deacons called Iulianus, to the Patriarch of Alexandria.

After this (at ſuch time as the Emperour Theodoſius comaunded all the Temples of the Idolles to be throwne vnto the ground, and for that end had ſent an Edict vnto Alexandria) Theophilus his ſucceſſour not permittinge a famous Tẽple of Serapis, which was then to be ruinated, after he had cauſed the Idolls to be broken in pieces, conſecrated the ſame for a Church in honour of S. Iohn Baptiſt, and in that place he put his holie reliques. It came to paſſe in proceſſe of time, that they were trãſlated frõ thence, into diuers partes of Chriſtendome.

As for the head of S. Iohn Baptiſt, the ſame Ruffinus, the authors of the Tripartite hiſtorie, venerable Bede, and Simeon Metaphraſtes ſaie: that Herodias the Adultereſſe cauſed it to be buried in her pallace, fearing it would returne, and being reunited to the bodie, riſe and reprooue her againe for her adulterie, and murther. This bleſſed head remained hidden a long time in that place, vntill the ſaid S. Iohn Baptiſt, did reueile it to certaine religious men, which went from the Eaſt to Ieruſalem, to viſit the places, where Ieſus Chriſt wrought our redemption. They found it wrapped in the ſame garment made of camells haire, which the holie man wore.

This inuention was on the 29. of Auguſt, in the time of the Emperour Martian, about the yeare of our Lord. 460. (Baronius ſaith 391. Valentinian and Theodoſius being Emperours.) For this cauſe, the feaſt of the decollation, is kept on that daie. For he was beheaded in the month of March, neere vnto the feaſt of the Paſchall Lambe, one yeere before the paſſion of Chriſt, as may be gathered out of the Goſpell. It is ſaid: that the reliques of S. Iohn Baptiſt, be in Genoa, at this preſent, and the head in Rome, in a Church of the Monaſterie of nonnes called S. Silueſter.

The life of S. Sabina Martyr. Auguſt 29.

OVr ſauiour Ieſus Chriſt ſonne of the liuing God, foretold vnto his Apoſtles, that they ſhould ſuffer perſecution, and many troubles for his ſake. He told them that their aduerſaries would bring them before Iudges, who ſhould put them to death with ſharp, and cruell torments. And that which ſhould be a greater grief vnto them, they ſhould be accuſed by their neere friends, acquaintance, and kinſfolke.

But then to giue them ſome comfort and conſolation, he adioyned, (as S. Mathew ſaith) The diſciple is not aboue his maiſter, *which was, as if he had ſaid: the diſciple is not*

not to looke for better intertainment then his maiſter. I am your maiſter, you ſhall ſee mee taken, and led before diuers Iudges, and at laſt put vnto moſt cruell death. It is no great matter, if you be vſed in the ſame manner, and though your torments be neuer ſo great, they ſhall not be equall to mine. This is a great comfort for all Chriſtians that be in any affliction or tribulation, for no great matter it is, if we which be diſciples of Ieſus Chriſt tollerate, and beare ſome part of his many dolours, ſince he hath ſuffred many more, and the diſciple is not aboue the maiſter.

This doctrine a greeth verie fitlie to the illuſtrious ſage Romane matrone, and martyr, S. Sabina, who had for her inſtructreſſe in the faith S. Serappia, a moſt holie, and vertuous damſell. S. Serappia had the crowne of martyrdome and Sabina was likewiſe martyred, to the end, the diſciple might imitate her inſtructreſſe. The life of this glorious holie ſaint, is collected out of that, which venerable Bede, and Ado Archbiſhop of Treuers wrote of her, in this manner.

SAint Sabina was a Romane matrone, daughter vnto Herod Metellarius, and wife vnto Valerian. Her father, and her huſband were of noble bloud, and verie rich in temporall goodes. The huſband of S. Sabina dying, in her widowhood, ſhe grew in acquaintance and friendſhip, with a holie damſel called Seraphia, who perſwaded her, to leaue and forſake, the adoration of the Idolles, and to receiue the Chriſtian faith. She vſed ſuch perſwaſions to her, that at laſt ſhe brought her to her deſire. Saint Sabina took ſuch loue and affection vnto S. Seraphia, for that ſhe had bene cauſe of her ſo great good, that when ſhe was taken in the time of the Emperour Adrian, and led to be martyred by the apointment of the Gouernour Berillus, S. Sabina did accompanie her vnto the place of execution.

As ſhe went ſhe conferred and talked with her, lamenting hartelie, not ſo much to ſee her go to her death, as that ſhe remained ſtill aliue, and ſhould now be depriued, of her ſweete and comfortable conuerſation. By this occaſion, notice was giuen of her vnto the Gouernour, and ſhe being brought before him, he ſaid vnto her: why doeſt thou abaſe thy ſelfe in this ſort? It ſeemeth thou haſt ſmall regard of thine owne credit, and leſſe of his, whoſe daughter thou art. Thou doſt fauour the part of the Chriſtians, little reſpecting the nobilitie of thy bloud, or that thou haſt bene wife vnto Valerianus. Thou haſt forgot thy ſelf, and our Gods, beware leſt they alſo forget and renounce thee. Get thee home, and forſake this witch, who by her ſorceries and inchantments, hath drawen many from the worſhip of our Gods.

S. Sabina anſwered: would to God Berillus, that thou hadſt heard that damſel whom thou calleſt a ſorcerer ſpeak, as I haue, and conuerſed with her, as I haue done? and then I am moſt aſſured thou wouldeſt haue forſaken, theſe falſe and deceitfull Gods, and we ſhould haue ſeene thee, to acknowledge the true God, who geueth life euerlaſting vnto the good, and eternall torments vnto the wicked. The Gouernour hearing the words of S. Sabina, was in a great rage, yet in reuerence to him whoſe wife ſhe had bene, he let her depart. When S. Seraphia was dead, ſhe took her bodie, as a moſt rich Iewell, and pretious treaſure, and laid it in the tombe, which ſhe had prepared for her ſelf, in one of her farme houſes.

Not many daies after this, ſhe was taken againe and brought before the Gouernour Elpidius, who when he ſaw her, ſaid: art thou Sabina late wife to that worthie, and memorable man Valerianus, and daughter vnto Herod? The holie Saint anſwered: I am. And I yeeld infinite thanks vnto Ieſus Chriſt, not onlie for that I am as thou haſt ſaid, but eſpeciallie, for that I being a hainous ſinner, he hath deliuered me from many ſinnes, and from the handes of the diuell, by the meanes of Seraphia holy handmaid.

The Gouernour held a long diſcourſe with her, all tending to drawe her to ſacrifice to the Idolles, but ſeing her to be firme and conſtant in her faith, he gaue this iudgment vpon her. Vnto Sabina who contemneth our Gods, and will not obey the lawes of our Emperours, let her head be cut off, and let all her goodes, be confiſcated. The death of this glorious Saint was on the 29. of Auguſt, in the yeare of our Lord, 130. (Baronius ſaith: 122.) Adrian being Emperour. Her holie bodie was buried by the Chriſtians, in the ſame graue where ſhe had laid Saint Seraphia at Rocca, or the Arch of Fauſtinus, neere vnto the field called Vindician. Her ſoule reſteth in heauen, it is ſaid that her bodie is in the cittie of Parma, in the Church of Saint Bartholomew.

THE LIFE OF SAINT FELIX, AND SAINT Audactus, Martyrs. Auguſt 29.

ARiſtotle in the ninth booke, and 9. chapter of his Ethickes, asketh this queſtion, to witt: Whether to be a man happie and fortunate, haue yet need of friendes? and he answereth: that a man to be trulie happie and fortunate, ought to haue all good thinges, which ought to be eſteemed; and for that friends be things moſt eſpeciallie to be eſteemed of, it followeth, that a man to be happie and fortunate, hath neede of them.

This agreeth well vnto S. Felix, ſince it pleaſed God to make him fortunate and happie: for that he might be happie in deed, as he was in name, he enobled him with the Crowne of Martyrdome. And to the end, he should not want any thing, he prouided him of a friend, called Audactus, who voluntarilie offred him ſelf to die in his companie, and ſo he was martyred with him for the ſame cauſe. The life of theſe two Saints, written by Venerable Bede, and Ado Archbishop of Treuers, was in this manner.

THe cruel perſecution of Diocleſian againſt the Chriſtian Church ſtill enduring, Felix a Romane citiſen, and a Prieſt of moſt holie life, was apprehended, for the profeſſion of the Chriſtian faith. He was led vnto the Temple of Serapis, to do Sacrifice vnto that Idoll, but when he came neere vnto the ſame, he ſpitte in the face thereof, and forthwith the ſtatue (though it was of metall) fell into powder. The ſame befell in the Temples of Mercurie, and Diana, into which places, the holie Saint was alſo led. The pagans ſeing this, deliuered him vnto a Iudge called Dracus, and accuſed him, that he was a ſorcerer, an inchãter, and a ſacrilegious perſon, and that he had deſtroyed their Gods, by his charmes, and ſorceries. The Iudge cauſed him to be tormented vpon the Rack, but ſeing it would

it would not preuaile, to make him fall from his faith and relligion, he gaue ſentence he ſhould be beheaded.

The officers led him to execution toward Oſtia, and by the waie met him a Chriſtian, who liued ſecretlie, and vnknowne. This man, when he ſaw them leade S. Felix vnto his death, and vnderſtood the cauſe ſaid, with a loud voice: The faith and religion, that this man holdeth, I hold and beleeue alſo. He confeſſeth Ieſus Chriſt for God, and I alſo confeſſe Ieſus Chriſt for the true God, this man goeth willinglie to die for him, and I alſo for his ſake, am prepared for to die. Hauing ſaid this: and aproching neare vnto S. Felix, he embraced him, and gaue vnto him, the kiſſe of peace.

The officers hearing his wordes, and ſeing what he had done, tooke him, and beheaded them both together. But becauſe the Chriſtians knew not his name, it ſeemeth that they which were preſent, and wrote the martyrdome of S. Felix, called him Adauctus, which is aſmuch to ſaie, as added. He being truly added a companion in martyrdome vnto S. Felix, to be afterward his companion, in receauing the rewards of the ioyes of heauen. God make vs alſo to enioye their companie, in that heauenlie cittie.

The Church doth celebrate the feaſt of theſe two martyrs, on the daie of their deathes, which was on the 30. of Auguſt, in the yeare of our Lord. 284. (Baronius ſaith: 302.) In the time of the aforenamed Diocleſianus.

The end of the month of Auguſt.

SEPTEMBER.

The life of S. Giles Abbot. 1. *Sept.*

WE reade in the beginning of Geneſis, that when our Lord God would forme man, he ſaid theſe wordes: Let vs make man vnto our image and ſimilitude, who ſhal rule ouer the fiſhes of the ſea, the foules of the ayre, and beaſtes of the earth. *The holy Doctors ſay: that if the firſt man had perſeuered in the ſtate of innocencie, and had conſerued originall iuſtice, in the which God created him, all the creatures had acknowledged him for their Lord, and had bene obedient vnto him; but for that he was diſobedient vnto God, all creatures were diſobedient, and became foes vnto him.*

The ſame thing happened vnto man which befalleth vnto a hunter, who going out to hunt, all the dogges leap about him, and fawne and lick him, but if he ſhould put on a viſard, it is likely inough they would not acknowledge him, but would lock angerly, grinne, and ſnarle at him. Euen ſo befell it vnto our firſt father Adam, after that he put the viſard of diſobedience on his face. Before that all creatures eſteemed and ſerued him, and acknowledged him for their ſuperiour, but afterward, they all rebelled, making warre againſt him, as againſt their common enemy. Neuertheles, God being mercifull (to the end, that ſome ſigne of that happy eſtate might be ſeene) permitted, that there ſhould be ſome ſo holie and faithfull, that vnto them many creatures ſhould ſerue, and be obedient. As we haue an example of S. Giles, who was cherished by a hinde a while, and mainteined by her milk, the time he remained in a caue, of a ſolitary and craggy mountaine. The life of this holy Abbot and Confeſſor, was written by Gilbertus. B. of Carnotum, and other Authors in this manner.

SAint Giles was borne in Athens of the Royall bloude. His father was called Theodorus, and his mother Pelagia; From his childhood he was inſtructed in the ſtudies of humanity, and diuinity alſo, and in the ſame age he gaue himſelf vnto the ſeruice of God, exerciſing himſelfe in good workes. He was of ſingular charity, and gaue much almoſe. He went one daye vnto the church, and ſawe a poore ſicke man in the ſtreet, who asked an almes of him, and he taking the garment he wore, gaue it to the poore man, who took it, and put it on, and forthwith, he became perfectly whole. Not long after this, his father died, and he diſtributed all his patrimony (which was very great) amongſt the needy.

God ſhewed many miracles by the meanes of this holy Saint: one was, when he healed a man that was bitten by a venemous ſerpent, ſo that he was at the

point of death. Another was, he being one ſonday at a Church, there came in a man poſſeſſed with the diuell, and made ſuch a noiſe that the deuine office could not be heard. The holy man praied for him, and not only obteined that the deuill in him did hold his peace, but alſo did depart out of him and left him free. Through all Greece the fame of S. Giles, was ſpred, whereupon he fearing to be honoured and reputed for a holy man, tooke ſea, intending to go into ſome country, where he ſhould not be knowen. The bark was not far from the ſhore, but a huge tempeſt aroſe, ſo that euery one made acĉount to periſh in the ſea. S. Giles praied, and the ſtorme ceaſed, by which all the mariners and paſſengers wel perceiued, that the ſtorme ceaſed by his praiers, and they yelded vnto him many thankes for the ſame.

After a fewe daies the bark arriued at a hauen in France, where S. Giles took land, and went to the city of Arlez, where a holy man called Ceſarius was Biſhop. The holy Saint ſtaied in his cõpany two yeares, to the great content of thẽ both, for that all their cõference and conuerſation was of heauenly matters. In that place S. Giles by his praiers healed a man, which had bene ſick of a feuer three yeares; And becauſe that deed, and the comendations of Ceſarius, cauſed him to be had in great reuerence, and that euery one called him the holy man, he reſolued to depart, and to fly from the reputation and honor of the world (though the cõuerſation and cõpany of Ceſarius pleaſed him much.) So he paſſed ouer the riuer of Rhoſne which is wel knowen in that realme, and he founde on the bank thereof, a holy Hermit called Veredemius, liuing a ſolitary life; with whom he ſtaied and continued certaine daies: And wheras the contrey naturally was barren, it became fertile and fruitfull, by the praiers of S. Giles.

It happened, that on a time a ſick man was carried vnto the cell of Veredemius to be healed by him, but it falling out that he was not at home at that time, S. Giles praied for him, and healed him. There was neuer man that auoided to be contemned and deſpiſed, as S. Giles laboured to ſhunne, and to repell the eſtimation and honor of the world; and therfore he departed from that place, and went vnto an other which was more ſolitary, and fuller of woode, toward the mouth of the Riuer. In that place he found a caue among certein thornes, and other wild plantes, nere vnto which ſprang a cleare and pure fountaine. In it he alſo ſawe a hind, which made ſignes, to be content that he ſhould lodge with her: ſo the holy man reſolued, to make his abode in that place. His food was the rootes of herbes, and running water, and ſometimes the hind permitted him to milk her, and in that ſort, he ſpent part of his life, paſſing the time in praier and meditation.

It befell afterward, that the king who then reigned in France, (being a Chriſtian) went one day a hunting, and his houndes found the hind of S. Giles, and purſued her hard to kill her. Shee with a ſwift courſe ranne back vnto the caue, where the holy man remained, and lay at his feet, as it were, to demaund ſuccor and help at his handes in that danger. When the hind came into the caue, S. Giles was at his praiers on his knees; and though he ſawe his hoſteſſe that gaue him lodging, in manifeſt daunger, he did not therfore ariſe from his exerciſe, but he beſought God to defend and deliuer her. The praier of the holy Confeſſor was hearde, for by the power of God, the dogges could not

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enter into the caue, but ſtood a good way off and barked.

At this noiſe the king and the other hunters came in, but they being not able to enter the caue, one that caried a croſſ-bowe, put a quarell therin, which he ſhot of toward the caue; determining to make triall what was within: & the quarell, or arrowe, (be what it was), lighted vpon the holy Saint, and wounded him, who patiently tollerated the wound which was made. The hunters paſſed through the thornes and braunches, determining to ſee what was in the caue, and at the laſt they came to the place where S. Giles was. It ſeemed vnto euery one of them a ſtrange ſpectacle, to ſee him at the mouth of the caue, on his knees, with a graue and venerable aſpect, and nothing troubled; looking with his face and eyes, and likewiſe his handes lifted toward heauen; The wound had made him al bloudlie, and the hind lay cloſe by his ſide.

Theſe thinges put the King and all his people in great dread; wherfore he went vnto him, and reputing him a holy man, made obeyſaunce and craued pardon of him, becauſe his bowe-bearer had wounded him, and gaue order, that prouiſion ſhould be made for his cure, though the holy Saint made therunto deniall, wiſhing that the wound and the ſore might continew all his life, that it might be an occaſion wherby he might haue more merite. The king offered vnto him great ſommes of mony, to the end he ſhould pray vnto God for him, but the holy Saint would not accept any guiftes, but perſwaded him, to lay out that which he deſired to beſtow on him, in building of a monaſtery, in which religious men might dwell, that ſhould pray vnto God for him and for his kingdome. The king was well pleaſed therewith, and cauſed a monaſtery to be builded: of the which, the holy man was compelled by the importunity of the king, to take on him the gouernment with the title of Abbot.

S. Giles liued in this monaſtery certaine yeares, and all that time he ſpent in praiers and faſtinges; endeuoring that euery one ſhould fly from ſinne, and attend to the ſeruice of God. This may euidently appeare by the ſame king, who was obſtinate in a certaine ſinne he had committed, and therof had ſmall remorſe and greefe, and leſſe wil to confeſſe it, yet ſo much the praier of S. Giles preuailed, that the king confeſſed it with great ſorrowe of mind, and repentance for his treſpaſſe, and all other offences committed in his life. It is ſaid: that the holy Saint went vnto Rome, and at his returne brought many indulgences and pardons, graunted vnto him by the Popes, for his monaſteries, aſwell for them that dwelt therin, and wore his habite, as alſo for them that viſited it.

S. Giles hauing gouerned his monaſtery (no leſſe religiouſly then holilie,) certaine yeares, the time of his death approched, which was agreable vnto his good and vertuous life, leauing behind him a holy enuy vnto all them, that were preſent at that time, for it was apparant and euident, that he went to poſſeſſe the kingdome of heauen, where was for him prepared a moſt honourable place. His glorious death was on the firſt day of September, and theron the Church celebrateh his feaſt. In the hiſtory of the life of this Saint it is written, that S. Giles liued ſometime with Ceſarius Biſhop of Arlez, as I haue ſaid before, who (after Trithemius) liued in the yeare of our Lord. 660. and adding the time, this holy Saint liued after his death, he died in the yeare of our Lord. 700. or there aboutes.

The ſpanish original ſaith: 720. vpon a Sunday.

point of death. Another was, he being one ſonday at a Church, there came in a man poſeſſed with the diuell, and made ſuch a noiſe that the deuine office could not be heard. The holy man praied for him, and not only obteined that the deuill in him did hold his peace, but alſo did depart out of him and left him free. Through all Greece the fame of S. Giles, was ſpred, whereupon he fearing to be honoured and reputed for a holy man, tooke ſea, intending to go into ſome country, where he ſhould not be knowen. The bark was not far from the ſhore, but a huge tempeſt aroſe, ſo that euery one made account to periſh in the ſea. S. Giles praied, and the ſtorme ceaſed, by which all the mariners and paſſengers wel perceiued, that the ſtorme ceaſed by his praiers, and they yelded vnto him many thankes for the ſame.

After a fewe daies the bark arriued at a hauen in France, where S. Giles took land, and went to the city of Arlez, where a holy man called Ceſarius was Biſhop. The holy Saint ſtaied in his cõpany two yeares, to the great content of thẽ both, for that all their cõference and conuerſation was of heauenly matters. In that place S. Giles by his praiers healed a man, which had bene ſick of a feuer three yeares; And becauſe that deed, and the comendations of Ceſarius, cauſed him to be had in great reuerence, and that euery one called him the holy man, he reſolued to depart, and to fly from the reputation and honor of the world (though the cõuerſation and cõpany of Ceſarius pleaſed him much.) So he paſſed ouer the riuer of Rhoſne which is wel knowen in that realme, and he founde on the bank thereof, a holy Hermit called Veredemius, liuing a ſolitary life; with whom he ſtaied and continued certaine daies: And wheras the contrey naturally was barren, it became fertile and fruitfull, by the praiers of S. Giles.

It happened, that on a time a ſick man was carried vnto the cell of Veredemius to be healed by him, but it falling out that he was not at home at that time, S. Giles praied for him, and healed him. There was neuer man that auoided to be contemned and deſpiſed, as S. Giles laboured to ſhunne, and to repell the eſtimation and honor of the world; and therfore he departed from that place, and went vnto an other which was more ſolitary, and fuller of woode, toward the mouth of the Riuer. In that place he found a caue among certein thornes, and other wild plantes, nere vnto which ſprang a cleare and pure fountaine. In it he alſo ſawe a hind, which made ſignes, to be content that he ſhould lodge with her: ſo the holy man reſolued, to make his abode in that place. His food was the rootes of herbes, and running water, and ſometimes the hind permitted him to milk her, and in that ſort, he ſpent part of his life, paſſing the time in praier and meditation.

It befell afterward, that the king who then reigned in France, (being a Chriſtian) went one day a hunting, and his houndes found the hind of S. Giles, and purſued her hard to kill her. Shee with a ſwift courſe ranne back vnto the caue, where the holy man remained, and lay at his feet, as it were, to demaund ſuccor and help at his handes in that danger. When the hind came into the caue, S. Giles was at his praiers on his knees; and though he ſawe his hoſteſſe that gaue him lodging, in manifeſt daunger, he did not therfore ariſe from his exerciſe, but he beſought God to defend and deliuer her. The praier of the holy Confeſſor was hearde, for by the power of God, the dogges could not

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enter into the caue, but ſtood a good way off and barked.

At this noiſe the king and the other hunters came in, but they being not able to enter the caue, one that caried a croſſ-bowe, put a quarell therin, which he ſhot of toward the caue; determining to make triall what was within: & the quarell, or arrowe, (be what it was), lighted vpon the holy Saint, and wounded him, who patiently tollerated the wound which was made. The hunters paſſed through the thornes and braunches, determining to ſee what was in the caue, and at the laſt they came to the place where S. Giles was. It ſeemed vnto euery one of them a ſtrange ſpectacle, to ſee him at the mouth of the caue, on his knees, with a graue and venerable aſpect, and nothing troubled; looking with his face and eyes, and likewiſe his handes lifted toward heauen; The wound had made him al bloudlie, and the hind lay cloſe by his ſide.

Theſe thinges put the King and all his people in great dread; wherfore he went vnto him, and reputing him a holy man, made obeyſaunce and craued pardon of him, becauſe his bowe-bearer had wounded him, and gaue order, that prouiſion ſhould be made for his cure, though the holy Saint made therunto deniall, wiſhing that the wound and the ſore might continew all his life, that it might be an occaſion wherby he might haue more merite. The king offered vnto him great ſommes of mony, to the end he ſhould pray vnto God for him, but the holy Saint would not accept any guiftes, but perſwaded him, to lay out that which he deſired to beſtow on him, in building of a monaſtery, in which religious men might dwell, that ſhould pray vnto God for him and for his kingdome. The king was well pleaſed therewith, and cauſed a monaſtery to be builded: of the which, the holy man was compelled by the importunity of the king, to take on him the gouernment with the title of Abbot.

S. Giles liued in this monaſtery certaine yeares, and all that time he ſpent in praiers and faſtinges; endeuoring that euery one ſhould fly from ſinne, and attend to the ſeruice of God. This may euidently appeare by the ſame king, who was obſtinate in a certaine ſinne he had committed, and therof had ſmall remorſe and greefe, and leſſe wil to confeſſe it, yet ſo much the praier of S. Giles preuailed, that the king confeſſed it with great ſorrowe of mind, and repentance for his treſpaſſe, and all other offences committed in his life. It is ſaid: that the holy Saint went vnto Rome, and at his returne brought many indulgences and pardons, graunted vnto him by the Popes, for his monaſteries, aſwell for them that dwelt therin, and wore his habite, as alſo for them that viſited it.

S. Giles hauing gouerned his monaſtery (no leſſe religiouſly then holilie,) certaine yeares, the time of his death approched, which was agreable vnto his good and vertuous life, leauing behind him a holy enuy vnto all them, that were preſent at that time, for it was apparant and euident, that he went to poſſeſſe the kingdome of heauen, where was for him prepared a moſt honourable place. His glorious death was on the firſt day of September, and theron the Church celebrateh his feaſt. In the hiſtory of the life of this Saint it is written, that S. Giles liued ſometime with Ceſarius Biſhop of Arlez, as I haue ſaid before, who (after Trithemius) liued in the yeare of our Lord. 660. and adding the time, this holy Saint liued after his death, he died in the yeare of our Lord. 700. or there aboutes.

The ſpanish original ſaith: 720. vpon a Sunday.

The twelue brethren Martyrs. Sept. 1.

ON the ſame day that the Church celebrateth the feaſt of S. Giles, it alſo maketh a commemoration of the twelue brethren martyrs. The martyrdome of theſe twelue holy men, was written in heroical verſe by Alfan monke of Monte Caſſine, who liued in the yeare of our Lord. 1108. That which we can extract out of this Author, and out of other martyrologes concerning the life of theſe holy Saints, is: That they were martirized in Beneuento, in the time of Valerian Emperour of Rome in the yeare of our Lord. 258.

The names of the holy martires were theſe: Donatus, Fælix, Aconitus, Honoratus, Fortunatus, Sabinianus, Septimius, Ianuarius, Fælix, Secundus, Vitalis, Satyrus, and Repoſitus. They were in bloud noble, and all of them had bene wel inſtructed in humanity and diuinity. They al preached the Ghoſpel of Ieſus Chriſt, and many were conuerted vnto the faith of Chriſt by their doctrine.

They were all layed in moſt dark priſons; Then were they taken foorth, and brought into the high ſtreet, where they locked their handes faſt into certaine pieces of wood, and afterward made fier vnderneth them. Then in the preſence of the ſame Valerian they bound them vnto certain cordes, and ropes, which ranne in polleis, and ſo hoiſed them alofte into the aire, then they let them falle on a ſoodaine, and gaue them the moſt cruell ſtrappado.

This ſufficed not, but they alſo ſcourged them, and then tore and rent their fleſh with hookes of Iron, to the exceſſiue paine and torment of the holy martires; the officers herein diſplaying their cruel mindes. Then they put them to the fier again, and ſet the kindled torches to their bare ſides: but the holy Saints endured and abode all very conſtantly: which the tyrant ſeing, and wearied in putting them vnto ſo many torments, did laſtly cauſe all of them to be beheaded; and by this martyrdome their mortall liues ended, and their ſoules went to the ioyes of heauen.

The Natiuitie of our B. Ladie. Sept. 8.

THE ſacred ſcripture in the booke of Exodus recounteth, that Moyſes, being borne, his father and mother kneiwe not howe to deliuer him from death, for that king Pharao had made a decree, that all the male children that were borne of the Hebrewes, ſhould be put to death. The reſolution of his parents was this. They made a basket of Rushes, and dawbed it ouer with claye, wherein they put Moyſes, and laying him thus in the Ryuer Nylus, they let him go take his aduenture. By this inuention he eſcaped death: for the daughter of Pharao ſeing him, cauſed him to be taken out, and to be brought vp as if he had bene her owne ſonne. After this he came to be the captaine of the Hebrewes.

Moyſes was a figure of Ieſus Chriſt, who for that he was to be caſt into the water of this world which is full of ſtormes, there was made a litle basket wherein he was put, which ſignifieth the bleſſed Virgin Mary his mother, who is a basket annoynted cuer on the out

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side. The holie Virgin is like vnto the rushes, for she had no bark of Actuall sinne nor no knott of Originall sinne. She remained neere vnto the torrent of waters for that she enioyed those goodes, that spring from that liuelie fountaine of God in great aboundance: for that she is neere conioyned vnto his maiestie. This litle basket hath the claie without, which was the grace wherwith God preserued & defended her, that her soule could receaue no damage, neither after she was borne into the world, nor in the wombe of her mother Anna. God was put in this basket, being made man, in her sacred and holy wombe, and for that respect that she was to be his mother, God bestowed graces, and fauours vpon her aboundantlie. And that wee may see for what reason the church celebrateth the feast of the natiuity of this glorious Virgin, before that we recount the historie therof, it shalbe well done for vs to consider the dignitie for the which shee was borne, the worthy and eminent estate shee ought to haue, and her great familiarity with God.

I Say then, that though this virgin had diuers names and titles all maiesticall and stately, yet are none to be equalized to the name of the Mother of God. For this cause, alwais when the euāgelists name her in the discourse of the ghospell, they call her the mother of God. The Euangelist S. Matthew fetching the pettigree of her most noble linage from Abraham, when he cometh to name her, and her spouse Ioseph, forthwith he addeth *of whom Iesus that is called Christ was borne.* When he writeth of the cōming of the three kings or sages to adore Iesus Christ, he saith: they found him with Mary his mother. S. Luke also writing howe the B. Virgin went to visitte S. Elizabeth her cosin, saith; the good old woman resaluted her with these words; *How haue I deserued this, that the mother of my Lord cometh to visite me?* The same S. Luke saith: that when Iesus was 12. yeres old, and staied behind her at Ierusalem, and was found after three daies, his mother said vnto him: *Sonne, why hast thou done this vnto me?* S. Iohn speaking of the wedding in Cana of Galilee, where Iesus Christ and the glorious virgin were present, he repeateth twise the name of the mother of Iesus. The same Euangelist writing also of the mistery of the passion, saith: that Iesus Christ being on the Crosse, there was his mother present, in such sort that in this, and the other places of the ghospel, the Euangelists always giue vnto her, this most noble name of the mother of God. The same Christ our Lord, as often as he nameth himself, is called the sonne of man, which words meane (after the opinion of many holy doctors) the sonne of the virgin.

The holy Church hath alwaies had such care of that name, that in the Ephesine councell, which was one, and the third of the same general councelles (which was celebrated in the time of Pope Celestinus and of the Emperor Theodosius) where Cyril the great was present and. 200. Bishops were assembled: the principall thing that was determined therin, and for which thy were assembled was; that it should be holden for a Catholike verity, and an article of faith; that the glorious virgin Mary, was, and is, the verie true mother of God; as truly, and veritably, as other mothers are to their true and naturall children. The same was confirmed in the time of Pope Leo the first and Martian the Emperor in the Councell of Chalcedon.

Some holy doctors, as S. Cyrill, S. Iohn Damascen, S. Augustine, and S. Thomas, declare the maner therof. The substance of that which they say, is this: that

the bleſſed virgin, hauing conceiued Ieſus Chriſt our Lord, ſhee was his mother, for that her moſt chaſt, pure, and more then illuſtrious bloud, ſerued for matter, of which the holy Ghoſt by his deuine vertue, formed the boby of Ieſus Chriſt, for which cauſe, ſhee became a true and veritable mother, as any other mothers be. Hauing laid this foundation of truth. I ſay; that to be the mother of God, argueth the great noblenes and worthines of this holy damoſell.

This is proued by a principle, the phyloſophers hold, to wit: that there is not only a proportion betweene the cauſe and the effect, but alſo, if the cauſe be not empeached or hindered, it produceth a like effect to it ſelfe, euen to the Indiuiduum, and the accidents: as a lyon, that hath ſpots, produceth not only another lyon, but alſo with the ſame ſpots. This being graunted: I ſay: that if the naturall guifts of the wit, complexion, and proportion of members, and naturall condition of Chriſt were tranſcendent, and excellent in the hieſt degree, as it is apparant by the ſacred ſcripture, and alſo ſaid by the holy doctors: we are by great reaſon to find all the ſame in the B. virgin, as in his true and veritable mother, to wit: that ſhee was of an excellent wit, an amyable complexion, of an admirable beauty, and abſolute proportion of limmes, and moſt goodly naturall condition. So that ſaying that Ieſus Chriſt. *Was the faireſt of all men*, the ſame may be affirmed of the B. virgin. Wherefore, we may well ſay thus: O lady vnto whom ſhall we liken thee? what goodlines ſhalbe like vnto thyne? who is ſo beutifull as thou art? The ſonne cõpared vnto thee is foule and vgly, thee moone is dark and obſcure, and the ſtarres are as clouds. The Angels are far inferior, and the Seraphins come not nere vnto thee, vnto whom ſhall we liken thee, but euen vnto Ieſus Chriſt thy ſonne? will you haue (ſaith S. Gregory,) a liuely pattern of the glorious virgin? fixe your eyes and behold Ieſus Chriſt. Behold the ſonne, in him you ſhall ſee a picture of the mother: note you that there is litle difference between the mother and the ſonne. Such a ſonne, and of ſuch and ſo great perfections, was fit for ſuch a mother, and ſuch a mother, endued with ſo many graces, was fit for ſuch a ſonne: yee ought alſo to conſider a heauenly workmanſhip betwene the B. virgin and her ſonne, for ſhe gaue him one thing, which was the humain nature and he gaue vnto her another, to wit, the fulnes of grace. The mother gaue vnto him that which ſhe had, to wit the humanity, and Chriſt being God, and fountein of grace, gaue it vnto his mother.

Of this groweth two admirable things: The one is, that as the glorious virgin, for his nature is his mother, ſo is ſhee his daughter in reſpect of grace, ſo that the mother is daughter, and the ſonne is father, and that which other mothers ſay in ſport tò their ſonnes, calling them: my king, my prince, my father, and my treaſor, the glorious virgin might ſay it in truth and verity. This alſo ariſeth betwene the mother and the ſonne. That as the ſonne for his humaine nature is made like vnto his mother, ſo the mother in reſpect of grace is like vnto the ſonne. Shee was humble (in proportion, not in equality) as he, charitable as he, obedient as he, and (in her proportion) full of grace, as he, ſo the Angell called her, Alhaile, full of grace.

The conſideration of this mother and ſonne goeth further: The virgin in his conception, beſtowed the bloud of her vaines, of which to forme his body, and in the nine moneths, that ſhe caryed him in her wombe, ouer and beſide the

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giuing vnto him, her moſt chaſt bowells, for his rich pallace, and the couerings and pannicles of her hart to be the tapiſſery of his chāber, ſhee alſo gaue him, the very ſame meate, ſhee took her ſelfe: ſo that like a bleſſed doue, with her bill, ſhee put the nutriment in the mouth of her ſonne: After he was borne, the armes of his mother, was his cradell, and holding him vnto her breſt, ſhe warmed him better, then Abyſac warmed Dauid. Ieſus being growen vp, his mother gaue him, her handes, her care and diligēce, to the end all things ſhee had might ſerue him. After he was dead, and taken from the croſſe, ſhee took him alſo in her armes, and embraced him with tender affection. All this gaue the mother vnto the ſonne.

The ſonne gaue vnto the mother, grace in her conception, in preſeruing her from ſinne; he gaue vnto her the vſe of reaſon before the ordinary time, and at three yeres old, he conducted her as his owne vnto the Temple. Then he aduanced her higher, vntill he made her his mother and moſt fit for ſuch a ſonne, in ſuch maner, that ſhee is no reproch vnto Chriſt before his eternall father, the Angels and all men, yea he glorieth and ioyeth to haue ſuch a mother as Mary is. Ieſus Chriſt and his mother were in this as other things, moſt faithful louers; for the preſents and gifts the one had from the other liked them ſo well, that they neuer left them. Ieſus had his humanity of his mother, and he ſo firmely embraced it, that as the diuines ſay, that which he once vnited to himſelf, he neuer loſt. He loſt his life in his paſſion, and in the three daies he lay in the ſepulcher, the humane nature was not there: for his parts, to wit the body and the ſoule were ſeperated aſunder; but the parts were neuer ſeperated from the diuine Suppoſitum. It is alſo very cleare, that the Iewels with which this infant was borne and were beſtowed on her in her conception, were neuer loſt, for ſhee neuer committed any mortall ſinne.

Let vs then conclude this firſt treatiſe to wit, of the nobility which accrewed and aroſe vnto the virgin, in being the mother of God, with the wordes of S. Auguſtine, to wit: That to be the mother of God, is ſo great a dignity, that by it ſhee ſurpaſſeth not only all manking, but alſo all the Angels: For aſmuch, as it is more to be the mother, rather then the ſeruant, ſo much is the dignity greater to be the mother of the prince, then to be his ſeruant. This reaſon alſo conuinceth it, for that ſo much the more is a thing aduanced in perfection, the more or nerer it is vnited to God, who is the higheſt perfection. This is the daughter, that is borne this day, the infant, whoſe feaſt the Catholike Church celebrateth: a litle infant, but a great Lady. An infant whoſe graces cannot be expreſſed, but by him, that created her. This is a day of great deſart, a day whoſe memorie reioyceth both heauen and earth. This is the day, in which ſhee is borne, of whom would be borne Ieſus, that is called Chriſt. By the things before reherſed, you may know, how reaſonable it is to celebrate the Natiuitie of this Virgin, for that her deſarts and graces be ſo great, as is aboue mentioned.

The Church in auncient time did not ſolemnize this feaſt, which is proued by the words of S. Auguſtine, who ſaith in one ſermon: that the Natiuity of Ieſus Chriſt, and S. Iohn Baptiſt be only celebrated. By this you may vnderſtand; that this feaſt was not kept through the vniuerſall Church, at that time, though it be thought, that from the time of the Apoſtles, it was celebrated in ſome

particular Churches. In the time of Pope Innocent 4. it was ordeined, that this ſolemnitie ſhould be celebrated vniuerſally, by all the faithfull, in the Catholike Church: about the yeare of our Lord. 1250.

The occaſion to celebrate this feaſt was; in one yeare and 8. moneths ſpace, no Pope was choſen, after the death of Pope Celeſtine. 4. which was the cauſe of infinite ſcandals through all Chriſtendome, but eſpeciallie in Italy, for that the Emperor Frederick who rebelled againſt the Church, euerie day vſurped, and got ſome of the landes belonging vnto the Church. The Cardinals who were in the Cõclaue deſired to make the election, but they could not agree. At laſt, they treated among them ſelfs (it being propounded by ſome deuout perſon vnto our Lady,) to make a vowe, that if any of them were made Pope in a ſhort ſpace, for a remedy of thoſe great damages and loſſes of the Church, he ſhould ordeine the celebration of the Natiuitie of our Ladie, and ſhould make it a feaſt with octaues, through al Chriſtendome. The vowe being made, forthwith enſued the election of Cardinall Sinibaldus, who was called Innocent 4. who ordeined the Natiuity of our Lady to be kept on the 8. day of September, through all Chriſtendome.

This election reioyced the wholle world that had longed for a pope, and for that the cauſe of this was aſcribed vnto the newe feaſt of the moſt B. virgin, he ordeined that in the office, they ſhould ſing this Antheme which beginneth: *Natiuitas tua, Dei genitrix Virgo gaudium annunciauit vniuerſo mundo* &c: That is to ſay: Thy birthe ô virgin Mary, mother of God, brought ioye vnto the whole world.

Some Authors ſeeme to ſay: that a relligious man liuing in contemplation, heard euery yere on the 8. day of September, the Angels to make melody and triumph; and demaunding of one of them, what was the cauſe of ſuch ioy in heauen, he was anſwered; that on that day, was celebrated the Natiuity of the mother of God, and that then vpon the credit of that relligious man, this feaſt began to be celebrated. It may be true, that this relligious man, had that before mentioned viſion, but the occaſion to promulgate the ſolemnity of this feaſt, is, that which I reherſed firſt.

And to the end, ſome thing may be ſpoken concerning the hiſtory, collecting it out of that, which S. Ierome, S. Iohn Damaſcen, Gregory of Niſſen, and Simeon Metaphraſtes write therof, I ſay; that the father of the Virgin Marie was called Ioachim, and her mother Anna: Thy were both of the tribe of Iuda, and of the houſe and family of Dauid, and this is to be holden as an Article of faith, for there be many prophecies in holy writ which ſay, that the Meſſias ſhould be borne of the tribe of Iuda, and of the houſe and family of Dauid. And he being to be borne of the glorious virgin, it followeth; that the father and mother of her, were to be of that tribe, and of that family. S. Iero. nameth ſome patriarches, which muſt of neceſſity, be the ſame, which S. Luke nameth in his Goſpell. He ſaith then, that Iannes begot Melchi, and Melchi begot Leui, and Leui begot Nathan, and Nathan begot Heli, who is alſo called Ioachim, who (as he ſaith) was naturall father vnto the Virgin Marie, and legall father vnto Ioſeph.

Ioachim took Anna vnto wife, and both of them dwelt in Nazareth a citty of Galilee. They were very rich, and beſtowed part of their goods vpon the poore, and

and other pious vſes. S. Ierome ſaith alſo; that they continued together. 20. yeares, and neuer had children, for which Iſſachar the prieſt, not only would not receaue the offering of Ioachim in the temple of Ieruſalem, vpon a feaſt which was kept there, and was called Encenia, but bad him to depart out of the tẽple, for that aſſuredly he had ſome ſecret ſinne for the which God puniſhed him, and did not graunt him the fruit of benediction. So that Ioachim all afflicted and aſhamed, departed from the temple. Gregory Nizen and Simeon Metaphraſtes ſay: that S. Anna vpon the like ſolemnity came from Nazareth vnto Ieruſalem, and like the other Anna the mother of Samuel lamented, wept, and ſighed, in the Temple, deſiring God to graunt her children, and euen as Anna the mother of Samuel did, ſhee vowed to offer in the temple, vnto the ſeruice of God the ſonne or daughter that God would be pleaſed to giue her.

They ſay alſo, that afer ſhee had made the vowe, ſhee lay with her husband Ioachim, and cõceiued, and was deliuered of the Queene of Angells, the Virgin Mary our aduocate. And though vſually, when daughters are borne, the father and mother do not reioyce ſo much, as if it were a ſonne, for that the daughters are trobleſome to bring vp, and to mainteine, and more chargeable to ſet forth in mariage, yet when the B. virgin was borne, the father and mother felt, and taſted infinite ioy, as of a thing, they had long deſired. They alſo reioyced, for that they had ſome kinde of knowledg, that this their daughter ſhould not be any charge to them for a dowry in mariage, but alſo by her meanes God would ſhowe many fauors, and bleſſings vpon all the world.

S. Bernard made this ſpeech vnto the B. virgin in theſe wordes: Happy art thou ô Virgin Marie, more then any other creature, ſince of thee, in thee, and by thee, God hath recreated the wholle world, which he hath created. In that we haue ſaid before, we haue in part ſeene the great worth of the Queen newly borne, the order of her birth, and her coming into the world: Now it remaineth (as the vſage is) to congratulate and reioice with her father and mother, ſaying vnto thẽ: O Holy and happy Patriarch Ioachim and Anna, happy may the birth of your daughter be, wee pray God, yee may ſee her brought vp, and well married, with out doubt it ſhalbe ſo: for God will giue vnto her for ſpouſe Ioſeph, one of the holieſt men, that ſhall be in the world. He ſhalbe her guard, and help; he ſhal not take of her the pledge dewe vnto ſpouſes, but rather by theſe eſpouſalls, ſhee ſhall remaine moſt pure and chaſt, as ſhe was before, and euer ſhallbe. Shee ſhall haue another ſpouſe in heauen, which ſhalbe God himſelfe, to wit, the holy Ghoſt, the third perſon of the holy Trinity. He ſhall be her ſpouſe, and by him ſhee ſhall conceiue, without loſſe and dammage vnto her virginity, and hauing conceiued, ſhall bring forth into the world, our Sauior and redeemer.

After we haue thus reioiced with Ioachim and Anna, for that they haue ſuch a daughter borne vnto them, we may alſo reioice with their other kinſfolke, for that they haue gotten nowe ſuch a kinſwoman. Let vs reioice alſo with the ſinners, for that nowe this day is borne their aduocate. Let vs reioice with the Angels, ſince that on this day is borne their Queene: let vs reioice with God, ſince on this day is borne his mother, daughter, and ſpouſe. And at the laſt, let vs reioice with the virgin her ſelfe, ſince God hath elected her to ſuch greatnes & dignity: And the occaſion of this being, for that we be ſinners; for if ſinne

had not bin, God had not bin made man, and if he had not bin made man, ſhee had not bin his mother. Therfore without doute, ſhee being aduaunced to this gretnes by our occaſion, wil remember vs, and obteine for vs, of the ſame God who is her ſonne, pardon and mercy for our ſinnes and tranſgreſſions and alſo his heauenly grace, that we may be partakers of his glory.

The life of S. Adrian Martyr. Sept. 8.

THe worthy king Dauid ſpeaking with God in one Pſalme ſaid: I haue inclined my hart to do iuſt and good workes for retribution ſake: *that is hauing regard vnto the reward which ariſeth in doing them. It is not euill to exerciſe, & to do good and holy workes in hauing regard vnto that which is gained therby in doing them: The reaſon hereof is, that the guerdon or reward which is expected, is God himſelf. In ſuch ſort that he who for that reſpect doth good workes, doth them for the loue of God. In the number of thoſe, may the glorious martyr S. Adrian be accounted, who by hearing of the greate guerdon, the martyrs expected, did voluntarilie offer himſelfe vnto martyrdome. His life was written by Ado Biſhop of Tours: and it was in this manner.*

HE Emperour Maximian commaunded; that the Chriſtians that were in the citie of Nicomedia a city of Bithinia, ſhould be diligentlie ſought out. Many were apprehended, and after that the Emperour had admoniſhed, and willed them to adore the Idoll, and ſawe them conſtant and firme in the profeſſion of the faith of Ieſus Chriſt, he bad them all to be chained vnto wodden poſtes, & to be beaten with the rawe ſinewes of beaſtes: and when he heard them in their tormentes to praiſe the name of Ieſus Chriſt, he cauſed their tounges to be cut out, and theire mouthes to be beaten with greate ſtones. The number of theſe martyrs was 23.

Adrian was preſent there, as an officer, to attend and ſee, that the commaundement of the Emperour ſhould be executed. He was an Idolater, and a man of good account with Maximian; And when he ſawe how patiently the holy martirs tollerated thoſe terrible tormentes, wondering thereat he ſaid vnto them: I coniure you by the God which you adore, and for whom you ſuffer theſe torments, to tell me truly, what guerdon or reward you expect, for I ſuppoſe it to be very greate. The holy martirs, though they had no tongues, by the permiſſion of God anſwered him thus: The reward we expect is ſuch and ſo greate, that eyes neuer ſawe it, nor eares haue heard it, nor the hart of man cannot conceiue it, for it is an vnſpeakable good, which God hath prepared for his freinds: Adrian hearing this, deſired not to heare any more, but being inſpired by God, and ſhewing himſelfe deſirous to be partaker of ſo greate a good, entred into the midſt of the martirs, and ſaid to the Regiſter, (before whom the matter was handled) write alſo my name with theſe ſoulders of Chriſt: for I will be a Chriſtian alſo, as they be.

The Emperour was certified hereof: and when the name of Adrian was read vnto him, among the other Chriſtians which were priſoners: he cauſed him to be

be called,& ſaid vnto him. O Adrian, what, art thou become fooliſh, that thou ſeekeſt to loſe thy life wretchedly? Adrian aunſwered: I haue bene, but now I am not a foole, for that I am a Chriſtian, and no more an Idolater, as *I* haue bene before time. The'mperour being deſirous to make him alter his purpoſe, diſcourſed, and conferred long with him, but ſeeing his words did not preuaile, in rage and fury he cauſed him to be chained, fettered and put in priſon.

Adrian was about 28. yeares old,& had to wife a woman called Natalia, who was a Chriſtian. When ſhee heard what had befallen vnto her huſband, ſhe went with greate ioy vnto the priſon, and fell at his feet, and kiſſing his fetters wherewith he was gyued, ſaid vnto him: Bleſſed art thou, ô Adrian my huſband, and my Lord, nowe thou haſt found the riches which thy father left not vnto thee: Paſſe ſecurely vnto Ieſus Chriſt, in whom thou haſt repoſed thy treaſure, which thou ſhalt find herafter in the time of neceſſity, when no man ſhall be able to deliuer from puniſhment the wretch which ſhalbe condemned. The father ſhal not be able to deliuer the ſonne, nor the mother the daughter, nor tranſitorie riches of the world, nor ambition to haue many ſeruants, and great patrimony: the freind ſhal not be of ability to help the freind, only the deedes which a man hath done, ſhall do a man good and pleaſure. Thou (my Lord) haſt Ieſus Chriſt in thy company, in whom thou haſt depoſed and laid vp thy treaſures: walk in the way thou haſt begon, be not weary therof, to the end thou maieſt enioye the promiſes. Take heede, let not the remembrance of earthly and momentary things moue thee, to turne backward from thy way begon, nether let thy kinsfolk, nor the wailings of thy father and mother, nor the flattery of thy freinds, nor the menaces of thy enemies moue thee. Let not the torments of the tirant put thee in feare, but fixe thy eyes vpon the conſtancie and patience of theſe holie martirs, which be with thee. Imitate them in life, and thou ſhalt be rewarded with them in death.

The bleſſed woman hauing ſaid theſe words, went vnto the holy martirs, one by one, and kiſſed their gyues and fetters, ſaieng; I beſeech you, ô ſeruants of Ieſus Chriſt, to animate and encourage my husband, gaine you his ſoule. Be vnto him a father, that by your meanes, he may be regenerated vnto euerlaſting life. Adrian ſaid vnto his wife: Goe home from hence, my deare and chaſt ſiſter, for when the time ſhall come, that we ſhalbe examined and iuged, I will bring thee notice thereof, that thou maieſt be preſent, and ſee the end of this work.

Certein daies after, S. Adrian vnderſtood that they reſolued to heare and determine the cauſe of him, and of the other priſoners which were with him, wherupon he gaue a large ſome of mony vnto the keepers of the priſon,) ſome of his acquaintance interceding and being his ſuerties) that he might go home vnto his houſe, promiſing to retorne back with ſpeed. Adrian was ſo wel beloued of all men, that they ſeemed not to deſire his returne vnto the priſon; they let him depart, and to eſcape if he would, though they knewe and ſawe themſelues in apparant daunger of life. And it is to be thought his ſuerties were in the ſame daunger.

Forthwith ſome ranne before him to giue notice vnto his wife that he came home. Shee hearing this newes, did not beleeue it at the firſt, but ſaid. Who hath power to put off the gyues with the which I left him fettered? herewithall

came thither a yong man theire ſeruant who told them; Adrian came home free and diſcharged. She imagining that he had yelded, and now fled to eſcape Martirdome, was much troubled in mind, & began to weep: and when ſhee ſawe him to approch the gate of the houſe, ſhee threw her ſowing work (which ſhee had in her hands) on the ground, and running, locked the gate faſt and ſaid: I will not haue any thing to do with this vile & baſe daſtardly coward, that hath returned back, and forſaken the good way he had begon, and much les will I ſee him with mine eies: I will not heare him ſpeak a word vnto me, neither will I liſten to that tounge, which hath dealt deceitfully in the ſight of his Creator.

When he came ſome what neerer, ſhee held the gate ſhut very cloſe all the while: and ſaid vnto him. O man of all men moſt miſcreant, and irreligious; what hath enforced thee to begin that courſe, which thou wilt not accõpliſhe? who is he that hath gotten thee out of the ſociety of the bleſſed men, with whom I left thee? who hath deceiued thee, and made thee to depart out of the company of peace and perpetuall ioy? Tell me, tell mee wherfore haſt thou tourned thy back, and fled before the conflict begun? Wherefore doeſt thou caſt downe thy armour on the ground like a daſtard, before thou ſaweſt thy enemy come to aſſaile thee? wherfore doeſt thou enroll thy name among the wounded men, before there be a ſword drawen, or arrowe ſhot? what ſhal I do, wretch that I am? who was he that ioyned me to a faithles perſon? I haue not deſerued to be the wife of a martyr; nay, nowe I ſhalbe called the wife of a Regenerate. A ſmall time endured my ioye and gladnes; and long ſhall my ſhame and reproche endure.

S. Adrian ſtaied with out the gate, verie glad to heare his wife ſay theſe thinges? wherefore he ſaid vnto her: Natalia my ſiſter, open me the dore, for I doe not fly to eſcape death, as thou thinkeſt, but come to call thee, that thou maieſt be preſent at our martirdome, as I haue heretofore promiſed thee. Natalia did not beleiue him, but rather called him deceiuer. He auerred earneſtly vnto her, that his words were truth, and that if ſhee would not open the gate quickly, he would returne vnto the priſon, that he might keepe his word, and not be depriued of the crowne of martirdome. Natalia gaue him then credit, and opened the gate, and fell humbly at his feet, and he embraced her, and then both of them returned back vnto the Iaile.

By the way S. Adrian ſaid vnto his wife Natalia. Tell me my deareſt, what order haſt thou taken with thy goodes and patrimony, leſt after my death all be confiſcated and taken from thee? Natalia made anſwere: my lord and husband, take no thought for the temporall and tranſitory goodes, leſt they do captiuitate thy hart and deſire. Call to thy remembrance, and reſolue in thy mind, the goods that be permanent & euerlaſting, vnto which thou draweſt nere to be partaker, together with the other holy men, in whoſe company thou doeſt deſire to dye for the loue of Ieſus Chriſt.

They both being come vnto the priſon, all wondered that Adrian would returne, for they were aſſured, that he came back to his death. Then did Maximian command: that all the Chriſtian priſoners ſhould be brought forth before him. Some came with ther fleſh wounded and putrefied; for in thoſe places

ces where their Irons and gyues had bene, wormes were engendred, as was apparant to be ſeene. Natalia came cloſe vnto her huſband, and ſaid vnto him; Be carefull, my lord, that thy ſoule be firme and ſtable in God: beware thy hart doth not wauer, when they preſent the tortures before thy corporall ſight: The preſent troubles ſhall endure for a ſmale time, but the guerdon, and the beatitude ſhall endure for euer.

The emperour looked firſt vpon Adrian, and ſaid vnto him: wilt thou continue ſtill in thy folly? The bleſſed man anſwered: I am prepared to giue my life for this which thou calleſt folly. Maximian tooke ſuch indignation at this anſwere, that he cauſed him in his owne ſight, to be ſtripped out of his clothes, and to be cruelly ſcourged. The officers were tired, and changed they were, firſt one, and then another, but the tirant was not tired, but bid them ſcourge the holy martir in cruell ſort; and no leſſe the martir ſtroue to tollerat the torment, with a reſolute mind and greate patience.

Oh that one had then ſeene Natalia, howe often the collour chaunged in her face: ſometimes ſhee feared, that her husbād ſhould yeld, and skrink at the cruelty of the torments, and then ſhee was pale as a clothe, but when ſhee ſawe him endure all conſtantly and courageouſly, her liuely and cherefull colloure returned into her face. Sometimes Adrian looked toward her, and though nothing ſhee ſaid, yet only by her countenance he vnderſtood, howe ſhee bad him be valliant, and reſolute, and to haue conſideration that the more the torments increaſed, ſo much greater ſhould his reward be. The holy martir was beaten with ſuch cruelty, that they hauing torne and rent his fleſh, and laid his ribbes open to the view, might alſo ſee into his bowels.

The tirant nowe weary to ſee any more vſed on that faſhion, at that time, commaunded him into the ſame priſon, where he was before, in which place he remained certaine daies in the company of the other Chriſtian, who had endured the ſame torment, and ſuffered the ſame moleſtation, as he had done. After this Maximian cauſed them to be againe preſented vnto him, in the place of iudgment. The martirs were taken out of the dark priſon, where thy were brought vnto that ſtate, that it affrighted men, and moued men to compaſſion, to behold them, yet they remained conſtant, (as before) in the faith of Ieſus Chriſt. The tirant cōmaunded the bones of all their legges to be broken to ſhiuers, and one of the handes of S. Adrian to be cut off. The holy martirs in this torment paſſed from this vnto a better life, euen as they made their prayers vnto our Lord.

Then Maximian gaue commaundement, that their bodies ſhould be burned, and whileſt the officers, hauing already gotten all their bodies together, prepared to performe it, and had laid wood on the top of them, and put fire vnto thē, behold on a ſodeine, the skye was couered with dark and black cloudes, and dredful thunders were heard, and thunderboltes killed ſome of the Pagans, who were buſied in burning the bodies of the holy martyrs: and the other fled away to ſaue their liues: wherat the Chriſtians took hart, and gathered together the reliques of the holy Martirs, taking them out of the fire which was already quenched: and putting them into a bark, ſailed with them vnto Bizantium, and there they buried them very honorably.

After a few daies, the couragious matrone Natalia deſirous to remaine in the

ſame place, where the holy reliques were, paſſed from Nicomedia, vnto Bizantium, where ſhee made a bleſſed end in our Lord, and was buried at the ſide of S. Adrian her husband: whoſe body was in proceſſe of time caried vnto Rome, and buried in a Church builded to his name. The death of S. Adrian was one the 8. day of September: and the death of Natalia his wife was on the firſt day of December, in the yeare of our Lord. 306. vpon a munday as the ſpaniſh ſaith, Diocleſian raigning iointly with Maximian, on the earth; and Ieſus Chriſt, with the father, and holy Ghoſt, in perfect Trinity reigning in heauen, to whome be al praiſe and glory for euer. *Amen.*

The life of S. Gorgonius Martyr. Sept. 9.

IEſus Chriſt ſpeaking of his comming into the world, ſaith as S. Mathew writeth in his ghoſpell: Doe not you think, that I am come to make peace in the earth, for I am come to ſet warre therein: *Although that the Angels ſang when I was borne:* Glory be vnto God in the heauens, and in earth, peace vnto men of good will: *Although I am become man to treate and conclude peace betwene mine eternall father and men, and though my ſalutations when I roſe from death, were nothing but peace, becauſe I deſire that euerie man ſhould haue it; neuertheles, let not any man be deceaued, for I am come to make a diuiſion betwene the father and the ſonne, the mother and the daughter, the ſtepmother and the daughter in lawe: and I am come to make the houſhold ſeruants, and familier freinds, enemies vnto the maſter of the houſe.*

This is euident and apparant to be ſo, for when the father and the ſonne, the mother and the daughter, the ſtepmother and the daughter in lawe, the maſter of the houſe, and his houſhold people, and familiar freinds, be wicked and vicious, if God touch the hart of any of them, and they be conuerted vnto him, and the other continue in their wickednes, forthwith diſcord and diſſenſion ariſeth among them, and they make war one againſt an other: but this do the wicked againſt the good, by perſecuting them, euen to the taking away of their liues, becauſe they forſake and abandon their conuerſation. Of this we haue an example in S. Gorgonius the martyr, who was chamberlain vnto the Emperour Diocleſian, who as long as Gorgonius was a Gentill & worshipped the Idolls, liued quietly with him, and he shewed much kindnes vnto him, but when he vnderſtood that Gorgonius was a Chriſtian, forthwith he fell out with him, and vſed him with great tyranny, and laſtly with greate cruelty put him to death. Howe it came to paſſe, Euſebius Bishop of Ceſarea reherſeth after this manner.

SAint Gorgonius was borne in the city of Nicomedia, and was chamberlein vnto the Emperour Diocleſian. This man haning receiued the faith of Chriſt Ieſus by the meanes of Dorotheus his fellowe & companion in the ſame office, theſe two conferred what they might do, to get others of the Emperours chamber, to be made Chriſtians. It fell out that one day, one Peter that had receaued alſo the chriſtian faith, who was a man noble in bloud, and of high eſteeme in the Emperours Court, hauing an honorable office in the ſame, ſawe in the city of Nicomedia, in the high ſtreet, an edict or proclamation ſet vp which

which was made againſt the Chriſtians, threatning death and torments to them that ſhould be diſcouered.

This man vpon a greate zeale of our faith took downe the edict, and in the ſight of all the people, rent it in pieces. When this happened, Diocleſian and Maximian (whom the former had choſen to be his colleague and companion in the Empire, and had giuen vnto him the title of Ceſar) were both together in Nicomedia, and vnto them it was tould, what Peter had done, wherat both enraged and mad with fury, commanded he ſhould be brought before theire preſence. When he was brought, (and the other two alſo being there preſent,) he reproched and reuiled Peter out of meaſure, and gaue ſtrict commaundment, he ſhould not be fauored in his torments; which although they were exceſſiue, yet did he neuer ſhowe in his countenaunce any ſigne, but of ioy, and neuer ſpoke word, but it declared a vallerous and inuincible mind.

Gorgonius was preſent at this ſpectacle, for he and Dorotheus had bene inſtructors of Peter in the faith of Chriſt. Theſe two ſeeing the conſtancy of the B. martir, there grewe in them alſo a deſire to die for the loue of Ieſus Chriſt (this his example working much in them) and by accord betwene them, they ſpoke vnto the Emperour in this maner: what meaneſt thou, ô Emperour, that thou tormenteſt Peter only for that thing, in which if it be in him any fault, we alſo are culpable: if thou putteſt him to the endurance of theſe torments, becauſe he profeſſeth the faith of Ieſus Chriſt, the ſame faith we confeſſe alſo: The ſame intention he hath, we haue alſo, therfore reaſon willeth, that thou putte vs vnto the ſame torments, which thou haſt made him to ſuffer.

When Diocleſian heard them ſay this: he grewe into great choller: The loue he bore towards them before, was not ſo greate, and the deſire to do thē good, as was nowe the indignation he conceiued againſt them, and the determination he had to hande them euill, and in his fury and rage he ſaid vnto them: Since you ſeek the way like fooles (as this man doth) to be tormented, you ſhall haue your minds ſatisfied. Then he commaunded they ſhould be ſcourged without pitty, which was performed forthwith, ſo that their fleſh was rent and torne in diuers places. Then the tirant commaunded the officers to caſt ſalt, and power vineger into their wounds, and lay them on the gridiron, and vnder it a fire to be made, but not a greate one, to put them to the more torment.

Peter was nowe dead by this martirdome, and becauſe Gorgonius and Dorotheus ſemed yet to liue, and the tirant was wearied to ſee their torment vpon the gridiron, he made them to be taken from it, and with a rope tied aboute their necks to be hanged, by which meanes the two holy martirs rendered vp their ſoules vnto their Creator. Their bodies being taken away, were after buried by ſome Chriſtians.

But Diocleſian vnderſtanding, that the Chriſtians came ſecretly to make their praiers at the place, where the holy martirs were buried, cauſed their bodies to be taken out of their graues, and to be thrown into the ſea. At ſuch time, as Diocleſian commaunded it, he ſaid: Let them be caſt into a place, where they may be no more ſeen, leaſt they be accounted for gods by the Chriſtians, who are ſo ignorant, that they do think it better to adore them that haue been our ſeruants, then thoſe whom we adore for our Gods.

God almighty did not permit thoſe bleſſed Relikes to lye hidden, but rather his pleaſure was, to cauſe the ſea to do them honour, and to bring them vnto the ſhore. When the Chriſtians ſawe them, they tooke them vp with reuerence, and buried them in a place vnknowen vnto the pagans. Afterward in proceſſe of time, the body of S. Gorgonius was caried vnto Rome, and was buried in the way called Lauicana, betweene the two bay trees. The Spaniſh book ſaith Via Latina. After this, Pope Gregory. 4. cauſed it to be tranſlated into the church of S. Peter. The church celebrateth their feaſt on the day of their Martirdome, which was on the 9. day of September, in the yeare of our Lord 280. in the time of the afore named Emperour Diocleſian.

The life of S. Nicholas of Tolentine. Sept. 10.

THE Apoſtle S. Iames in his canonicall epiſtle, admoniſheth vs, to pray vnto God, one for an other, becauſe the continuall praier of a iuſt man is of a greate force. *But if it be ſo, as it is indeed, and that the praiers of the iuſt men, that be here vpon the earth, do help much, notwithſtanding that they be ſubiect, yea rather-falling (as Ieſus Chriſt ſaith) ſeuen times a day, though they be ſlight faults: howe much more, may we beleeue, the praiers of them, who do alredy enioy the viſion of God, and the diuine eſſence, and be confirmed in grace, and be certein, and aſſured neuer to looſe it, nor euer to ſinne, do help, and do vs good? The holy ſaints gaue vp their liues for Gods ſake, ſome in effect, as the martires, and others by the way of good will, as the Confeſſors: & to be brief, they all offered them vp readily in the ſeruice of God, endeuoring all they might, not to offend him by any meanes. Such like as theſe without doubt, be heard of God, when they aske any fauour of him.*

But omitting the examples and teſtimonies of the holy ſcriptures, which make this thing an Article of faith, we haue moſt euident examples in many holy ſaints, vnto whom God graunted many fauors and graces (which they requeſted of him) not only in their life time, in this world, but alſo after their paſſing into heauen, to poſſeſſe the euerlaſting glorie. One of theſe was S Nicholas the Biſhop and Confeſſor, by whoſe praiers, God graunted vnto a man and his wife, a ſonne, who was alſo called Nicholas, and was a holy man, by whoſe merits God graunted many fauors and graces vnto them, that deuoutly recommend themſelues vnto him. His life was writtem by S. Antonius Archbiſhop of Florence, and by a relligious man of his order, in this manner.

SAint Nicholas was borne in the Marca d'Ancona in a village called S. Angelo, in the territorie of Fermo. His father was called Compagnone and his mother Amata. Theſe two were borne of noble bloud, rich they were, and good Chriſtians, but they liued in ſome diſcontent, for that hauing bene married together a good ſpace, they had yet no children: They had a particuler deuotion vnto S. Nicholas the Biſhop and Confeſſor, and him they beſought continually that he would obteine of God that fauor for them, that they might haue that fruit of benediction. With this entent they went to viſite his church in the city of Bari in Puglia. In that place, the holy ſaint appeared vnto them, and did aſſure them, that they ſhould haue a ſonne, whom thy ſhould name Nicholas

las after him, and alſo that he ſhould be a bleſſed ſeruant of God.

Euery thing fell out iuſt, as the Saint ſaid: for they being returned home, Amata conceiued, and at her due time brought forth a ſonne, whom they called Nicholas: and as he tooke his name of S. Nicholas Biſhop and Cõfeſſor, by whoſe interceſſion he was obteined, euen ſo he was like vnto him in many things. From a child, he was inclined to ſerue God, he frequented the Church, he heard maſſe and praied with greate deuotion, moreouer he faſted, gaue almes and followed his ſtudy, ſo that as he encreaſed in age, euen ſo he did in vertue, learning and ſcience, and to be ſhort, he determined to be a man of the Church.

He was already made a chanon of the church of S. Sauiour, in the place where he dwelt, and it happened, that a worthy and renowmed father of the order of S. Auguſtine, came thither to preach: One day among others, Nicholas was at the ſermon, in the which the preacher expounded theſe wordes of S. Iohn: *Do not you loue the world, nor the things, that be therin.* The preacher vttered ſuch good matter vpon that text, that Nicholas reſolued to abandon the world, and to take the habite of S. Auguſtine in that ſame conuent, where the ſaid preacher dwelt, with whom he had bene acquainted before that time. When he entẽded to execute in deed the reſolution he had made before time, he asked leaue of his father and mother, who though they were aggriued to loſe the ſight of their ſonne, yet did they giue him licence,

Nicholas went vnto the conuent of Tolentinum, to craue the habite of S. Auguſtine which was giuen him readily, for they had before then notice of his good life. Hauing receiued the habite, he proceeded from vertue to vertue, labouring to atteine vnto perfection. So that being a relligious man, he was a mirrour for other relligious men, and being a prieſt, he was a looking glaſſe for other prieſts, and when he was a preacher, a ſpectacle for other preachers, to behold their duety and function. In this godly ſaint, among other vertues, his abſtinence ſhined moſt clearly: for in 30. years ſpace, that he continewed in the conuent of Tolentinum, he did neuer eat fleſh, eggs, fiſh, milk, nor any thing made with milk.

He fell one time into a greuous infirmity, which brought him vnto deaths dore, wherupon the phiſitions told him, that if he would recouer his health, he muſt eat fleſh, wherunto he anſwered: that in ſo doing, he ſhould, by deſiring to auoid one danger, fall into another, and that in flieng the infirmity of the body, he ſhould incurre the malady of his ſoule, by giuing liberty vnto his ſenſuality and appetite. The prior of the conuent ſeeing the phiſitions to affirme, that it was neceſſary for the bleſſed man Nicholas to eate fleſh, commaunded him in the vertue of holy obedience, to eate ſome. He, without any reply, bad the meat which he ſhould eate, to be brought vnto him.

There was brought vnto him, (as it is ſaid) a boiled chicken, or ſome other foule, whatſoeuer it was, and the bleſſed man hauing it before him, beſought our Lord to do him that fauour, that he might not eat of that foule, and yet not to runne into the ſinne of diſobedience: wherupon the foule returned vnto life, and flewe away out of the platter, leauing all them that were preſent aſtoniſhed, and the holy ſaint iocund and glad.

On the next night, the B. Virgin Mary accompanied with S. Auguſtine viſited

him, and the glorious virgin bad him to ſend for a loafe of bread into the market place, and to put it in water, and to eate therof, in the name of Ieſus Chriſt: and he ſhould be cured of that infirmity. Herof cometh the vſage, that the bread, which is called the breade of S. Nicolas of Tolentine, is bleſſed on that day in the conuents of S. Auguſtine, that his feaſt is ſolemniſed, and this bread helpeth, and cureth many infirmities, as is to this day ſeene by experience, eſpecially the feuer tercian, which was his infirmitie as is thought.

S. Nicholas being healed, and cured of the aforeſaid infirmity, returned vnto his accuſtomed penance, and auſterity of life; he vſed to faſt three daies in the week, which he had obſerued from the age of ſeuen years. He whipped himſelfe in the night many times, and his diſcipline or whippe was certein chaines of Iron: his bed was made with a litle hay, and his habite was of courſe cloth, full of pieces; he vſed to pray very much, for he continued in his prayers from the houre of the Complin, vntill it was farre in the night, and from the houre of mattins, vntill maſſe was celebrated, and from the houre of noone, vntill the euenſong.

The bleſſed man ſpending his time in theſe, and other like good exerciſes, was much vexed and molleſted by the diuell, who endeuored to drawe him from theſe his holy employmentes, by ſcoffs and deceits, and ſometimes (by the permiſſion of God) by tormenting and beating him, in ſuch ſort, that the friers hearing the noiſe came forthwith to defend him, & they found him laid at lēgth vpon the ground, like a dead man, and ſo they caried him back vnto his couch of hey, yet he for all this omitted not his holy prayers. He viſited ſick men with great charity, and endeuored to helpe and cheriſh them, as much as he was able. He had greate compaſſion vpon ſome ſinners which had made their confeſſion vnto him, and for them he praied, faſted, and ſaid maſſe with greate deuotion.

The like he did for the ſoules in purgatory, vnto the which he had greate deuotion, which was increaſed much more in him by a reuelation he had, of the great paines they ſuffered in that place. When there came any frier as a ſtranger vnto his conuent, he ſhewed him all the kindnes he could poſſibly; Neither did he forget the ſtate of priſoners, but rather in his ſermons, and priuate communications, which he had with rich men, and men in autority, he perſuaded them to the works of mercy, as a thing very acceptable vnto our lord. This bleſſed Saint comforted the afflicted, gaue conſolation vnto men in tribulation, ſet atonement betwene men, that were at variance: He was a refuge for them, that were in affliction, a helper vnto the needy, and the raunſomer of them that were ſlaues and in bondage.

God ſhewed many miracles by the meanes of this glorious ſaint, aſwell in his life time, as alſo after his death, which befell him in the aforeſaid conuent of Tolentine, and when he was now at the laſt gaſp, he called the friers, and deſired them all to forgiue him, if he had offended them in any thing: and after he had receiued the moſt holy ſacramēts, he cauſed a crucifix to be ſet before him, and in ſpeaking vnto Chriſt, his B. mother, and his holy father S. Auguſtine, he yelded vp his ſoule vnto God, on the. 10. day of September, in the yeare of our Lord. 1307. Afterward Pope Eugenius the. 4. hauing made due enquirie, and hauing

hauing receued full information of his life, and miracles, put his name in the catalogue of the holy Confessors, in the yeare of our saluation. 1446.

The life of SS. Prothus and Iacintus Martirs. Sept. 11.

THe Apostle S. Paule saith, that by the meanes of visible things, we come vnto the knowledg of the inuisible things of God. *His meaning is, that by the knowled of the creatures, we come vnto the knowledg of the creator. Euen so it happened vnto the glorious martirs SS. Prothus and Iacinthus by the means of a holy damosell called Eugenia. They studied philosophy, and other humaine sciences, and by that study, they came to the knowledg, that the Gods which the Gentils adore, were false, and that there was but one God onely. After this, by conuersing with some Christians, they vnderstood that Iesus Christ is the true God, and they were conuerted vnto his faith. In collecting their life out of that, which* S. *Isidore and Simeon Metaphrastes write in the life of S. Eugenia, I say: That.*

SAint Prothus and Iacinthus were eunuches, and attended vpon a noble Lady called Eugenia, daughter vnto Philip a Roman senator, who being elected Regent of Alexandria by the senate, went thither with Claudia his wife, Eugenia his daughter, and all his family. There went thither also with Eugenia, Prothus & Iacinthus the two Eunuches. And because in that city there was a study of diuers sciences, Eugenia and the two Eunuchs bestowed their time in study, and they all three profited much therein. Philosophy was their chiefest study, and by speculation in the same, they came to knowe that it was a fooliſh and vaine thing to adore many Gods, for reason did make demonstration, that such wicked, and leud men as were Iupiter, Apollo, Mars, and all the other, which the heathens adored for Gods, were not only vnworthy of the name of God, but also of men, since their deeds and actions were bestiall and abhominable.

After this, beginning to frequent the company of Christians, they had vnderstanding of the misteries of our faith, and so desired to be baptized: To performe this the better, Eugenia determined to put her self in mans apparell, and in that sort to depart from her fathers house, taking with her Prothus and Iacinthus the Eunuches, to seek out a holy Abbot called Helenus, to be by him Baptised, and receiued into his society. This Abbot gouerned in a monastery of relligious men, and had a reuelation that Eugenius so called, was a woeman, yet because he knew it to be the wil of God, that thinges should proceed in that maner, he kept it from her. He baptised them and gaue vnto them all there his religious habitt, and they liued therein a godly and vertuous life: Afterward Helenus the Abbot deceasing, the monks, who thought Eugenius had bene a man, chose hir for their Abbot. Who was vnwilling to take the charge on her, but the entreaty of the monks who were much pleased with hir holy life, preuailed.

There was in Alexandria a matrone called Melantia, who had bin cured and healed of a great infirmitie, by the prayers of Eugenius, who adiudged her to be a man. Eugenius went oft vnto her house at her importunate inuitations. The

matrone was indeed ennamoured of her, and they two being alone, without any regard of her eſtate or credit laid open her loue, imagining her to be a man. Eugenius ſharply reproued her, and ſo departed and left hir alone. Melantia ſeing her ſelf cõtemned and refuſed, like the miſtris of Ioſeph ſhreeked out, and ſaid: that the Abbot Eugenius would haue forced her: And not content with that, did alſo accuſe her falſely vnto the Gouernor, who was the father of Eugenia. The Regent hauing heard the accuſation of Melantia, commanded the Abbot Eugenius to be brought before him. When the bleſſed Saint vnderſtood the cauſe wherfore ſhee was called, ſhe tooke the Eunuchus Prothus and Iacinthus in the habite of religious men with her: being come before Philip her father, he vſed rough words, and asked them if Chriſt their God, counſelled them to force honorable Ladies?

The virgin with a modeſt and cherefull face ſaid: *There is time to be ſilent, and a time to ſpeak.* If Melantia ſaith that I would vſe force, it is not true, & thou ô Philip peraduenture doeſt but ieſt with me, in asking if the God that I adore, doth will me to do ſuch things. Now thou ſhalt ſee the verity of this womans acuſation. Hauing ſaid this, ſhe rent her habite before her breaſt, and opened it, that euery one might ſee by her breaſtes that ſhe was a woman. Then ſhe proceeded, and told him that ſhe was Eugenia his daughter; and moreouer ſhe ſpake ſo well vnto hir father, that he was conuerted vnto the faith of Chriſt, and ſo was Claudia his wife, and all the reſt of his family.

Philip gaue vp his office and place, and not long after was choſen Biſhop: and afterward in the perſecution raiſed by the Emperours Valerian and Gallyen, he was martired. Claudia, Eugenia, Prothus and Iacinthus, returned vnto Rome, where by the labour of the holy damoſell Eugenia, and of the two holy Eunuches Prothus and Iacinthus, many were conuerted vnto the faith of Chriſt. Gallien being certified herof, cauſed Eugenia to be apprehended, and after the indurance of many torments, to be beheadded. Then he cauſed the two Eunuchus Prothus, and Iacinthus to be taken, and hauing vſed ſundry enducements to moue them to ſacrifice vnto the Idolls, which they refuſed to doe, (ſhewing themſelues very couragious and conſtant in the faith of Chriſt) the tirant cauſed them to be cruelly ſcourged, and after many other torments giuen vnto them, he cauſed them in like manner to be beheaded. Their martirdome and death was on the 11. day of September, and on that day the Church celebrateth their feaſt. It was in the yeare of our Lord. 263. in the reigne of the aforeſaid Gallyen.

The exaltation of the holy Croſſe. *Sept.* 14.

Almighty God glorieth by the mouth of the prophet Ezechiel to haue done a famous work, and indeed worthy of himſelfe, as he showeth by the manner of reherſing the ſame, ſaieng: I the Lord haue humiliated and abaſed the lofty and ſtately wood, and haue enhaunced the lowly and humble vood. *S. Ierome ſaith, that this humble wood, is Ieſus Chriſt, and he ſaith very well, for he being ſo humbled, that at the laſt he died on the Croſſe, God for that cauſe, did exalt him*

him (as S. Paul saith) to such height, that the Angells in heauen, the men on earth, and vnder the earth in purgatory, do bowe their knees at his name, and do him reuerence. And Iesus Christ was not exalted only to that height, for that he was humiliated, but the wood also which was the instrument of his humiliation, was exalted, and honored by God, since (as S. Augustine saith) the Crosse which was alwaies before reprochefull, because theeues, and other malefactors were put to death on the same, nowe Emperours and kings, beare it on their heads, for that Iesus Christ died vpon the same.

The Emperour Heraclius honored and respected it especially, wresting it out of the hands of Cosdroes king of Persia (who had taken it from Ierusalem and carried it into his kingdome) and putting it in the former place. Nowe let vs see, howe it passed, framing a history therof, out of a sermon, that Andreas Bishop of Candia made of the Exaltation of the holy Crosse, rehersed by Lippomanus, and the lections of the Romaine Breuiary, and diuers martirologes and historiographers, yet first we will propound an important doctrine, which is this.

OVR Lord God desiring to be serued, and not to be offended by men, seing their condition, and seuerall estates, and that some be noble, and to be dealt withall mildly, and that others be rude, and are to be handled roughly, he gaue premonitions vnto them, to the end they should not lament nor complaine of him, as if they had not ben warned. He talking with the Hebrewes (as we reade in Leuiticus) said to them: If you obserue my commaundements, among other good and profit you shall reape therby, one shalbe this: that if you haue enemies that molest and make warre against you, fiue of you shall put a. 100. of them to flight, and a. 100. of you, shall put to flight. 10000. of them. But if on the other side you shalbe disobedient to me, a fewe, of your enemies shall make many of you to fly, and that in dread and feare, though none pursue you.

This which God said then vnto the people, was apparant and seen (as we read in the booke of Iosua) where it is said: that the Hebrues hauing beseiged Iericho certeine daies, finally they took it, without drawing their sword, because the walles fell downe, and they which were within, made no resistance, all was put to the fire and sword, not sparing any thing, for so God had comaunded, because his indignation was kindled against that nation, as also to terrify his other enemies. It came to passe in the pilling therof, that there came to the hands of a souldier called Achan, a scarlet robe, some mony, and a wand or rod of gold: which things he kept against the commaundement of God. And to be more secure, he hid them all in the ground.

This being done, part of the army dislodged, and went to fight against Hay, the citisens wherof issued out and encountred with them; and preuailed killing many Israelites, and fewe returned with this dolefull newes. Iosua generall of the host, seing the same, fell on the ground, and weeping said vnto God: Howe happeneth it, o Lord: be these thy promises? Doth it seeme to thee a iust thing, to haue thy people so euil entreated by thine enemies? Assoone as we be entred into this countrey to cõquer it, why dost thou giue such forces to our aduersaries? This shal be an occasiõ that others shall take courage, and it shalbe a hard thing to subdue them. God answered Iosua: that this happened through the fault of

the people themselues, hauing broken his precept in reseruing some things in the destruction of the city. Therefore seeke out the culpable, and offender, and let him be chastised; and my iust indignation shall cease. Assoone as Iosua had by enquiry found him out, he caused him to be punished, and the people did after that preuaile against their enemies.

By this you may see, that when Catholiques are ouercome, and vanquished, it happeneth; because God is offended with them for their sinnes, we ought therefore to haue this regard euer when warre is made against infidells: if we intend and desire to haue victory, that wee be in good estate and fauor with God, by confessing our sinnes, doing penance, and receiuing the Blessed Sacrament of the Aultar, and then without all doubt, a fewe Christians wilbe able to resist many Infidels.

As it befell to Pope Leo. 4. in the yeare of our Lord. 854. who being certified, that there was disembarqued or landed at Ostia a great nomber of Infidels, and that no captein durst affront them, the glorious Pope assembled the people, and said; he himselfe would be generall of the Army. And that he might set on, and encounter with his enemies more securely, he enioyned all the souldiers to confesse their sinnes, and to receiue the B. Sacrament: he also comaunded eache one, in the one hand to cary their weapõs for the warre, and in the other hand, the Rosary, to say their praiers in the way. Arriuing after this manner, in the sight of the enemy, notwithstanding the huge number of the Infidels, and the small host of the Christians, he discomfited them, and droue them out of Italy, to the great honoure of the valiant Bishop, and good and benefitt of all Christendome.

All this may be fitly applied vnto that, which befel in the time of the Emperour Heraclius, for that the sinnes of the Christians were many and heinous (Phocas ruling the Gretian empire, who was a vitius man and so died, for Heraclius depriued him of the empire, and of his life also) God permitted a tirant called Cosdroes king of Persia, as a greuous scourge to rise against them. He being not content to haue taken by force of armes the holy city of Ierusalem, and to haue sacked it, caried away the holy crosse, (on the which Iesus Christ died, which had bin there, from the time of Helena the mother of Constantine, who found it) into Persia, and put it in the temple of one of his Idols: and againe he inuaded the lands of the Christians with a new army, where he vsed horrible cruelties.

With fury he passed into Egipt, and wonne the city of Alexandria, in which place he stayed certein daies, for that he vnderstood Heraclianus father to the Emperour Heraclius came against him with a huge host: but by the secrete iudgment of God Heraclianus died of sicknes, and his army was vtterly defeated. The proud Cosdroes proceeded, and in fewe daies made himselfe lord of all the dominions the Emperour had in Africa: he sacked Thunis, aud hauing vsed horrible massacres of Christians, he returned into his kingdome of Persia.

The Emperour Heraclius all this while remained in Cõstantinople, spending the time in iollity and pleasures, hauing taken to wife a beautifull lady called Martina, who was his cosen, but when he sawe thinges go away, to his greate reproch and discredit, and fearing greater losse might ensue in the empire, first, he

he tried to obteine a peace by lowly and humble embassages, and vpon conditions no lesse reprochfull then disauantagious for his estate; but the arrogant infidell, proud of his victories, would giue no eare to his peticions, but sent a messenger to say, that he would make no accord with him, except he would deny the faith of Iesus Christ, and become an Idolater as he himselfe was.

This proud answer, and blasphemy, did so exasperate the Christian Emperour, that he became an other man, and was altered from a negligent and careles person, to a couragious, and enkindled with a godly zeale: And being desirous to take on him the defence of Gods honour, he behaued himself as a valiant prince, and a Catholique and good Christian. First, he assembled his forces very diligently, that he might come to try it with that proud pagan by dint of sword, and also amassed great store of men, engines, and other prouisions for the warre; and commaunded, that in all the empire processions and praiers should be made, to beseech God to take to himselfe the defence of his Church, and to punish the proud blasphemy of the presumptuous tirant against his heauenly maiesty.

Heraclius departed from Constantinople, toward this pretious and holy interprise, carying alwais in his right hand the Image of Iesus Christ our Lord, and of his glorious mother, as his Captein (and the report was, that the same Image was brought from heauen) and passing from thence by sea with a goodly company, he entred into Asia, to affront the proud enemy, who when he vnderstood that the Emperour with a mighty army came to seeke him, was aduised to haue regard of his person; so he retired to a strong and secure place, and left his army guided by valorous generals, to defend the countreis he had conquered, and his owne also. There happened in this warre (which lasted litle lesse then sixe yeares) many greate and notable feats of armes.

The summe of all was, that they fought in three set battailes: The first was in the passage of the mount Taurus and the riuer Saron, and in this Heraclius discomfited and put to flight Saluarus one of the chiefest capteines of Cosdroes. The second pitcht field was, in the next yeare, with Satinus who was another valiant captaine, and the encounter was very terrible, for the Persians fought stoutly to recouer the honour they had lost in the former battaile, so that Heraclius was in great daunger. The Christians were resolued to leaue the field, and to fly, when it pleased God to heare the praier of his champion Heraclius: for vnlooked for, there fell from heauen a greate shower of raine with a storme, which driuen with a strong wind, carried the raine into the face of the pagans, and depriued them of their sight, in such sort, that they not being able to fight, began to fly; which the Imperials seeing, tooke hart, beholding God apparantly to fight on their side; and thus they obteined the second victory, which was far greater then the first.

Lastly, in the yere following, Heraclius returned into the field, to encounter with Razatanes the most valiant captain Cosdroes had: and therin the Emperour behaued himselfe so valiantly, that he vtterly defeated and daunted the pride of the arrogant and cruell king Cosdroes, who was enforced by these ouerthrows, to retire himself vnto the most strong and secure places of his kingdome of Persia. This his fearefull retreate caused his vtter ruine. For thin-

king he had left ſufficient forces on the frontiers of his realme, to keepe his enemies from entrance, he made Medarſes his yonger ſonne his heire and ſucceſſor in his kingdome, and put him in poſſeſſion therof, and aſſigned him to ſtay on the frontiers for the more ſure garde and defence therof, and to keep the Imperialls from entring therin.

Coſdroes had another ſonne elder then Medarſes, callee Siricheus, or Sirus (as ſome call him) who expected to ſucceede his father in the kingdome (as his right and proweſſe alſo deſerued) who took ſuch indignation at his fathers doing, that he diuiſed to depriue him of his crowne: and that he might with more facility bring his purpoſes to paſſe, he determined to make a ſecret accord with Heraclius, which was concluded vpon theſe articles: That he ſhould deliuer vnto the Emperour Heraclius, his father and brethren, either aliue or deade: and alſo the Croſſe of our Lord Ieſus Chriſt: and ſet free out of priſon Zacharias the patriarch of Ieruſalem: That he ſhould reſtore all that which Coſdroes had taken from thence: And that he ſhould haue the realme of Perſia for himſelfe, and that he ſhould keepe perpetuall peace with the Chriſtians. All theſe couenants were performed. For by the aide of them of his faction, and the aide Heraclius ſent, he was made king, and put his father and brethren to death, he reſtored the holy Croſſe, ſet the patriarch free, and performed all the couenants compriſed in the peace.

The Emperour Heraclius, deſirous to render thanks vnto God for the benefits receaued, and alſo to reſtore the Holy Croſſe vnto the place, where it ought to ſtand, went on proceſſion. In the which Heraclius was clothed in moſt gorgeous apparell, and with ſhoes embrodered with perles and pretious ſtones: and in this manner he carried the holy Croſſe, as in imitation of Ieſus Chriſt. It happened that when he ſhould enter the gate of the citty to go vnto mount Caluary, I ſay enter, for that before the deſtruction of Ieruſalem, Mount Caluary was out of the city, and when it was reedified newely, Mount Caluary was compriſed with in the city gate, where by he was to enter) he ſtayed with the Croſſe on his ſhoulder, and could not ſturre by any meanes. He and all the reſt of the people which were preſent, were amaſed at the miracle, not knowing what the cauſe might be.

The Patriarch Zacharias came neere vnto the Emperour, and ſaid: I am in doute that thou thy ſelf gineſt cauſe, why thou canſt not ſturre, and I will tell thee what it is: Thou nowe doſt carry the Croſſe vpon thy ſhoulders, as in imitatiõ of Ieſus Chriſt who bore the ſame by this way: But if thou mark it wel thou doeſt imitate him but litle, for thou doeſt not carrye it, as he did, nor as it ſhould be carried. Thou art apparelled in moſt coſtly garments, and he was clothed moſt meanely: Thou haſt on thy head an emperiall crowne, and he wore one of pricking thorns: he went with his feet bare, and full of duſt, and thy feet are adorned with purple embrodered with iewels and precious ſtones.

The words of the patriark ſeemed to the Emperour to be reaſonable and true, wherupon he cauſed a meane and courſe garment to be brought vnto him. He tooke the crowne off from his head, and put off his hoſe and ſhooes, and thus being bare foot, and meanely apparelled, he followed the proceſſion, vntil he ſet the holy Croſſe in the former place, from whence Coſdroes had taken it 14.

yeres

yeres before. For this reſpect the Catholike church ordeined that euery yeare, the feaſt of the exaltation of the holy Croſſe, ſhould be celebrated on the ſame day it was placed againe by Heraclius, in the very ſame place it was ſet when Ieſus Chriſt ſhould dye theron. This miſtery befell on the day, that the Church celebrateth it, that is: on the 14. day of September; in the yeare of our Lord. 624. in the raigne of the abouenamed Heraclius. S. Auguſtine S. Ambroſe and S. Epiphanius ſay: that in the place where the Croſſe of Chriſt was ſert, Adam was buried, & the dead mans ſcull which ordinarily is painted at the foote of the Croſſe, denoteth and ſignifieth the ſame.

The life of S. Nicomedes Prieſt and Martyr. *Sept.* 15.

RIght happy are they (ſaith Ieſus Chriſt,) which ſuffer for the loue of iuſtice. *This is not be vnderſtood of them, that are punished by courſe of lawe for their treſpaſſes. All they who are whipped, ſent to the gallies, and condemned to die, are not happy, but many of them may more iuſtly be called vnfortunate, in that they know not how to reape profit by this chaſtiſement, which their offences deſerueth, but beare it impatiently, yea and die deſperatly: but right happy are thoſe, that hauing done any iuſt, holy, or meritorius act, affliction cometh vpon them for it, as it befell vnto S. Nicomedes the prieſt, who loſt his life, for that he had buried a holy damoſell martyred by the pagans, as may be ſeene in this ſtory written by Marcellus the diſciple of S. Peter the Apoſtle, in this manner.*

SAint Petronilla the daughter of S. Peter being in Rome, was ſeene by the gouernour of the city, who was enamored of her. And though that he was a man in chiefe autority, yet went he vnto the houſe of the holy ſaint, with a great troope of gentlemen, and gaue her to vnderſtand, that he loued her, and deſired to marry her, and make her his wife. Petronilla ſeing Flaccus, (for that was his name) to be a man of great power, douted he would vſe violence, and therefore ſhaped him this anſwere: me thinke it is not a thing conuenient, to come and ſpeak vnto a damoſell (liuing alone, as I doe) with ſuch a crewe, eſpecially in ſuch a matter as of loue, as though thou wouldſt obteine me more by conſtraint, then by loue. I ſhould be thought a foole and vnwiſe, if I would forſake ſuch an honorable perſon as thy ſelf, that ſueth to mary me, and take any other to my huſband: wherfore my Lord, I beſeech thee to ſend vnto me ſome matrones or damſells, to ſtay and remaine three daies with me, after which time I will come vnto thy houſe, and the wedding ſhall be made as thou deſireſt.

This her requeſt contented the gouernour fully, and ſo he departed, with intent to performe her deſire. Petronilla had a maid ſeruant called Felicula, who was a Chriſtian and very vertuous, and vnto her Petronilla vttered her mind in great familiarity, and beſought her to aſiſt her in her praiers vnto God, that with in three daies God would be pleaſed to take her out of this life. Felicula at the requeſt of her miſtris, was content to do it. So they two faſted and prayed all thoſe three daies, and did other works acceptable vnto God.

On the third day there came vnto them a prieſt and ſeruant of God, dwelling in Rome, called Nicodemes; who ſaid maſſe, and gaue them the B. Sacrament. S. Patronilla hauing cõmunicated, began a long and feruent ſpeech vnto Ieſus Chriſt, ſaying: that ſhe had offered her virginity vnto him, with a perpetual vow; and therfore deſired him not to permit it to be violated againſt her will. S. Felicula alſo as a true friend, aided her, importunating our Lord, to deliuer his handmaid out of that danger; though ſhe deſired not her death. It was Gods pleaſure to giue Petronilla remedy by that means; for hauing ended her prayers, ſhe went vnto bed, and yelded vp her ſoule vnto God. The matrones and damſells Flaccus had ſent, to accompany the ſpouſe vnto his houſe on the wedding day, came in good time to ſolemniſe the funeralls of the holy ſaint.

When Flaccus was certified, and ſawe Petronilla to be dead, he caſt his eies vpon Felicula (who was very ſorowfull, for the death of her friend) being very beutifull, which drew the affection of Flaccus in ſuch ſort, that he was enamored of her alſo, and after many wordes he vſed to that purpoſe, he finiſhed his ſpeach thus: Felicula, elect one of thes two things, pleaſe thy ſelf either to be my wife, or els ſacrifice vnto the Gods. The good dãſell made him this bold anſwere: I will not be thy wife, for I haue Ieſus Chriſt to my ſpouſe, and I will not ſacrifice vnto thy Gods, for that I am a Chriſtian: when Flaccus heard the reſolute anſwere of Felicula, he deliuered her into the hands of the liuetenãt to giue iudgment vpon her. He kept her faſt in a dark roome for ſeuen daies, and beſide other vexations, he kept her from any kind of ſuſtenance.

Some women that belonged vnto the priſon, ſaid vnto her: Alas poore girle, why art thou ſo fond, as to dye willingly this euill death? Take this great Lord vnto thy huſband, who is beutifull, riche, and in the flower of his youth, and highly fauored of the Emperor, who hath made him gouernour of this city: other women would haue ben right glad therof, and thou makeſt no account of him, which may turne to thy damage and loſſe of life. The bleſſed damoſell replied: I am the ſpouſe of Ieſus Chriſt, and I will not mary any other but him.

After ſeuen daies were expired, Felicula was led vnto the veſtal virgins, where ſhe remained certein daies, but ſhe would neuer eate of the meat that they did eate, becauſe it was offered and ſacrificed vnto the goddeſſe Veſta; for if ſhe had eaten therof, ſhe had giuen a ſigne to conſent vnto their Idolatry, and other Chriſtians would haue bene much ſcandaliſed therat. When the deputy vnderſtood the conſtancy of Felicula, he cauſed her to be taken out of that place, and to be tortured with the torture called Eculeus, and when ſhe was tortured there with, ſhe ſaid with a loud voice: Now do I ſee my beloued Ieſus Chriſt, vpon whom I haue fixed my loue. The executioners ſaid vnto her; Say, that thou art not a Chriſtian, and thou ſhalt be deliuered from this torture: She anſwered: I do not deny, neither will I deny my beloued Ieſus Chriſt, who for my ſake was crowned with thornes; and had gall giuen him for drink; and alſo died on the Croſſe. The executioners tooke her off from that torment, and threw her in a gutter or ſink, in the which the bleſſed damoſell yelded vp her ſoule vnto Almighty God.

Nicomedes the prieſt, that had ſaid maſſe, and giuen the B. Sacrament vnto S. Petronilla on the day of her death, and had layen cloſe and hidden in a caue, for feare

feare of the perſecution, was aduertiſed therof; and one night he departed out of the caue, and took the body of S. Felicula from thence, and buried it a mile out of Rome, in the way toward Ardea. Flaccus being told, what Nicomedes had done, cauſed him to be apprehended for the ſame, and being inſtigated by the fiend, willed him to ſacrifice vnto the gods. The good prieſt ſaid, he would not ſacrifice to any, but to Almightie God, that raigned in the heauens; for that they whom they reputed gods, were no other, but ſtocks and ſtones, which remained in their temples, like priſoners.

The gouernour commaunded he ſhould be whipped, which was done with ſuch vehemency, that the good prieſt paſſed out of this, vnto a better life in this torment, and his body was caſt into the riuer Tiber, by the commandement of the curſed Iudge: but one Iuſtus his ſeruant, ſought carefully after it; and caried it being found vnto a garden of his, nere vnto the walles of the citty, in the way called Numentana, and there he buried it. Vnto which place many Chriſtians reſorted, and there by the merits of that holy Saint, obteined many graces of God.

The death of S. Nicomedes was on the 15. day of September, and on the ſame day the Church celebrateth his feaſt. It was then (as Caniſius ſaith) the yeare of our Lord. 90. in the raigne of the Emperour Domitian, and the ſame he ſaith of S. Petronilla, as is already ſaid in her life. But many think it was much ſooner, for if S. Petronilla died in the yeare of our Lord. 90. ſhe muſt be of neceſſitie at that time 6. years old, becauſe ſhe was borne before that our Lord gaue the chiefeſt prelacy or Papacy vnto S. Peter her father, for from thenceforth he obſerued chaſtity. And againe, if ſhe were only ſo old, it is not a thing likely that Flaccus ſhould be ennamoured of her.

We reade alſo in the life of Pope Paul 1. that he tranſlated from one place vnto another, the body of S. Petronilla, and that he found an epitaph, which S. Peter the Apoſtle had made at her death. Which being ſo it followeth; that before the yeare of our Lord. 70. in which S. Peter was crucified. S. Petronilla was dead, wherfore in mine opinion her death and the martirdome of S. Nicomedes was not in the yeare of our Lord. 90. as Caniſius ſaith: but in, or about the yeare of our Lord. 60. in the reigne of Nero.

The life of S. Cornelius Pope and Martyr. Sept. 16.

Salomon ſaith in Eccleſ: The man that ſweareth much ſhalbe full of iniquitie, and the plague ſhall not depart from his houſe. *The wiſe man doth not ſay, he that ſweareth falſly, but he that ſweareth much. For that ſpeaking morally, he that ſweareth much, ſweareth falſe at one time or other. This ſinne diſpleaſeth God ſo much, that he deferreth not the chaſticement till the world to come, but puniſheth it in this life, ſending plagues vpon the houſe where ſuch people be. So then, if the ſwearer be afflicted with neceſſities, infirmities, and other troubles of this life, we may think he hath deſerued it for his many oathes. Thoſe that be free from ſuch miſeries, if they deſire to be alwaies free, let them abſtaine from othes, and ſwearing. The holie Pope Cornelius conſidering this; to auoide ſo euill an vſe, and cuſtome among Chriſtians,*

ordained by a decree: that lawfull othes, as thoſe that be made by order, and before ſuperiors, and by the lawe, ſhould be taken faſting, as a holie thing, where of we ſhould aduiſe vs well. He would for the reuerence of the oath, that they which ſhould sweare, ſhould be faſting, to the end they ſhould doe it, with more aduiſe and regard. The life of this Pope written by Damaſus, and other authors, was in this manner.

SIxe daies after S. Fabianus the Pope was martired, Cornelius a man no leſſe learned then holy, was placed in the chaire of S. Peter, who receaued that dignity againſt his will. S. Cyprian ſaith he was a Romaine, and ſonne vnto Caſtinus. When he was choſen Pope, the Church was in great troubles; for beſide the temporall ſword where with the Chriſtians were ſharply afflicted, they were encombred alſo with the treacherous hereſie of Nouatus, which they could not wholly root out: yet this bleſſed Pope Cornelius, endeauored with all dilligence to confound them, by preaching and doctrine; by which he reduced many of thoſe hereticks to the vnion of the Catholique faith.

After this, the Pope (being aided by Lucina a noble Romane matron) determined to take the bodies of S. Peter and Paul, out of the Cathumbæ where they then were, and to put them in a more comely, and eminent place. The bodie of S. Paul was caried vnto the poſſeſſiō of the aforenamed Lucina, in the Via Oſtienſis, not far from the place where he was beheaded, and there was built a ſumptuous, and magnificent Church to his honour, The reliques of S. Peter were caried into the Vatican, where in like manner was built a Church, neere to the place where he was crucified. For theſe good workes, and many other which he did, as alſo, for that many pagans were conuerted vnto the faith by his meanes, Decius the Emperour baniſhed him from Rome, and ſent him to Cētum-Celle. S. Cornelius remaining there, wrote oftentimes vnto S. Ciprian Biſhop of Carthage, a holy man, and very eloquent, who in like manner returned him anſweres; and at this day, many of thoſe Epiſtles be extant in his workes.

Decius being certified of the neere and priuate friendſhip of theſe two holy men, took great indignation thereat, and comaunded: that Cornelius ſhould be led vnto, and brought before his iudgment ſeate, which being done, Decius ſaid vnto the bleſſed Pope in great coller: Thinkeſt thou (Cornelius) that thou doeſt well, and that which thou oughteſt to doe, in doing no reuerence to our Gods, nor obeying our Imperiall comaundements, nor fearing our threats? yea thou writeſt vnto our enemies of the eſtate of the weale-publike, both in diſgrace of it, and to the preiudice of the ſame. To this S. Cornelius anſwered: the letters that I haue receiued, meddle not at all with the comonwelth, neither treat of any thing appertaining to the ſame; but they be wholy written in the laud, and honor of Ieſus Chriſt, and of matters only appartaining to the ſaluation of ſoules. Decius was much more moued to indignation then before at this bold anſwere; and commaunded, that the bleſſed Pope ſhould be beaten in his ſight. After that, he apointed, that he ſhould be led vnto the Temple of Mars, and if he refuſed to ſacrifice, that he ſhould be beheaded.

The holy Pope went with determination to ſuffer, not one, but a 1000. deathes, rather then he would deny his faith and his God. By the way he met with Stephē his Archdeacon, vnto whom he gaue in charge to diſtribute the Treaſu-

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res of the Church vnto the poore, and he gaue vnto him alſo ſome records, appertaining to the gouernment of the Church. When the officers perceiued, that there was no way nor meanes, to drawe S. Cornelius to ſacrifiſe vnto the Idols; they led him into via Appia, neere vnto the Churchyard of Calliſtus, and in that place they cut off his head. After his death, certaine prieſtes, (in the companie of Lucila) took vp his bodie, and buried it in a poſſeſſion, in the San-field.

The martirdome of this holy Pope was on the 14. daie of September, about the yeare of our Lord 253. the aboue named Decius being Emperour. He held the ſeat of S. Peter 2. yeares, 2. monthes, and 3. daies. He gaue holy orders twiſe in the month of December, and therein ordered 4. Prieſts. 4. Deacons, and 7. Biſhops. There bee in the decrees certaine Canons of this holy Pope, as the aforeſaid, that he who is by lawfull order and authoritie to take an othe, ſhould do it faſting. Alſo, that Prieſts be not enforced to ſweare. Alſo, that he, that is vnder the age of 14. yeeres, ſhould not be compelled to take an othe.

Some hold this holy Saint for an eſpeciall aduocate againſt the falling ſicknes; but the occaſiõ thereof is not knowen. It ſufficeth that the praiers of the ſaints, are of great force and valewe with the maieſtie of God, for all humaine infirmities, aſwell ſpirituall, as corporall. We maie well thinke him an aduocate for the palſey, for as they led him vnto martirdome, he healed a woman that had the palſey, which woman was called Saluſtia, who with her huſband Cereall was alſo martired the ſame daie. This holy S. Cornelius is one of the fiue Popes, of whom mention is made in the Canon of the maſſe.

The life of S. Cyprian Biſhop and Martyr. Sept. 16.

THe Apoſtle S. Paul lothing the world, and all the things therin, deſired much to goe vnto heauen to enioy Ieſus Chriſt, and to that purpoſe in the epiſtle vnto the Philippeans he ſaith. I deſire to be freed and vnlooſed from the bondes of this fleſh, and to be with Chriſt. *The notice he had, that to come to enioy his deſire, muſt be by beheading, did not hinder this his longing.*

The glorious martir S. Cyprian ſeemed to haue the ſame deſire, who when the iudge pronounced the ſentence of death vpon him, aunswered ioyfullie: Deo gratias, *as if he would ſay: that he did not appeale from this ſentence, but gaue God thanks, that it pleaſed him to call him by that meanes. When he came vnto the place of execution, to ſhew that he was beholding to the officer (for the good turne in taking away his life) he requeſted ſome of his freinds who were preſent there, to giue him ſome mony, which he beſtowed vpon the headſman, as a recompence for his labour.*

Pontius his Deacon wrote the life of this holy Saint faithfully, and in an eloquent ſtile. Of Pontius this teſtimony is giuen by S. Ierome, in his book of eccleſiaſticall writers: Pontius Deacon vnto Cyprian, wrote a worthy booke of his life, vntill the day of his martirdome, for he was familier with him, and alſo his companion in banishment. For which teſtimony of S. Ierome (which giueth him auctority) I thinke beſt to followe Pontius, and to leaue other authors that wrote the life of this holy Saint.

THough the memory of Cyprian Biſhop and martir of Ieſus Chriſt, ſhall endure whileſt the world laſteth, for that he wrote ſo many eloquent and

learned works, yet requisite it is, that beside this, he should be registred for his famous and renoumed deeds, and for his most holy life, for the good of them that shall liue herafter. And becauſe many haue a care, to deſcribe the martirdomes, that holy men haue ſuffered for Chriſtes ſake, making therby their name immortall, it is very iuſt, that the martirdome of S. Cyprian be alſo written, that his eternall memory may be conſerued, ſince he excelled in his life, euen from the time of his conuerſion, and laſtly in his martirdome. Wee need not to make any relation of his life, before his conuerſion, becauſe it was of no regard, or eſtimation in the ſight of God.

Cyprian was altogether giuen vnto worldly matters, he ſtudied humain letters, in the which he came to be very learned. He was a good retoritian, and redd that ſcience publikely in Carthage, which was his natiue countrey, but after he was conuerted vnto God, and of an Idollater was made a beleeuer, and of a painim a Chriſtian; he gaue himſelf vnto the ſtudy of diuinity, and therunto he adioyned good works, which be very acceptable vnto God. He eſpecially reſolued to obſerue chaſtity: he ſold his patrimony, and diſtributed the mony ariſing therof vnto the poore: and by this he obteined two things. Firſt, he auoided therby worldly ambition, vnto which worldly riches doe drawe men, that be welthy: and ſecondly; he was made perfect in vertue, aſſoone as he had knowledg therof, and knew what it was. For our Lord Ieſus Chriſt, gaue this counſell vnto a yong man, that in all his life had kept the commaundements of God, and told him, that if he would be perfect, he muſt ſell all that he had, and giue the price vnto the poore.

S. Cyprian beginning to be good, deſired alſo to be perfectly good, for (as I haue ſaid) he ſold all that he had, and gaue the mony vnto the poore. This was in him conſiderable, and alſo ſtupendious, becauſe he that ſoweth, gathereth not the fruit forthwith, he that planteth a vineyard, doth not forthwith gather grapes, he that planteth a melon or a peare, doth not by and by gather a peare or a melon. This wonder was remarkable in Cyprian, for he had not ſcarce thrown the ſeed out of his hand, but he began to reap the corne; the vineyard was hardlie planted, and yet he gathered grapes of it. So, aſſone as the tree of the word of God and of faith was planted in his ſoule, ſo ſoone were ſeen in him the fruits of holy and vertuous works.

And though that the Apoſtle aduiſeth vs, that the Neophite ſhould not be made a Biſhop (to wit one that is newely conuerted from any ſect whatſoeuer, vnto true Chriſtianity) ſaying: it is not fit to beſtowe on him ſo ſoone a dignity of ſuch account, as it is to be a Biſhop, leſt there ſhould be any nouelty introduced by him into the Church of God, which might ſmell or ſauour of Paganiſme; yet this rule was not obſerued in the election of Cypriã, for that which is wrought in other men by time, that did his great and liuely faith operate in him preſently, and therfore he was made prieſt incontinent.

This function he exerciſed in all ſanctity, neither did the memory of the forſaking of his goods, and to ſee him ſelfe poore, any whit diſmay or hinder him. The flattering and guilefull words of his wife (which he had when he was a heathen) did not hinder him, nor the preferments and reputation he had in the world, no nor his kinsfolks nor friends were any impediment, or obſtacle vnto him.

him. His vertue continued firme with him, being in this ſtate, becauſe it was wel founded: In ſuch ſort, that no temptation preuailed againſt him any whit: yea rather like another Iob, he bleſſed and praiſed God, in the depth of his tribulations.

Being prieſt, he dwelt apart from others in a houſe, which was alway open for, and to the needy. Litle he could doe, becauſe he was poore, but for the litle that he could, there neuer came widdow, orphan, wounded, or diſcomforted perſon, that departed from him without help, ſuccour or good aduiſe. He was a great frend of a prieſt called Cecilius, who was the man, that with his liuely reaſons, and holy admonitions had wonne him from infidelity, and had Baptiſed him, and this is the cauſe why he called himſelfe Cecilius Ciprianus, alwaies eſteeming this prieſt as his father. Vnto this Cecilius S. Ciprian gaue and vſed meanes, wherwith to ſuſtein and maintain his wife, which he had before his conuerſion, as alſo his children, which he had by her; that is to ſay, one halfe of his patrimony; for the reſt he had beſtowed vpon the poore.

Cecilius took this charge vpon him, to the end Ciprian might better attend vnto the ſeruice of God, and pious deeds: for the which he grew ſo renoumed and famous, that ſhortly after he had bin made prieſt, he was choſen Biſhop by all the people of Carthage, which dignity he refuſed, as much as might be; alleadging, that in Carthage were many prieſts, more auncient, well learned, and of good life alſo, which deſerued that dignity much more then he, who had bene an Idollater. But the more he refuſed it, the more earneſt the people were in their opinion, and ſaid that Ciprian, and none other ſhould be Biſhop and prelate of that city.

S. Ciprian ſeeing their reſolution, withdrew himſelf vnto his houſe, and cauſed the gates to be faſt locked. All the people ranne thither in heapes, and enuironed the houſe in that maner that he repented, that he had ſhut himſelf therin; and then he wiſhed, he might get downe away from them, as S. Paul did; but it was impoſſible, for all the waies were forelaid with multitudes of people. There were ſome, who ſeeing how vnwilling Ciprian was, to accept the dignity, grudged at them which (in a manner) forced him to accept it, reciting ſome of his imperfections: and ſaying alſo that it was not fit, that one who was ſo lately an Idollater, ſhould be elected a Biſhop ſo ſoone. But S. Ciprian being Biſhop, vſed thoſe perſons that depraued him, with great loue and kindnes, to the wonder of all men that knew it.

When he had accepted the charge and office of a Biſhop, he ſhewed, that in ſuch, and like occaſions, the voice of the people is the voice of God. No humaine toung can expreſſe, with what ſanctity and prudence, he exerciſed himſelf in that office. He was compaſſionate toward the lowlie and the humble, but toward the vaine glorious and hauty, he was rigorous, and auſtere. He alwaies looked with a cheerefull countenaunce, but yet with grauity; in ſuch manner, that one could not know, whether he was more to be loued or feared, although he deſerued both the one and the other.

His apparell was not very coſtly, nor yet altogether courſe and baſe, becauſe the too much or exceſſe, was a thing reprouable for his perſon, and the too litle, was not fit nor conuenient in reſpect of his function. He was very mercifull

toward the poore, and gaue them much almoſe, of the mony which many rich men gaue vnto him very largely. By theſe pious deeds Ciprian became in few daies ſo famous, that among the heathen alſo he was renoumed and no leſſe hated; as one, by whoſe meanes many left their paganiſme, and were made Chriſtians. For which cauſe they conferred among themſelues howe they might take his life away, and to haue a commaundement for it from the Emperours Valerian and Gallien, who at that time perſecuted the Church moſt cruelly, and put many Chriſtians to death euery day.

God did not permit that this their purpoſe ſhould come to paſſe as yet. Becauſe a man of ſuch holy life, and excellent learning as Cyprian, was for ſome ſhort time neceſſary to be in the Church, to the end, he might with his holy ſermons and admonitions, draw many ſoules out of the bandes of ſinne, and bring them vnto pennance; and to the end, he might exhort many to forſake the world, and enter into relligion, and that many damoſells liuing in monaſteries, might keep perpetuall chaſtity. This excellent doctor was alſo neceſſary, for to preach the truth vnto the heretiks, vnion vnto the ſciſmatiks, and peace vnto all the children of God. He was alſo neceſſary for the incouragement of the martirs, and to perſuade them with a willing mind, to ſuffer torments and death, for the ſake of Ieſus Chriſt, with hope to acquire the crowne of glorie in heauen. He was likewiſe neceſſary, to the end that they which only loſt their goods in the perſecution, ſhould be by him comforted, in making them aſſured, that they ſhould haue them doubled in heauen.

This perſecution being runne through diuers prouinces and cities, came alſo vnto Carthage; and was put in execution, with ſuch rage and fury, that it was worthy of note, to ſee the miſerable Chriſtians to goe, one this way, another that way, all of them in feare and dread, labouring one while to ſaue their goods, another will to preſerue their liues. In a ſhort time the priſons were repleniſhed with Chriſtians; and not with thieues or malefactors. There was no offence puniſhed, but that which ſeemed moſt heinous vnto the painimes, to be a Chriſtian. After certein daies expired, the Chriſtians which were impriſoned, were taken forth and executed in the high ſtreets with diuerſity of torments. Theire dead bodies lay in heapes, and no man was ſo hardy, as to touch, or bury them.

What did the holy Biſhop S. Ciprian in this time of great calamity and miſery? He called the Chriſtians to him, ſometimes one, and ſometimes another; and led them into certeine ſecret places, where he preached vnto them; telling them, that the time was euen nowe come, in which it was to be clearly ſeene, who was in deed the frend of God, by perſeuering in the confeſſion of the faith: by not fearing the tirants, that had power to doe harme only vnto their bodies, and not vnto their ſoules: but rather, the more the bodies were abuſed, the more glory ſhould redound vnto their ſoules: and that therefore, they ſhould not hate the tirants which perſecuted them; but rather loue, and pray vnto God for them; knowing that Ieſus Chriſt had ſaid, that the difference between the Chriſtian and the pagan is, that the Chriſtian doth loue his frends and foes alſo, whereas the pagan loueth none, but his frends. He made vnto them demõſtration of this verity, by the example of Chriſt, who praied for them

that

that crucified him: and that therefore, if they would be his true children, they ought to imitate him in works. Many other things said the good prelate vnto them, which if the tirants had heard, they might haue bene conuerted by those words. Yet they brought foorth very great fruite in the harts of the catholikes, becauſe they did much animate them, not to feare the rigour of the perſecution.

Ciprian alſo ordeined many things, to preuent and auoid many inconueniences, which happened euery day. As to appoint ſtout and luſtly fellowes, who in the night, at certein howers of ſecurity, took away the bodies of the Martirs, which lay in the ſtreets, and buried them: to others he gaue in charge, that the Chriſtians, which came out of priſon with life, (yet very euilly entreated with torments) ſhould be led by them vnto their houſes, and there they ſhould ſee them haue phiſik with all ſpeed. He ordeined others to helpe the Chriſtians, which were deſigned to be taken, and fled hither and thither; and to prouide them ſuſtenaunce and clothing. Theſe, and ſuch other the like prouiſions, did the Bleſſed Biſhop make in that time, full of calamity: and he had ſuch a notable gift in commaunding thinges to be done, that euery one obeied him. And though they put themſelues in manifeſt daunger, yet did they performe all his commaundements.

The Proconſull, who had the charge in Carthage to perſecute the Chriſtians, was aduertized of the good deeds that Ciprian did; wherupon he would be informed, who he was: and when he heard that the people loued him, and that he was of a great autority with euery one, he durſt not arreſt him, to put him to death, but cauſed his commaundement to be declared vnto him; which was, that he ſhould depart from Carthage, and go vnto a city called Corubitana. In that place he ſtaied about a yeare, but the Proconſull deceaſing, he returned vnto a place neere vnto Carthage, aud ſtaied in certein gardeins, which had bene ſometimes parcell of his owne patrimony, and which he had ſold to be ſpent in almoſe. But he which had purchaſed them, had giuen, and reſtored them againe vnto him freely, without any recompence. And if the perſecution had ceaſed, S. Cyprian had ſould them againe, and had giuen the price (coming of them againe) vnto the poore.

Remaining certein daies in theſe gardens, accompanied with manie prieſts and deacons, and other friendes (among whom was Pontius who wrote his life) many of the city of Carthage, and of other places alſo came to viſite S. Ciprian, and to confer with him of heauenly matters; and at all times they found him affable and curteous. Euery one was by him comforted, euery one holpen; and he perſuaded and exhorted them all to ſerue God.

Some of his frends beſought him to depart from thence, and to remaine a litel further of from the Proconſul, who being newly come might ſeek to get him into his handes, and put him to death; therefore ſtaying there, he was in great daunger. But he, (who had receaued a reuelation, that about one yeares end after his baniſhment, he ſhould obteine the crowne of martirdome,) had not the power to depart out of that place; for he had a gret deſire to die for the faith of Chriſt.

The Proconſull had notice, where Cyprian dwelt; and howe much people came

came thither to visite him: wherefore he sent officers to attache him, and being apprehended, he remained one night in the house of one of them, that had taken him. To that place resorted much people, euery one desiring to see their prelate aliue, for they were assured, that right soone they should see him dead. Thither came also many deuout women, but he caused them to depart to auoid occasion of offence.

On the next morning, the holy Bishop was brought before the Proconsull Galerius Maximus, apparelled in pontificall vestures, which made a goodly, and maiesticall shewe, when the Proconsull sawe him, he said; Art thou that Cyprian, that hast the title of Pope, or great Bishop? I am Cyprian (said the good Bishop.) Tell me (said the Proconsull) if thou knowe, what our Emperours haue commaunded; which is that thou must either sacrifice vnto the Gods, or els thou must loose thy life. Cyprian answered; I am a Christian, and I cannot, nor may not sacrifice vnto your Gods: wherefore do whatsoeuer hath bin commanded vnto thee.

The Proconsull waxing wroth said: Thou hast liued sacrilegiously, and hast drawen many vnto thy deuotions, and you all haue made a cõfederacie against the Gods, whom the Romain Emperours adore, and thou wouldest neuer obey their decrees. But because thou art the author of this euill, my will is that thy doctrine be written with thy bloud, to the end, thy adherents may take example by thee, and be aduised by thy death. Hauing said thus: he pronounced the sentence, that Cyprian should be beheaded. The blessed Bishop then said. I render infinite thanks vnto God, who is pleased to deliuer me from the prison of this body. The officers of Iustice incontinent led him to be executed according to the sentence. Much people followed him, euery one lamenting, and all of them sayieng with a loud voice: *Cut off all our heads together with his.*

When they came to the place of martirdome, the B. Bishop put off his pontificall attire, and wrapped and foulded vp the same againe, and gaue it vnto his deacons, and remained only in his last linnen garment. He then requested one of his frends, to giue him some mony, who gaue him. 20. pieces of gold, all which he gaue vnto the headsman, in recompence of the seruice he expected to receaue of him. His frinds and the cleargy, that were in the place lamented bitterly, and laid their garments on the ground, that his blessed bloud might fall on the same. He himselfe put the napkin ouer his eies, and being on his knees, the headsman performed his office.

Assoone as S. Cyprian was beheaded, the priests that were in that place, very reuerently tooke vp his body, and caried it vnto the graue. But they fearing lest the pagans would take it out of that publike place, and vnbury it, and pull and dismember it in pieces, the same priests by night tooke it out of that place, and caried it vnto the field of Macrobius Candidus. S. Cyprian was the first prelat that was martirized in Africa. Of him, his life and death, much mention is made by many holy men and graue Authors. As S. Augustine, S. Ierome, S. Gregory Nazianzen, and Prudentius, Maximus bishop of Turine, Paulus Diaconus, Lactantius Firmianus, and Eusebius Cesarienſis.

You must note, that S. Gregory Nazianzen saith: that S. Cyprian was a magitian or inchaunter, who tried by his art, to gett the loue of a yong woman called

led Iuſtina, and that hauing ſent the euill ſpiritts to bring her vnto him, they could not bring her, no nor come neere her. And this he ſaith, was the occaſion of his conuerſion, and that the yong maid Iuſtina was martired with him. Marcus Marulus ſaith the ſame. They and the others that ſay thus, are deceaued; for they make but one Ciprian of two, that were. Ciprian biſhop of Carthage, a moſt holy doctor and martir, was one; and Ciprian the ſorcerer or coniurer, was an other: The times, wherin theſe two Ciprians liued, were diuers; and the Church celebrateth their feaſts on ſeuerall daies. The feaſt of S. Ciprian biſhop of Carthage whoſe life we haue written at this time, is celebrated on the ſame day that the feaſt of S. Cornelius the Pope is, vnto whom he was a great frend, and many letters were written from the one vnto the other, and they were martired on the ſame day, but in ſundry places, and not in the ſame yeare, as S. Ierome and Ado of Vienna ſay.

The day of the martirdome of S. Ciprian was on the. 14. day of September, in the yeare of our Lord 259. But the Church tranſlateth his feaſt vnto the 16. day of the ſame moneth, becauſe that on the 14. day is celebrated the feaſt of the Exaltation of the holy Croſſe, and on the 15. day is celebrated the octaue of the natiuity of our Lady. The feaſt of S. Cyprian the ſorcerer, who was martired with Iuſtina the virgin, is celebrated on the 26. day of September. This S. Ciprian liued in the time of the Emperour Claudius. 2. And S. Ciprian B. of Carthage was in the time of Valerian and Galien. One was borne in Carthage, and the other in Antioche.

God ſome times permitteth the ſaints to erre in ſome matter, for if they ſhould not erre in ſome one thing, they might be thought to be more then men. The which befell vnto S. Ciprian, whoſe life we haue written: for he was in an opinion, that thoſe, which had bene Baptiſed by heretiks, although they had obſerued the forme, which the Church obſerueth in Baptiſme, ſhould and ought neuertheles to be rebaptiſed, and herein he erred: but as S. Auguſtin ſaith, the ſpot of this error was waſhed away with the bloud, which he ſhed in his martirdome: Venerable Bede ſaith; that the reliques of S. Ciprian were brought from Africa into Fraunce, and that they be in Lyons.

The life of S. Euphemia Virgin, and of SS. Lucy and Germinian Martyrs. Sept. 16.

IEſus Chriſt ſpeaking vnto his Apoſtles of the perſecutions, that thy were to ſuffer for his ſake, as alſo others which ſhould come after them, ſaid theſe words: The ſonnes ſhall ariſe againſt their owne fathers, and ſhall procure their death, by accuſing them vnto tirants. *This was accomplished acording to the letter in a Romain matrone called Lucy, who was accuſed by her owne ſonne before a tirant, that shee was a Chriſtian, for the which shee was alſo put to death. The church celebrateth her feaſt, together with that of SS. Germinian and Euphemia, for that thy were martired all three on one day, by the ordinance of one and the ſame tirant, though in ſundry places. Their martirdome was written by Venerable Bede. Vſuardus wrote the ſame, and likewiſe Ado Archbiſhop of Treus in this manner.*

IN the time of the Emperour Diocletian, there was in the citty of Chalcedon a Senator called Philophronius, he had one only daughter named Euphemia, who being a Christian, was as much ennobled for her vertue, as for her bloud. Shee was put into prison by a Proconsul called Priscus, who commanded her to sacrifise vnto his Gods. The holy virgin denied it with a valiant courage, for which cause, he put her into a more lothsome prison, and after a fewe daies, brought her to a publike hearing, and then seeing her to be constant and resolute, he commaunded her to be tortured. The torments were such, that they would haue bereaued the stouteſt and lustiest man of his life, and much more such a tender damosell, as Euphemia was.

At the first, they did beat her with wands of Iron: then they put her on the torture called Eculeus, which disiointed al her tender limmes. Then an engin was made with a wheele full of kniues; which being turned round about, came to strike alwaies in that same place where the holy saint was to be tied. The wheele was set in order, and Euphemia was tied therto, but bicause the torment was so dreadfull, the holy saint made her prayers vnto God; and behold there descended from heauen an Angell, who broke it to shiuers. The master of that engine died in that place with many other persons; wherupon the kinsfolke and frends of the slaine men, kindled a great fire to haue burned the holy virgin therein, as though shee had bene the cause of their deaths: but by the grace and fauour of God, she was freed from those fiery flames, with out receauing any harme at all. Lastly, the Proconsull commaunded shee should be giuen as a pray vnto the crueltie of sauage beasts. She being already wearied of enduring so great torments, besought God that this might be the last, and so it was: for there were let out vpon her two fierce Lyons, which killed her: but they did not eate her flesh at all, and in this maner was finished the glorious conflict of S. Euphemia.

The life of SS. Lucy and Germinian Martyrs. Sept. 16.

SAint Lucy was a Romain matrone, who had bin married, and her husband deceasing of infirmity, shee continued widow from the age of 36. years, vntill the age of. 95. years. Shee was a Christian, and spent her time in pious and vertuous actions, and had a sonne called Eutropius, who was fully as wicked, as his mother was good. And because his mother reproued him for his misdeeds, shee grewe odious vnto him, and he vsed a most enormous villany, that so he might liue as he listed and liked, and this it was.

At that time, the persecution which Diocleſian and Maximian vsed against the Christians, was terrible, and executed with all rigoure: the accursed sonne went to one of them, and accused his mother Lucy, to be a Christian. The Emperour forthwith commanded her to be apprehended, and so shee was. And when Lucy continewed firme and constant in her faith; he commanded, shee should be put into a great Cauldron, full of pitch and molted lead; but the holy saint was taken out, this torment not doing her any harme.

Then the tirant commaunded, that shee should be put to open shame and reproch

proch, causing her to be led gyuded and fettered thorough the city; whilk was not only a reproch vnto the holy saint, but also a greeuous paine, with the great weight she carried; and it was augmented in that she was so aged; and moreouer, the officers forced her to make haste, to giue vnto her the more annoy. S. Lucy being in this manner euill entreated, came nere vnto the house of a noble citizen called Geminian, who kept certein Idolls in a priuate roome, all which did fall vnto the ground, when S. Lucy passed by. This was the cause, that Geminian with others that imitated him, were conuerted vnto the faith of Christ.

Geminian ranne vnto the place where S. Lucy was, and kneeling on his knees before her, said that he desired to be a Christian, and requested her to pray vnto God for him, that since God had giuen him that good desire, that he would also giue him ability to performe and to accomplishe it. The officers hearing this, laid hold on him, and led him vnto Diocleſian, who commannded, that both Lucy and he should be beheaded, and so they were. The martirdome of these three saints, Euphemia, Lucy, and Geminian was on the same day, that the Church maketh commemoration of them; to wit, on the. 16. day of September about the yeare of our Lord 290. the aforenamed Diocleſian and Maximian being Emperours: Metaphrastes, Zonaras, and Euagrius make mention of S. Euphemia.

The life of S. Ianuarius and others. Sept. 19.

AMong other the great miracles which are read in holy writ, wrought by our Lord God in his seruants; in mine opinion, that in the 3. cap. of the prophet Daniel is the most principall and the cheefest. The proud king Nabuchodonosor desirous to be accounted a God on the earth, caused to be made that huge, and most prodigious statua, representing his person. He iointly sent forth a publik proclamation; that all and euery one of his subiects, none exempted, should adore it on their knees, at the sound of sondry instruments. The three yong Hebrue gentlemen called Ananias, Azarias and Misael (other wise Sidrac, Misac, and Abdenago) being requested so to doe, denied it, they remained faithfull vnto God, to whom principally and only appertaineth diuine worship; not respecting the great fauours they had receued of the king; not regarding his large promises and offers of great wealth, not caring for his threats, nor esteeming the losse of their owne liues.

The king, who more righly might be called a tirant, in a rage and fury caused a great ouen to be heat seuen times more, then it vsed to be; and those blessed yong men clothed as they were, to be cast into the same. But they by the merite of their faith and relligion toward God, were not touched nor hurt by the fier in their garments or bodies; but walking securely in the midste of the fornace, as if it had bene a hall, or faire street, did sing praises, and lauded God merily & ioyfully. And that which more increased the wonder, there discended an Angell downe from heauen, who cast the burning flame violently out of the ouen, which burned and consumed the Chaldeans, and officers of the king, that were neere vnto the mouth of the fornace.

It pleased our Lord to do the like thing in commendation, and for the merit of the true faith and holines of S. Ianuarius the Bishop. He for that he refused to worhip the Idols,

and to wrong the maiesty of God, and regarded not the threats of torments, nor was moued by the flattering promise of temporall goods, was (after many torments endured by the commaundement of a president, vnder Diocleſian that cruell tirant, and other his diuellish miniſters) caſt into a burning fornace, made as hote as it could be: and yet the bleſſed man remained without any hurt at all, and he together with the Angells ſong praiſes, and rendered thanks vnto our Lord: and the wicked officers were all conſumed, and burnt miraculouſly with the flame of the fire, which came out of the fornace. The life and death of this holy Bishop and his fellowe martirs (as it is gathered out of the catalogue of ſaints, the Romain breuiary, and martirologe) is as followeth.

SAint Ianuarius and his companions, that is to ſay, Feſtus, Soſius and Proculus Deacons, Deſiderius the lector, Acatius, and Eutiches were martired nere vnto the city of Pozzuolo, vnder the perſecution of the Emperour Diocleſian, Tymotheus gouerning that prouince for him. This gouernor being ſent by the Emperour vnto Nola in Cãpania, with commiſſion to root out the Chriſtians; apprehended and impriſoned Soſius Deacon of the church of Meſſina, and Proculus deacon of the church of Pozzuolo, and Acatius, and Eutiches, cittizens of Nola and laymen.

But he commaunded Ianuarius the Biſhop of Beneuentum (accuſed a fore that time to be a Chriſtian) to be layd hold on, and brought before him. And when he nether for much entreaty, nor for ſharp threats, would be drawen to the ſacrifice of the Idols, the gouernour apointed a fornace to be heated three daies together with continuall fire, and that then Ianuarius (who in the meane ſpace was kept in priſon vnder a ſure gard) ſhould be caſt therinto in the midſt of the burning flames, with out any releaſe or fauour to be ſhewed. He entred the ſame, hauing with great humility made his praiers vnto God, where ſinging together with the Angels, he went vp and downe without any hurt at all vnto his body.

The ſouldiers made relatiõ of this miracle vnto the gouernour, who bad them open the mouth of the ouen wider, that it might be ſeen more apparantly if it was ſo, as they ſaid: which when they did, the flame broke, and ruſhed out violently, and conſumed a huge number of the pagans that ſtood about it. But Ianuarius came forth of the ouen ſo, that there was no ſhewe or apperaunce that any thing was burned; no, not ſo much as the haire of his head, or of his garment he had on. The gouernour attributed (impiouſly) this thing vnto ſorcery, and comitted him againe into faſt priſon: but one the next day, he called him to appeare before him, and in a raging fury, made the officers to ſcourge him, which they did vntill the ſinewes were ſeparated from his body, and then he returned him back to the priſon, in which time he deuiſed and inuented new puniſhments, and torments, for his further affliction.

Vpon this; Feſtus the Deacon, and Deſiderous the Lector of the city of Beneuentum, went vnto the gouernour, and complained vnto him of the great torturs the holy prelat had endured: but the tirant not diſgeſting their words and reproſes, they were (by his commaundement) ſtaied, and laid in Irons in the ſame place where Ianuarius was. This being done, Timotheus the gouernour determining to go vnto the city of Pozzuolo, cõmaunded all the aboue named martirs,

martirs, to be driuen before his chariot in fetters, to the terrour and example of other, and that they ſhould be put into the Amphitheater of that citie, where the beares ſhould be put out againſt them. But the ſauage beaſts forgetting their naturall fiercenes, laid aſide all their crueltty, and became mild, & tractable like lambs, lying downe at the feet of the martirs. The gouernour not knowing what to do more vnto them, at the ſight hereof gaue ſentence that they ſhould be beheaded.

The which ſentence being read forthwith, and the holy Saints being led to the execution therof, the gouernour miraculouſly became blind of both his eyes. Wherfore he inſtantly ſent back to Ianuarius, and beſought him to make his praiers vnto his God for him, that he might be deliuered from this miſerable darknes: which Ianuarius doing, his ſight was reſtored incontinently. The pagans ſeeing this euident miracle, 5000. of them were conuerted vnto the faith of Chriſt. but the Gouernour was no leſſe vnthankfull for the benefitt receaued, then obſtinate in his euill purpoſe; yea, was more enraged, for the conuerſion of ſo many people, and ſent back Ianuarius and the others alſo, to be put to death according to the ſentence.

A certein old man requeſted Ianuarius to leaue ſome thing of his vnto them, that ſhould be a witnes or remembrance of his martirdome, and of his death, & auowched that he would keep it as a Iewell; vnto whom the Biſhop promiſed to giue his napkin after his death. To cõclude the holy martirs were beheaded: to wit, Iãuarius Biſhop, Feſtus and Proculus Deacons, Deſiderius lector, Acatius & Eutiches; afterward Soſius, who among the reſt ſhewed himſelfe moſt couragious and prompt to dy, though kept in priſon ſome few daies before he died.

S. Ianuarius did appeare vnto that ſame old man after his martirdome, and according to the promiſe he made vnto him in his life, he gaue vnto him his napkin or ſcarfe, (wetted in his bloud) wherwith he had couered his face, when he was beheaded. The ſame ſcarfe or napkin the good old man ſhewed vnto the officers, that came back from the execution. And at the ſame houre the holy martirs were put to death, the gouernour was haled by the deuill, and by him long vexed, and in that miſery died. The mother of S. Ianuarius being then in Beneuentum (where her dwelling was) ſawe in her ſleep her ſonne in the ſky mounting vp toward heauen; and ſhee noting the houre, and the day of the viſion (ſo I call it rather then dreame) found that at the ſame time he had receiued the crowne of martirdome.

There alſo befell in this his martirdome another conſiderable accident, which was: when the martir of God Ianuarius was beheaded, and that the napkin or ſcarfe was bound ouer his eys, there fell vnto the earth together with his head, one of the fingers of his hands alſo. And whileſt the Chriſtians attended, and waited oportunity to burie his bodie by night, as alſo the bodies of the other martirs, Ianuarius appeared vnto them, and willed them to ſearch for his finger, and to bury it with his head, that was cut off: which they diligently and ſpeedely did, and buried all theſe bleſſed bodies nere vnto the citie with great honour, religion and deuotion.

Then did euery one of the cities there about of a good pious deſire, elect and chooſe ſome one of theſe glorious martirs to their protectors and patrons. The

Neapolitans caried away the body of S. Ianuarius, which had bin firſt at Pozzuolo, and after at Beneuento, and then came to the goodly monaſterie of Monte Virgine, and laſtly, in the time of Pope Alexander 6. it was tranſlated vnto Naples, and entombed very honorably in the Cathedrall Church; In which place may be continuallie ſeene very great miracles. And this alſo ſhalbe worthy of eternall memorie, that when there came from the hill Veſunius, (nowe called Mount de Somma) balles of fire and ashes in ſuch aboundance, that not only the inhabitãs dwelling nere thereunto, but alſo they which dwelt further of, were in great dread and feare that all the country there about would be conſumed and deſtroyed by the fire; the ſame was wholly and vtterlie extinct & quenched, by the merits and patronage of this bleſſed Saint. Wherfore the Grecians haue put him in their Kallender, and do likewiſe euerie yeare make an honorable memorie of him, in celebrating the feaſtiuall day of his martirdome.

Yet moſt ſtupendious is the miracle, and ſtraunge the wonder, that to this day is ſeene in the ſame city of Naples, which is this. His bloud, which is kept in a violl of glaſſe, congealed and hardened very much, yet let it be put right before, and againſt the head of S. Ianuarius, and it doth melt, and diſſolue in ſuch ſort, that it ſeemeth to boile or ſeeth, as if it were liuely, and did iſſue and ſpring euen then out of the veines. The paſſion of all theſe bleſſed Saints, was on the 19. day of September vnder Diocleſian and Maximian Roman Emperours, in the yeare of our Lord. 305. Our holie father Pope Sixtus 5. in the firſt yeare of his papacy by a Bull commaunded: that the ſaid bleſſed Saints ſhould be put in the Calendar, and their office and maſſe ſhould be celebrated by all faithfull Chriſtians, on the day of their Martirdome.

The life of S. Euſtachius and others. *Sept.* 20.

WE read in the booke of Numbers, that Balac king of Moab, douting the Iſraelits would come, and make warre vpon him in his realme, ſent meſſengers for Balaam the Prophet, that he might curſe them; imagining by that meanes to haue the victory againſt them. The prophet went at his requeſt (which diſpleaſed God) and rode on an aſſe. It fell out that the Aſſe, after a litle trauell, ſtaied, and would not go forward. The prophet rated and beat her, and ſtroke her without diſcretion or iuſt cauſe, and (as the ſcripture ſaith) God opened the mouth of the beaſt, who alſo ſpeake vnto him. Then did an Angell alſo ſpeak in the defence of the Aſſe vnto the prophet, and moreouer told him what he ſhould do.

This hiſtory may be fitly applied vnto S. Euſtachius; who wandering in the path of Idollatry and heathenishe errors (a thing abhominable in the ſight of God) was admonished of his errors, by a wonderfull meanes God vſed toward him, to wit: he made a hart or ſtag to ſpeak vnto him, and to inſtruct him what he ought to doe. The life of this glorious ſaint, and of his fellowe martirs, was written by Simeon Metaphraſtes, and by Antonius Biſhop of Florence, in this manner.

IN the time of Traiane the Emperour, there was in Rome an honorable and noble Lord called Placidus, who was generall of the horſe. And though he

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was a paynim, yet did he workes in them selues good. He was charitable, pitiful, iust, and faithfull vnto his Lord. One day, as Placidus went a hunting, he spyed a goodly harte, & pricked his horse with the spurres, in pursuite therof. The hart or stag made a stand on a high eminent place; and when Placidus approched nere, it seemed vnto him that the hart had the signe of one crucified betwene his hornes, & withall he heard a voice which said: *why doest thou persecute me.* Incontinent he alighted from his horse, and kneeling on the ground, said: who art thou, Lord, that speakest vnto me? The voice replied, I am Iesus Christ the sonne of God, who descended from heauen vnto earth, and was crucified for the saluation of mankind, and rose againe to life on the third day.

Placidus replied againe: Lord, what is thy pleasure, I shall do? In what sort, wilt thou haue me to serue thee? It was answered vnto him. My will is that thou, thy wife, and all thy familly be Baptised, and so thou shalt find the true way to go vnto heauen, and when thou art Baptized, my will is: that thou be patient, and tollerat willingly the afflictions that shall befall vnto thee, and this do for my sake. This being said: the hart ran swiftly away, and departed out of his sight. Placidus wondered exceedingly, and at that instant God touched his hart, and so enlightened him, that he beheld the blindnes and misery, in which he then was, by giuyng diuine worship to stockes and stones. He went home without delay, and conferred, and shewed his intent vnto some Christians: and to conclude, he was Baptized, wherin he chaunged his name from Placidus, and took the name of Eustachius, his wife (called Theopista) and his two sonnes Agapitus and Theopistus, were Baptised also.

After a few dayes, Eustachius being well instructed in the Christian faith, the deuill began (God permitting it) to persecute him, as he did Iob. The first thing was; he slewe all his beasts and cattail, wherof he had great store; then did all his slaues and bondmen dye: and briefely he lost all his goods, became so poore, and was so abandoned of the world, that he was forced to depart out of Rome, and lead a priuate life in a poore village. In that place the fiend did also persecute him, for he incited some wicked persons to take his wife from him, and he had not power to resist and withstand them, but God did alwaies so preserue her that shee was neuer dishonored. He lost also his two sonnes, and he remained alone, in so great necessity, that he was faine to dwel with a rich citizen, who made him his bayly, and ouerseer ouer one of his farmes in the countrey.

Although the good Eustachius sawe himself brought into this great misery; yet euidently appeared in him a generous mind, and Christian resolution, to tollerat euery thing with patience. God proued him like another Iob, but when he was in this hard case, he though of him, and restored him vnto his former estate. For the Emperour Traian hauing designed to make a warre of much import, and considering that to bring it to the wished end, he must haue an expert general, he called Placidus to his remembrance, whom he iudged a man fit for that charge. After diligent enquiry, he was found, and made generall of the forces, which charge he hauing receaued, as he was carefull in mustering men for this great seruice, he came to the knowledg of his two sonnes Agapistus, and Theopistus, who were among the other souldiors of the army. He also found

again his wife, who in poore and meane array was a ſeruant to an In-holde. The ioy Euſtachius had, and the infinite thanks he yelded vnto God, to ſee him ſelf deliuered and free from his former miſeries, and to haue found again his wife & two ſonnes, cannot with words be expreſſed.

After he had accompliſhed his entrepriſe committed vnto him, he retorned vnto Rome with great honor, and found Traian dead, and Adrian inſtalled in the empire. Euſtachius was receued into Rome with great pompe and triumph, aſwell by the Emperour as by the whole ſenate. And becauſe the cuſtome of the Romain Capteines was; that when they entred Rome with victory, they went vnto the temple of Iupiter, and there they ſacrificed, Euſtachius excuſed himſelf, ſaieng, he could not do it, becauſe he was a Chriſtian. The Emperour, the Senate, and all the people thought, that if the accuſtomed ſacrifice was not done, they ſhould neuer after haue any victory, for which cauſe, thy were very earneſt that Euſtachius ſhould ſacrifice. Euſtachius confidently denied to do it, ſayeng, he was a Chriſtian; and that he would not ſacrifice vnto any, but vnto Ieſus Chriſt.

The Emperour being wroth at this anſwer, commaunded that Euſtachius, his wife, and two ſonnes, ſhould be put to death: and to effect it, he bad, that they ſhould be put in a place, where a fierce Lyon ſhould tear thē in pieces. The Lyon was let out againſt the holy martirs, but he lay downe at their feet, and did them no hurt at all. The Emperour ſeeing the ſame, commaunded to make a great bull of braſſe hollowe within, and in this concauity he cauſed S. Euſtachius, his wife, and ſonnes, to be incloſed, and then to ſett fire vnder it, and in this torment, the glorious ſaints rendered their ſoules vnto God. The Bull was opened, and their bodies were found without any blemiſh (but that they were dead) and had not burnt one hayre of their head, which aſtoniſhed the Pagans, and much edified the Catholiks; who tooke thoſe bleſſed bodies, and buried them honourably.

The martirdome of theſe holy ſaints was on the ſame day the Catholik Church celebrateth their feaſt, to wit: on the 20. day of September, in the yeare of our Lord. 118. The ſeuenth generall Sinode, S. Iohn Damaſcen, and Metaphraſtes make mention of S. Euſtachius. Nicephorus Calliſtus recounteth his life in particuler, and the miſtery of the Hart, and the Crucifie alſo. Beſide the ſaying of this Author, the vniuerſal picture of the whole Church is an important proof, for that this holy ſaint is alwaies painted on his knees before a Harte, which hath the Crucifixe between his hornes, which was that which ſpake vnto him.

The life of S. Mathew Apoſtle. *Sept.* 21.

WE read that the prophet Elias, conſidering howe few the men were that ſerued God in his time, and the multitude of them that offended him, being deſirous to correct them, that they might amend, prayed, that it might not raigne: God graunted his requeſt, & in three years and a half, there fell noe raine: The people dyed of famine, & yet they did not amend their wicked liues. Helias alſo remained firme

firme in his purpose, that God should not permit it to raine. God said to him (as S. Iohn Chrisostome supposeth) Behold Helias, it troubleth me to see so many people dy with famine: if thou wilt, that all be good, get thee into heauen, for there be all good: and let me remaine here vpon the earth, that I may make prouision for the necessities, which my people and creatures suffer and endure. I would not haue thee to thinke, that they haue vtterly abandoned me, for I haue yet 7000. men, who haue not bowed their knees vnto Baal: Among others, there is Heliseus, who is following twelue yoke of oxen, go and cal him, bid him leaue all, and come with thee, and be thy disciple.

Elias obeyed straigth, and went to the place, where Elisеus was, and said to him: Come and followe me. Helisеus also obayed incontinent, only he requested, to go and take his leaue of father and mother kinsfolk, and frends. The Prophet was content, and went with him: wher vpon Helisеus made a solemne banquet, took leaue of them all, entending to followe the prophet Elias. Perhaps his father and friends said thus to him: Helisеus mark well whom thou meanest to followe: consider that he is a poore man, and hath no clothes to his back, but only a garment of camells skinne; he fasteth much, he is much persecuted by Queen Iezabel, and many others who desire his death: These words were in vaine, for he was resolued to followe Elias: and it was euident, that this his resolution was good, for afterward being his disciple, when Elias was taken away from him, he did more and greater miracles, then euer Elias had done.

This figure fitteth, and agreeth to S. Matthew the Apostle and Euangelist: for Elias being a figure of Iesus Christ, was much displeased to see so many offend God, and so few to serue him. Elias praied God, that he would not let it raine, that men might dye: but Iesus Christ did not so, for he was by nature mercifull, and ful of compassion, and to see his creatures perish, was vnto him a most greuous torment: yet went he to seeke out some that might serue God; who though they had not done it before time, yet might they doe it for the time to come. Elias found Elisеus while he plowed; so Iesus Christ beheld S. Mathew with the eyes of his mercy, not plowing, but a worse trade; for he lent monie vnto vsurie: yet the plowing and sowing, hath some similitude with lending to vsurie. He that soweth, alwaies gathereth more then he soweth. So the vsurer alwaies receiueth more, then he lendeth out. Helias called Elisеus, and he followed him, but yet he would make a banquet to all his kinsfolke and frends. So also when Christ called Mathew and he followed him, he made first a banket in his house (where Iesus was present) with his fellow publicans and toll-gatherers, frends vnto S. Mathew.

These men might say to S. Mathew the same, that the kinsfolke of Elisеus said to him, or in this manner: Mathew wilt thou forsake and leaue all thy goods and money, and go with a poore man, and one that is persecuted, as this man is? what thinkest thou to get in his company? it may be, if the Scribes and Pharisеys determine once to put him to death, they will do the same to thee also for his sake; for ordinarily the disciples speed as bad as their maister. These words slurred not S. Mathew from his good purpose, to giue ouer all and follow Christ. The going in Christes company was fortunate to him, for he made him his Apostle, and Chronicler, and gaue vnto him an admirable spirite, like the spirit of Elisеus, and after the Ascension of our Lord into heauen, he did many miracles. The life of this glorious Apostle is collected out of the Ghospell, and other good Auctors, who do make mention of him.

SAint Mathew was a Galilean, borne in Cana where Iesus Christe conuerted the water into wine. He was a Publican, a tolle-gatherer and a vsurer, which

was the moſt infamous trade, that could be among the Hebrews; they reputing it the moſt heinous oppreſſion that could be, for the Emperour of Rome to enforce them (being the elect people of God) to pay tribute and tolles. And although they paied, yet they alwais proteſted, that violēce and force was offered to them: their agreeuances were encreaſed, by the letting out the tributes and tolles to farme, which is the cauſe, that the publicans, (who were they that rented them, and moreouer lent money vpon vſury) were counted by the Iewes worſe then the Pagans and Heretiks, for which cauſe the ſonne of God (conformable to their opinion) when he inſtructed S. Peter how to correct his brother, ſaid vnto him, that the ſinner ſhould be reproued firſt ſecretly; the ſecond time before two witneſſes; and that at the third time, he ſhould denounce it to the Church: and if he did not then amend, he ſhould be reputed as an Ethnick or Publican. As if he would inferre; Repute him then as an Ethnick, account him as a Publican, tollegatherer, or vſurer. Which among the Iewes was a name of ſurpaſſing reproach and infamy.

One of theſe was S. Matthew (Syea Metaphraſtes ſaith) he was the head of them all, for he was a man expert, practicall, and of a good in-ſight. It fell out then, that Matthew being at the receit of cuſtome, Ieſus Chriſt paſſing that way looked on him, called him and ſaid, Followe me: Aſſoone as Matthew heard theſe words, preſently he left his books, his writings, money, and other things, and followed him. Herein there are two conſiderable things: One is, that Ieſus called Matthew; and the other is, that Matthew followed him. In Chriſt calling of Matthew, may be conſidered his exceding great mercy: for he called him being a publik ſinner, to be his diſciple: Nowe who though neuer ſo great a ſinner, will feare to approch & come neere vnto Chriſt ſeing how he did wellcome Mathew? If Ieſus call Mathew the Publican, what ſinner will he driue away frō him? but perhaps the ſinner will ſay, I am content Ieſus Chriſt ſhall not driue me away from him: yet if I ſhould not come vnto him, I wiſhe that he would behold me, as it pleaſed him to behold S. Matthew, and to call me as he called him. To this I anſwer, that it is true, God calleth not euery one with ſuch efficacy, and doth not behold all ſinners, as he beheld S. Matthew; for that was a ſpeciall grace done to him, and to fewe others; yet is it moſt true and certaine, that God doth behold, and call euery one; and if they will amend, and diſpoſe themſelues to a better life, he conuerteth them to him, and maketh them holy ſaints, we ſee ſometimes, that a lodging hath the windowes ſhut, and the ſunne beateth at them, and cannot enter; if the ſunne do not enter into the lodging, it is not his fault, but of the man, that doth not open the windowes. Open thou the window, and the ſunne entreth in.

The ſame doth the ſunne of Iuſtice, our Lord God, he ſaith he ſtandeth at the dore, and knocketh; let the dore be opened to him, let the ſinner be diſpoſed, and do his duety as he ought, and God will not faile of his part. He ſaith not only, that he ſtandeth at the dore, but ſaith alſo, that he knocketh and calleth. And indeed he ſaith the truth, for he doth neuer any other thing, but call; and that all men might heare him ſpeak, he mounted vpon the tree of the Croſſe. To that place euery ſinner may look, and ſee that Ieſus is euen hoarſe with calling ſo much. He ſhall ſee his two eyes are become two founteins, and for that he ſeeth

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fewe people come to his ſide, he doth not ſhew himſelfe ſterne or fierce againſt them that haue offended him, but rather kinde and louing. He ſtandeth with his armes abroad, to embrace them that reſort to him. He boweth his head to giue them the kiſſe of peace, he ſheweth his pierced ſide, that they may enter into his hart. He calleth not the Chriſtian to take off the crowne of thornes, and to put it on his owne head. He would not be ſpoiled of his owne beatings, and lay them on him. He would not haue him drink the gall and vinagre, which was giuen him. He would not haue him nailed to the Croſſe in his cõpany. To conclude, he doth not call him, to take life away frõ him, but to giue life vnto him. He calleth him to come into his company, and to continew in ioy and gladnes.

Yet true it is, that he would haue the ſinner do penance, and not lay it wholly on Chriſts back. But let the pennance be neuer ſo great, if that, which Chriſt hath ſuffered for the ſinnes of other men be conſidered, who will think the pennance done for our owne proper ſinnes, to be ouer great. In this manner Chriſt Ieſus calleth euery one, and repelleth none from him; yet fewe there be who are ſo called, that go after him. To ſuch as theſe be, happeneth the ſame that before happened to Samuell being yet a child, for God called him, and he went to Heli being an old man, and neere to his death. Chriſt calleth many alſo, and they childiſhly runne vnto the world, and to vanity.

Such as theſe be, do not imitate S. Mathew, who was called but once by our Sauiour, and incontinent he followed him. S. Mathew did not ſay, I will firſt diſpatch my buſines, and ſumme vp my accounts, nor ſought for excuſes as many ſinners do (prolonging their conuerſion vnto God,) but he left euery thing at an inſtant. S. Ambroſe ſaith; he that firſt tooke away other mens goods, nowe left and forſooke his owne. When a wand is crooked, if one would ſtreighten it, he muſt bow it the other way: So Zacheus, who was another publican, ſaid, if he had deceiued any man he would reſtore it foure fold. But the good S. Mathewe, not only ſatisfied the deceit done, with part of his goods; but left all, and followed Ieſus Chriſt. You ought alſo to vnderſtand, that the ſame S. Mathew reciting his conuerſion ſaith, that he made a feaſt forthwith vnto our Sauiour; which he did, not ſo much to honour him, as that he might conuert many of his kinsfolkes and frends, that came to the banquet. This is true charity, when one is not content to ſerue God himſelfe only; but procureth and enduceth others to ſerue him alſo.

The Scribes and Phariſies who were a people malignant, and enuious againſt Chriſt, and ſought to find faults in his doings and ſpeeches, being certified of this banquet, thought they had gotten a iuſt occaſion to reproue him, and forthwith they came vnto his diſciples, and ſaid; *why doth your maiſter eate with Publicans and ſinners?* as if they would ſay: Come hither you ignorant and baſe fellowes; Is it poſſible, that you dare keepe company with a man, that is a frend to Publicans and ſinners, and that eateth and drinketh with them? Haue you neuer heard the words of Salomon, that *he that toucheth pitch, ſhalbe defiled with the ſame*? and that he that keepeth company with the vitious, ſhalbe vitious. Take heed, leſt his behauiour do taint you alſo; and that if he be once puniſhed, you be alſo puniſhed as acceſſaries. Therefore let him goe, and come no more into his company. Theſe malicious foes ſought to diminiſh the

reputation of our Lord, and perſuaded the Apoſtles to abandon him.

When Ieſus vnderſtood this (nothing being vnknowen vnto him) he congregated all the Apoſtles together, (and perhaps they who vſed thoſe words of defamation, were preſent there alſo) and ſaid vnto them: I am defamed and euill ſpoken of, that I conuerſe with Publicans and ſinners, and becauſe I eate and drink with them; but I will tell you the truth, which none of you can deny, to wit; that *they who are whole, haue no need of the phiſition, but the ſick only*. This ſentence of our Sauiour may haue two ſences. One ſence is, that he ſpake by the figure Ironia, and ſaid: See that I come not into your company, for you be all holy men, & need not me, but I conuerſe with Publicans and ſinners, who haue need of me. The other ſence is; that Ieſus Chriſt ſpake plainely and cleerly, that, as the whole man hath no need of the phiſition, but the ſick man hath; ſo Ieſus did conuerſe with Publicans, which were ſick in their ſoules, to reſtore them vnto their health; for we may piouſly beleeue, that he conuerted many of them, that were at the feaſt that Saint Matthew made in his houſe.

There is no more particular mention in the ghoſpell of Saint Matthew; but we are to beleeue, that he was preſent in all thoſe occaſions, where the twelue Apoſtles are ſaid to be preſent, as when our Sauiour ſent them to preach vnto the Samaritans, S. Matthew went thither alſo: when there was ſtrife among the Apoſtles, who ſhould be greateſt, he was there alſo; and it may be he alleaged his reaſons, and ſaid: that he ought to haue the preheminence, for that he had left more poſſeſſions and goods, then any other of them. He was preſent at the reſuſcitation of Lazarus; he was with Chriſt when he made his entry into Ieruſalem on Palme ſonday. He was one of them, that eate the Paſchall lambe: our Lord waſhed his feet, and communicated him, and made him prieſt, and conſecrated him Biſhop, as he did his other Apoſtles, when our Lord appeared after his Reſurrection; when he aſcended into heauen, and at the coming of the Holy Ghoſt.

He preached eight yeares among the Hebrews, after which time he wrote his Goſpell in the Hebrew tongue, as he had preached it, being then to depart and to preach amõg the heatheniſh paynims. S. Ierome ſaith S. Mathew preched in Egipt, and conuerted many to the faith therein: and from thence he went into Ethiopia: where he preached alſo, and gained many ſoules to Chriſt. The Biſhop Lippomanus ſaith it is not knowen certainly, what happened to Saint Mathew in thoſe parts. Simeon Metaphraſtes alſo in two treatiſes he made of this holy ſaint, paſſeth this matter ouer ſuccinctly and ſleightly. This Author ſaith; that the Apoſtles went alone, poore, afflicted, paſſing from one countrey to another, publiſhing the name and faith of Ieſus Chriſt before the kings & princes of the world, and that therfore fewe could ſet downe their acts in particuler. But for that which is knowne, (although it be very litle) we ought to render thanks to God, who would not permit all their actions to be drowned in obliuion, and vtterly forgotten. Nicephorus maketh a different report of the martirdome of this Apoſtle, from that which is ordinarilie ſaid of it, and from that which S. Antonius Archbiſhop of Florence writeth in his life.

Ioachim Perionius, and the author called Abdias Babilonicus ſaith thus as a certaine

certaine thing (and the Romaine Breuiarie of Pius 5. receiueth it also) that S. Mathew hauing preached among the Hebrewes, and in Egipt, and hauing written his ghospell in the Hebrewe toung, (a coppy wherof S. Barnabas the Apostle caried with him, when he preached vnto the Gentils, and layeng it sometime on a sick person, it restored him to perfect health) passed on to preach in Ethiope: and that coming into the citty called Nadauer, he found there two magitians, the one called Zaroes, and the other Arphaxat. These two wicked fellowes kept all the people in awe: for with their inchantments, and Legier-de-main, they did great hurt vnto many, depriuing some of the vse of their limmes, and weakening other. They bewitched the armes of some, and made other lame of their legges, and others blind. The Apostle seing the euill and wickednes they did, (and that there was no remedy, for none could barre them of their willes, but to their losse and damage,) opposed himself against them, and healed all them, whom they had made sick.

There was in that city, an Eunuck (who had bene Baptised by S. Philip the deacon, when he departed from Ierusalem) and was seruant to Candaces Queene of Ethiope, as being her Steward, and hauing all her riches vnder his gouernement, he lodged S. Mathew in his house, and by his meanes many receued the faith of Christ: for he brought many of the people, to heare S. Mathew preach, who were conuerted to Christianity, by hearing his admirable doctrine.

The two magitians perceuing S. Mathew to be so contrary vnto their proceedings; by their diuelish art, made two dragons to appeare, not only to affright S. Mathew, but also to do him some hurt. The holy Apostle made the signe of the Crosse against the two dragons; who, as if they had bene two sheepe, returned quietly vnto the desert. The people beheld this strange wonder, wherfore euery one besought the Apostle earnestly to set them free from those two sorcerers: for their pride and malignity was come to that height, that they would be adored for godds by the people; and they for dread and feare, were in mind to do the same. The Apostle made aunswer: To so many, as would be Baptised, and acknowledge Iesus Christ for the true God, it would be verie easie to be ridd and freed from those two villaines, or any other such, who soeuer would doe them any harme.

Then he preached vnto them the mistery of the Incarnation of the sonne of God, and of the glory and beatitude of the holy saints; and it befell, whilest he preached, a great vproare and tumult arose among the people for the death of the kinges sonne. Then it came to their eares, that he had bene sick some time before, and the two magitians had bene called to helpe him, and he died between their hands, and the wicked villaines, to hide and couer their falshood, said: that the godds desired to haue his company, and that therefore it was meet, there were a Temple builded vnto him, wherin he might be adored as a God. The Eunuke brought S. Mathew before the king, and he by his praiers raised the deceased yong man vnto life againe, to the great astonishment of them all. The king was called Egippus, and had susteined vnspeakable sorrow for the death of his sonne; but seeing him aliue againe and in health, he was glad, and reioiced out of measure. He shewed many curtesies vnto the Apostle, and sent postes into all parts of his kingdome to diuulge this miracle, and to say: Come

and ſee a God in the ſhape of a man, who hath raiſed a dead man, and reſtored him to life.

S. Iſidore in his Breuiary maketh mention of this miracle of raiſing the kings ſonne from death to life by S. Mathew, and alſo of the two dragons, and of other miracles, and admirable acts the Apoſtle did in Ethiope, although he do not particularize the ſame, he ſaith alſo, that much people came vnto the place, where S. Mathew lodged, and would haue done ſacrifice to him, as if he had bene a God, and preſented many gifts vnto him: and that the Apoſtle ſaid vnto them: I am not a God, but a mortall man, and the ſeruant of Ieſus Chriſt, who is the true God. Then he requeſted them, to beſtow thoſe preſents and gifts (which they would haue giuen him) vpon the building of a temple to the ſame Ieſus Chriſt, for he (whom he preached, and by whoſe power, he did thoſe miracles) was the true liuing God; exhorting them to be Baptiſed in his name, for that was the true waie and meanes to obteine euerlaſting life. To conclude: the Apoſtle vſed ſuch words, and confirmed them ſo with miracles, that the king with all his court, and a great number of other people, were Baptiſed.

The king had a daughter called Iphigenia, who was very beautiful, but much more commended for her wiſedome, who hauing heard S. Mathew oftentimes in his ſermons to commend and extoll virginity, conceiued a good liking of him, and vſing his aduiſe was cloſed in a monaſtery, with two other damoſells, deſiring to do the ſame. S. Mathew ſtaid in Ethiope. 23. years, continually conuerting ſoules to our Lord Ieſus, building Churches, ordering prieſts, conſecrating Biſhops, gaining many ſoules, and augmenting the faith of Chriſt, and that which he preached with the mouth, he performed alſo in deeds, to the edification of others, his life being holy and exemplar. Clement of Alexandria ſaith; that S. Mathew neuer eate fleſh, and that he liued only with herbes.

King Egippus afterward deceaſing, his brother Hyrtacus ſucceeded in the kingdome. This newe king to eſtabliſh himſelf more ſurely in the kingdome, and alſo moued with the rare beauty of Iphigenia, intended to marry her. To bring this his purpoſe to effect, he aquainted the Apoſtle with his intēt, thinking it a good meanes to drawe the mind of the young woman to his will. The Apoſtle aunſwered the king, that he would giue notice vnto Iphigenia of the good, that ariſeth of matrimony, and howe it is a holy thing, and that then he might come and talk with her himſelf. The king thought this would be a very good courſe; and for that the Apoſtle ſaid he would declare this matter in a ſermon, the king ſaid, that he would alſo be preſent thereat. Sonday came, and the Apoſtle in the preſence of Iphigenia, and the other relligious women (the king being there alſo, and all the cheifeſt Lordes of his court, (began to diſcourſe of matrimony, and to ſhewe, howe neceſſary it was for the conſeruation of mankind, and gaue it other commendations. He alſo ſaid, that matrimony was ordeined and inſtituted by God, and howe good it was to haue children.

All this pleaſed Hirtacus very well, and he awaited, to heare the Apoſtle ſay, that Iphigenia might forſake and leaue the eſtate of a relligious woman, and take a huſband, & be made Queene of Ethiope. But the cōcluſion of the Apoſtle was farre otherwiſe, then Hirtacus expected; for then he fell in hand to treate of the

the grieuous punishment that adulterie deserued, out of which he seemed to inferre, that if the seruant of any king was so bold as to take away his wife from him, he did not merite only, to be put out of fauour, and to be disgraced; but also he deserued to dye an euill death; though he did not effect, but only attempte it. Therfore (ô king) I giue thee to vnderstand, (said the Apostle looking vpon him) that Iphigenia is the spouse of Iesus Christ, the king of heauen; and if thou seeke to take her away from him, thou shalt fall into his heauy displeasure. When Hirtacus perceaued the conclusion of the Apostles words, and wherunto they tended; he was moued to great indignation, which he vttered in his contenance, and so threatning him, he departed out of the Church.

Iphigenia was heereat surprised with great feare; and with the other relligious women, kneeled at the feet of the Apostle; and asked his aduise, what shee and they should doe, to be quit of the persecution and assault the king had begon against her virginity. The Apostle incouraged them all with good words, and put a veile vpon euery one of their heads, making them hereby, (and by their vowing the three vowes of Pouertie, Chastity, and Obedience) true Nonnes: and these were the first Nonnes, that were among the Christians. This being done, the Apostle said Masse; and hauing ended the same, there came thither a cruell fellow (sent by Hirtacus) who gaue the Apostle many wounds with a speare, so that the Altar was all stained with bloud, and his body lay dead in the place. The grief and compassion of the people for the death of Saint Mathew was so great, that they made a commotion, and rose in armes, entending to kil the tyraunt; and had effected it, if some priests had not intromitted themselues, and staid them, saying: that God would not be pleased there with, and that therefore he commaunded Peter to put vp his sword into the sheath.

Then Hyrtacus laboured by the meanes of some ladies, to persuade Iphigenia to be his wife; but seeing that this way would not remoue the holy virgin from her good purpose; in a diabolicall rage he caused the monastery to be fired; but S. Mathew was seene in the aire to quench it. The sacrilegious tiraunt escaped not his deserued punishmẽt, for God stroock him with the leprosy, which was so sore, that he killed himself for paine, and the kingdome came to the brother of Iphigenia, sonne to Egippus, who was a Christian, and ruled that prouince many years to the honour and glory of God, which was spred through all Ethiope, where the body of S. Mathew was kept & holden in great veneration, and reuerence, vntill the time of Pope Gregory. 6. when it was translated to the city of Salerno in Italy, where it is holden in great veneration to this day by all good Christians.

Great reason there is to doe so, for that this glorious Apostle hath three honorable titles, for euery of which he meriteth to be honored: The first is of Apostle, the second of Euangelist, and the third of Martir. His death was on the 21. day of Septẽber, and on that day, the Church celebrateh his feast, and in the yeare of our Lord. 90. in the raigne of Domitian after Canisius. It is not without mistery, that among all the other Euangelists, whom the Church vseth in her seruice, S. Mathew holdeth the first place, as likewise doe S. Paule, and Dauid; of the one of which almost euery day the Epistles be red; of the other,

the pſalmes be ſong. The miſtery may be,(for that all three were great ſinners,) to giue hope to all them, that hartily are conuerted vnto God, that he not only pardonneth them,but alſo ſheweth vnto them eſpeciall fauors, honoring them firſt vpon earth,and then making them great alſo in heauen.

Concerning the ghoſpell of S. Mathew (I write this to ſatisfy curious witts) it is commonly ſaid,that he wrote in Hebrew, and ſome ſay the contrary. This happeneth for that(asGuido Fabricius ſaith)there were two maners of ſpeaking Hebrew:the one was the Auncient,which the Patriarchs and Phrophets ſpake, and the other was called Moderne,or Hieroſolimitan,for that it was vſed in that city. For in Ieruſalem there traded many forreiners, and ſtrangers, and by the commerce they had with them, being Syrians, and Chaldeans, and other nations, there were mingled words of ſondry languages therein. This Hebrew Hyeroſolimitane language Ieſus Chriſt ſpake, as it is to be ſeene by many wordes in the goſpel, as Abba father, Mammon Iniquity:and ſuch like. Then,I ſay, that S. Mathew wrote his goſpell not in that auncient Hebrew language, but in the Moderne Hieroſolimitaine, in which Chriſt ſpake. The ſame, which Guido Fabricius ſaith, is affirmed alſo by Petrus Galleſinus in his annotations vpon Doroteus Biſhop of Tyrus, in his book of the liues of the diſciples of Chriſt.

S. Ierome ſaith; that the Ghoſpell of S. Mathew was tranſlated into Greek, and that it is not knowne who did it. The ſame holy ſaint ſaith:that in his time, the Hebrew text of S. Mathew was in the city of Ceſarea, but is was loſt after that, and was found againe in the time of the Emperour Zeno,or of Anaſtaſius, who ſucceeded him, hard by the body of S. Barnabas the Apoſtle, who at that time was found in the Iſland of Cyprus, as Nicephorus Calliſtus ſaith.

It was loſt againe; and as Iohn Echius that learned Catholike Doctor in the life of S.Mathew affirmeth,Pope Nicholas 5.being deſirous to find it,ſent word into all parts, where he thought he might haue notice therof, and promiſed 5000. ducats of gold, to him that brought it to him. But for all that,it was not found vntill the time of the Emperour Charles 5. vnto whom God reſerued many good fortunes, among which, this was not the leaſt. *Afterward the Catholike king Philip. . his ſonne,cauſed it to be put into the Bible Roall,which he cauſed to be printed, and it is in it at this preſent; and was againe tranſlated into Latine, by the aboue named Guido Fabricius.*

This is not in the Spanish.

The life of S. Maurice, and other holie Martyrs. Sept. 22.

Ca. 9. *THE Euangeliſt S. Iohn rehearſeth in the Apocalipſe, that he ſaw a huge multitude of locuſts to come out of a great pitt, who were permitted, and had leaue for fiue months to do all the euill, they could on the earth. Theſe locuſts repreſented the tirants, who afflicted the martirs, and vexed them in the fiue outward ſences. They killed their bodies, and not their ſoules; and hereof it cometh, that the holy martirs perſeuered in the confeſsion of the faith, with ſuch courage, becauſe they knew all the euill and miſchiefe the tirants could do them, was not extended further,then the body.*

This

This being considered by a noble and valiant regiment of Theban souldiers, whose Corovell was called Maurice, permitted themselues to be euill intreated and slain, being assured, that only their bodies endured paines, and that the crueltie of the tyrant could not hurt their soules by any meanes. The tirant that martired them was Maximian, of whom, and of Diocleſian one may reghtlie say, that there was neuer serpent so pernicious, nor dragon so fel in the craggie mountains of Arabia, or in the thick woods and deserts of Ethiop, as these two beforenamed tyrants were against the Catholiks, as may be seene in the life of S. Maurice, and his companions martired with him. Which martirdome is written by Eucherius Bishop of Lyons, Venerable Beda, and other Authors of Martirologes.

THe Emperour Maximian entending to passe out of Italy into Fraunce, to pacyfy certein people, which were in rebellion against the empire; for the better effecting of his enterprise had cõmaunded legions or Regiments of souldiers, to be sent vnto him out of sundry prouinces. One legion (as Vsuardus saith) conteined 6666. souldiers. And because the great & populous city of Thebes in Egipt, which standeth on the bank of the riuer of Nilus, was subiect vnto the Romain empire, that sent also a legion, of the which Maurice was Coronell and Exuperius was standerd bearer: The other principall officers of the Regiment were Candidus, Gereon, Vitalis, Innocentius and Tirsus. All the common souldiers of this Regiment were Christians, and had bin Baptised by Zabdus Bishop of Ierusalem.

This goodly company came first vnto Rome, and visited the Pope, who was called Marcellus. This good pope cõfirmed them all in the faith, and gaue them his benediction, and dismissed them. Then they departed in the company of Maximian and passed the Alpes, and came vnto a city, which at that time was the head of the people of Sedun, called Agaunum, and at this present it is called S. Maurice dy Sauoya. In that place Maximian had a mind to make a solemne sacrifice vnto his gods; to the end, they might be his aiders in this his entrepriſe, and commaunded all the principall officers of the army to be present thereat. Maurice, and his Thebans hearing the same, stepped all aside somewhat out of the way, sayeng, that they being Christians would not be present therat. Maximian, being certified therof, was much displeased, and tooke it as mutiney, worthy of seuere punishment.

To which purpose he sent to their quarter the marshall and prouost, to chastice some of them for a terror to the rest, and to reduce the others vnto the army, and to the sacrifice: The chasticement inflicted was this: The officers made them passe vnder a spear, and told them; and when they came vnto the tenth man, they incontinent cut off his head: This was the ordinary punishment of that time, when an host or Regiment committed a trespasse. The Thebans which remained and escaped, (in patient and quiet maner,) boldly said: that they would not be present at the sacrifice, do what they could: The emperour seeing them to be resolute, renewed his anger, and bad that they should be tenthed, or decimated againe, for so that punishment was called. This sentence no lesse cruell then vniust, being begun to be executed, it is a thing considerable to behold, with what inconquerable courage, the holly martirs seemed to tollerate the slaugther made of them.

The Thebans were by nature valiãt, and bigge of body, but herein they ſheued ſingular and rare valour, in that they did not complaine of the tirant, and alſo for that they looked cheerefully on the matter: They animated one the other, but aboue all, Maurice their Coronell went amongſt them, exhorting ſometimes this man, otherwhiles that man; and told them, that ſince they had heretofore endaungered their liues for, and in the Emperours ſeruice, that they ſhould not thinck much to offer it for the ſeruice of God: for that their death and torment ſhould haue an end very ſhortly, and tollerating it for ſuch a cauſe, they ſhould afterward poſſeſſe the ioies of heauen euerlaſtingly. Theſe and ſuch other words that Maurice ſaid, made ſuch an impreſſion in the minds of thoſe ſeruants of Chriſt, that euery one endeuored to be the firſt martir, and to enter into heauen before his fellow ſouldier.

The legion being tenthed the ſecond time, the other, which were left, were demaunded, if they would obey the Emperour Maximian; and they anſwered: Tell the Emperour from vs, that we do acknowledg our ſelues to be his ſouldiers, and withall, that we be the ſeruants and worſhippers of the true God; we be bound to obey Maximian in things apperteining vnto the warre, but much more bound vnto God in matters of religion: from Maximian we haue pay for our ſeruice, but of God we receaue our being, and our life. We may not nor wil not deny Ieſus Chriſt to obey Ceſar.

Maximian receauing this anſwer, finding the martirs reſolute, and ſeing the double decimation of them was to ſmall auaile, he cõmaunded the whole army to ſet on them, and to cut & hew them into pieces, without reſeruation of any: this quailed not their noble courages; but rather their death being occaſioned for ſo good a cauſe, they kneeled on the bare ground, and lifting vp their hands and harts vnto heauen, yealded to the butchery and ſlaughter; their Coronell Maurice continually and inceſſantly incouraging and chearing them vp: and in this maner they were all maſſacred. Many of the bloudy villans were ſo fleſhed herewith, that not cõtent with that death, they ſtripped them, and put on their apparell and armour, and ſat downe to eate the prouiſion, the martirs had.

It happened, a Chriſtian ſouldier called Victor, who was not a Theban but of another nation, came by; and beholding ſo many dead bodies ly in that plaine, (not knowing howe it came) asked why thoſe that eate thereby, ſhewed ſuch mirth and gladnes, and did not loth and abhorre to eate and drink among ſo many dead bodies. One related vnto him point by point what had befallen, & they bad him come and eate, and be mery with them, for ioy they had done ſuch pleaſing ſeruice vnto the emperour. When Victor had heard all their ſpeech: he ſaid aloude: Oh wrech that I am, I wiſhe I had bene partaker in their death. By theſe words of Victor, they which ſat at the bloudy banket, gathered, that Victor was a chriſtian: wherefore leauing their banquet, and taking their weapons, they incontinent cut him in pieces, as they had done the Thebans, and by this meanes Victor merited the ſame reward, that the Thebans had deſerued. This was the martirdome of S. Maurice, and of his Theban ſouldiers, and the holy church celebrateth it on the 22. day of September, in the yeare of our Lord 301. in the iime of Diocleſian and Maximian.

After certein years paſſed, the ſame holy martirs reuealed vnto a Biſhop, called Theodore

Theodore, where their bodies were, and commaunded him to tranſlate them to a place more conuenient. The good Biſhop was not ſlack nor negligent in fulfilling it: for the people of that countrey hauing made many pits, and hauing put the bodies of the holy martirs into them, the good Biſhop cauſed them to digge them out of them, and out of the other places, where thoſe bleſſed bodyes were, as he vnderſtood by the diuine reuelation: and ſent into the diuers countreis, where many Churches were builded vnto their honour, and in them God graunted many fauors vnto ſuch, as, being in tribulation and affliction, did recommend themſelues vnto theſe bleſſed martirs. In the veſtry of the church in Toledo in Spaine, is ſhewen the head of one of theſe holy martirs: and they ſay there, it is the head of S. Maurice.

The life of S. Linus Pope and Martyr. Sept. 23.

AMong other precepts which S. Paul gaue vnto the Corinthians, there is one in eſpeciall, for Chriſtians to vſe, when they go vnto the Church to pray. He ſaith that men muſt ſtand vncouered, when they be in the Church. O holy Apoſtle, ſhall this be vſed both by men and women? ſhall the women alſo ſtand with their head vncouered in the Church? The Apoſtle anſwereth and ſaith: that for the women we haue another lawe, which is this: that women muſt be in the Church with theire head couered, for as it is an vnſeemely thing for a ſecular woman to be shauen, & without long haire; ſo is it an vnſeemely thing for women to be in the Church with their head vncouered.

S. Ambroſe yealdeth a reaſon of this, and foundeth it vpon theſe wordes of the Apoſtle, to wit: that the man is the image of God, and the woman is the image of the man, of whom she is formed. This glorious Doctor ſaith alſo, that it was the ordinary vſage, that ſlaues had their heades couered, or bound with certaine bandes, and the difference that was betweene the ſlaues and, freemen was this: that the ſlaues had the head bound or couered; and the freemen had it vncouered: We may perceiue hereby, that God would haue vs, when we be in his preſence, to acknowledg our quality and condition The man that is ſuperior in the houſe, and that hath authority to comaund therein, muſt haue his head vncouered and bare, as a free man, and maſter; but the woman, who is his inferior, and who is obliged to obey in the houſe, ought to haue her head couered, by that meanes confeſſing her quality of obedience.

That the man do comaund, and the woman do obey, is a matter of ſuch importance, that not only S. Paul doth comaund it (as is aforeſaid) but S. Peter alſo, as chief and higheſt Biſhop ordeined, and comaunded the ſame. But for that he left it not in writing, S. Linus, who was his diſciple and ſucceſſor in the Papacy, comaunded it, and left it written; that it might be obſerued and kept perpetually, and in deed it is not read, that he left any other order then this; which yet if it might be obſerued among all faithfull Chriſtians, were very comendable, and praiſe worthy.

Now let vs ſee the life of this holy Pope, collected out of that which Damaſus and other graue Authors write of him. Yet firſt, I think good to admonish you, that S. Peter being neere to his death, thought it conuenient to nominate a worthy, and wel deſeruing ſucceſſor, to be in his place after him, who might take care, and charge of the Catholi-

que Church. To this entent he named Clement his disciple, who for his great humility willed, that Linus and Cletus, who had bene coadiutors vnto S. Peter, should haue that dignity before him. So Linus had the Papacy, vnto whom Cletus succeeded; and after him the same S. Clement was Pope. Returning vnto our purpose, the life of S. Linus was thus.

SAint Linus was borne in Vol-terra, a citty of Hetruria, and was sonne of Hercolanus, of the noble family of the Mauri. Being fully twentie yeeres old, he was sent by his father to Rome to study, where he remained in the house of Quintus Fabius, his fathers friend, vntill S. Peter the Apostle came to Rome, to preach the Gospell. Then this S. Linus was one of his first disciples, who followed him, assisting him alwaies in his preaching; and in the administration of the holy Sacraments. S. Peter seing in him many good partes, as his holines, learning, and curteous affability, he made him his coadiutor in the dignity, to the which he was also elected, after the death of the Apostle. So that first he was coadiutor, then Pope, and head of the Church, for the which with great care and prudence, he prouided all thinges necessarie for the good gouernement thereof. He comaunded in particuler, that women should not enter into the Church with their haire loose, and vntied, but bound vp, and couered, as S. Peter had comaunded, and S. Paul had left written. He gaue holy orders twise in the month of December, and as then he consecrated 15. Bishops, and ordered 18. Priests, with some Deacons.

In the primitiue Church, there was great care had in giuing holy orders, and in receiuing any to the office of a priest, or the other orders; and therefore they kept a reconing, and conserued the memory of the times when holy orders were giuen, and how many were ordered. Those ancient fathers did this, for that this office was so reuerend, holy, and so hard to discharge, that many deputed and apointed to take orders refused it, yea some there were, that cut off some member or other, as their finger, eare, nose, or the like, to make themselues incapable to reciue an office so great, and waighty, as Priesthood is. Moreouer, the Christians at that time were fewe in number, so that there was not such need of so many Pastors. If the same were done at this present, it would surely be a notable benefit, aswel for the one part, as for the other, if that Prelates were not so liberall and ready in giuing holy orders, nor secular Christians so bold and hasty in procuring to receaue the same, the Priests should not be so litle esteemed, nor the seculars haue such occasion to murmure at the Eccleasiasticall state.

S. Linus wrote the deeds and doctrine of S. Peter the Apostle his maister, and especially his martirdome. S. Linus being a most holy man, cast out diuells, and raised the dead to life. He deliuered from the diuell a yong woman, daughter to the Consul Saturninus; who in recompence of that receaued benefitt by the handes of the good Pope, comaunded he should be put to death; and so he was made the martir of Iesus Christ. It is no small honour to S. Linus, that the Catholike Church hath put his name in the Canon of the masse, among other holy martirs there mentioned.

The feast of S. Linus is celebrated on the daie of his martirdome, which was on the 23. of September, in the yeare of our Lord 81. in the time of Vespasian the Emperour. This holy Martir held the Papacy 11. yeeres, 3. monthes, and 12. daies:

daies: and was buried neere vnto the body of S. Peter the Apoſtle. Shortly after, his holy reliques were tranſlated vnto the citty of Oſtia, and laid decently in the Church of S. Lawrence by Gregorie B. of that citty. S. Paul maketh mention of Pope Linus, in the ſecond Epiſtle he wrote vnto Timothie his diſciple, in the 4. chapter.

The life of S. Tecla virgin, Sept. 23.

THe Apoſtle S. Paule writing vnto the Corinthians ſaith; that the virgin ſinneth not in taking a husband, but doth a good work; though it should be better not to take a husband, but to remaine a virgin. It may be that the Apoſtle preached this doctrine in a ſermon, and that a yong woman named Tecla, who had determined to take a husband was preſent thereat. Who vnderſtanding that it was better to conſerue her virginity, left and forſooke her earthly ſpouſe, taking Ieſus Chriſt to her heauenly ſpouſe; for whoſe loue she tollerated very great afflictions and torments, which were procured vnto her by him, that thought to be her husband. The life of this glorious ſaint, gathered out of the writings of S. Ambroſe, Ado Archbishop of Treuers, out of other graue authors, was as followeth.

ON a time, S. Paule departing from Antioch, went vnto a city called Iconium in the prouince of Cicilia. There had bene there before that time Titus his diſciple, and had giuen notice and ſignes of him vnto Oneſiphorus who was a very vertuous man, and dwelt in that citty. He had related alſo vnto him the doctrine which he preached, his life, and behauiour; and informed him of the quality of his perſonage: to wit, that he was a man litle of body, and that he had a hooked noſe, and faire in the face like an Angell. When the Apoſtle came vnto the city, Oneſiphorus knew him by the ſignes before told him; wherefore he led him to his houſe, where ſome people of good intention, and deſirous to finde the true way to eternall life and happines, were aſſembled. The Apoſtle preached vnto them to the great profit of them, that gaue due attention vnto him.

In the next houſe to the place where the Apoſtle preached, there dwelt a damoſell very beautifull, but much more vertuous called Tecla. This damoſell had a mother liuing, who had made match, and apointed to marry her, to a yongman called Tamirus. It hapened on a time, that Tecla ſtanding in a windowe of her houſe, heard from thence the preaching and wordes of S. Paul; which made very great impreſſion in the mind of the yong damoſell. She being not content to haue heard him this one time, endeauored and made meanes, to heare him ſondry other times; and ſo long, that her mother came to the knowledge thereof, how the wordes of the Apoſtle, had made her daughter to alter her intent, and purpoſe to marry. Yea, the virgin Tecla her ſelf, who was a pagan before, ſaid now boldly, that ſhe was a Chriſtian; and ſhe that before was reſolued to take a huſband, ſaid now, that ſhe deſired rather to looſe her life, then her virginity.

The mother made report of theſe things vnto the ſpouſe of her daughter, who

finding the same to be very true (because Tecla her self told him her mind freely, and what she entended to do, which was, that she would not marry but remaine a virgin) went vnto the Proconsull of the citty, and gaue him notice, that there was a forreiner come into the towne, who took wiues from their husbands, & brought in new and strange Gods, to the notable preiudice, and damage of them all, as being contrary to that their fore fathers had beleeued. This information was the cause, that the Apostle was apprehended, cruelly scourged, and put in danger of his life, had he not made it knowne vnto them, that he had the priuiledge of a citisen of Rome, by being borne in Tarsus, a citty of Cicilia: yet for all this, he was driuen, & banished out of the citty. After this, Saint Tecla was taken, & hauing beene examined, and her intention found, that she desired to be a Christian, & determined to conserue her virginity, she was condemned to be consumed with fire.

The fire was kindled, and a huge multitude of people were assembled, to behold that most beautifull yong damosell, that would willingly goe to dye a death so cruell. The blessed damosell was set in the midst of the fire, which did not any hurt at all vnto her person. And on the sodaine fell from heauen such a storme with thunderclapps, with such aboundance of raine, that it put out the fire, and afrighted all them that were present; in such sort, that euery one departed; and the holy virgin was left at liberty, whereby she might go free. And so she went to the house of Onesiphorus, where she found S. Paul with some other Christians, who had continually (for sixe daies) made their praiers for her; and they were all exceeding glad of her comming.

The Apostle did Baptise her and instructed her fully in the faith: but because they were assured, that the Proconsull would send againe for her, the Apostle departed from that house and citty also, recomēding much the virgin Tecla vnto all the Christians, that were in that place. Though all dilligence that might be, was vsed to keep her secret, yet within a fewe dayes, Alexander (a lewd person) apprehended her, and brought her before the Proconsull; who seing her to perseuer constantly, in that she would not marry her spouse, but continue a Christian, gaue sentence, that she should be deuoured of wilde beastes in the citty of Antioch, whether the Proconsull was to goe. An especiall daie was apointed for this spectacle, and in the meane space S. Tecla was deliuered vnto the custody of a matrone called Triphona.

When the apointed daie was come, S. Tecla was brought into the Theater, and a fierce Lioness was let out against her, which drawing neere vnto the holy saint, lay downe quietly at her feete, without doing her any harme. S. Ambrose wondring much at that which the wild beastes did to the holy virgin, said these wordes; The first Lyoness, which was let out against the blessed virgin, was mild, lay downe at her feete, and hurt her not; and also gaue example vnto the other Lyons, Beares and fierce Bulles; who hauing bin let loose against her, stood round about her peaceably, and licked her feete. The people were seuere and cruell, and the sauage, and wild beastes were tame, and pittiful; though they were kept hungry and almost famished, that they might haue their fill and make their praie vpon the holy damosell. And though they were prouoked, and pricked forward by their keepers, that they might deuoure the holy saint,

ſaint, yet could they not make them to hurt or harme her in the leaſt degree.

The Iudge ſeing that the wild beaſtes ſpared her (ſhe being taken out of the Theater) cõmaunded ſhe ſhould be caſt into a ditch, wherein were many dreadfull, and venimous ſerpents. When S. Tecla was put into that deep ditch, there diſcended from heauen a fierie cloud, that ſlewe all the ſerpents; and by this meanes S. Tecla remained free from this third torment, euen as God had deliuered her from the other two, to wit, from the fire, and the wild beaſtes. The people ſeing ſuch great maruailes, and eſpecially the matrone Triphona who had her in keeping, (and in that time had conceiued great good affection vnto her) ſhe beginning, and the common people following her, cried out iointly together: That the God of Tecla was moſt potẽt, and moſt worthy to be adored, that had deliuered her from ſuch, and ſo great dangers. The Iudge fearing ſome commotion of the people, ſet S. Tecla free, and Triphona led her vnto her houſe, and adopted her to be her daughter. The holy virgin Tecla departed from that citty, and went to make her abode in Seleucia: In which place many by her meanes receaued the faith of Chriſt, and there ſhe ended her daies bleſſedly.

There is extant a hiſtory of S. Tecla, in the which be many fabulous and vncertaine things. As that ſhe clothed her ſelfe in mans apparell, and would haue gone ſo in the companie of S. Paul, and that he would not permitt it, but willed her, to go in her ordinary, and vſuall attire of a woman, moreouer it ſaith: that a great Lord in the citty of Antioche, would haue giuen vnto S. Paul a great ſumme of mony, if he would haue giuen that yong damoſell vnto him, to be his paramour: and that S. Paul would not do it. Theſe, and other ſuch like things are read in the abouenamed legend, but Pope Gelaſius cõmanded that thoſe ſtories ſhould not be credited, and put them amõg the writings apocriphall, and of none auctority: but that which I haue vritten of this ſaint, is auowed by graue authors, and is authoriſed, and of credit: the Church alſo giueth credit thereto, who, in the praiers, which are ſaid in the commendations of ſoules, ſaith theſe words; *O Lord deliuer this ſoule, euen as thou didſt deliuer S. Tecla from three moſt cruell torments.* The Catholik Church maketh commemoration of S. Tecla on the day of her death, which was on the. 23. day of September, in the yeare of our Lord 90. as Caniſius ſaith, in the time of the Emperour Domitian, It is ſaid, that the body of this holy ſaint is in Spaine, in the city of Tarragona, in the prouince of Catalonia. *Spanish addeth in the Cathedrall church of that citty, dedicated to her name.*

The life of SS. Cyprian, and Iuſtina Martyrs. Sept. 26.

SAint Paul to confound the wiſe men of this world, writing to the Corinthiens, ſaith: God hath choſen the fooliſhnes of this world: *This was eſpecially ſpoken of the Apoſtles, who being people vnlettred, by conſequence, were holden as ſolish, in that intending to teach a new doctrine, they would preach vnto people learned and full of knowledge: and yet their preaching was the cauſe, that many were conuerted vnto God, and receaued gladly the holy Ghoſpell.*

This ſame is verified by S. Iuſtina a damoſell, vnlettered in humain wiſdome, yet God

made and chose her for an instrument to conuert a Pagan, who was very learned, not only in Philosophy, but also in magike and sorcery, and had dealing and practise with the diuell: and though he was such a one, yet was he conuerted vnto the faith of Iesus Christ by the meanes of S. Iustina, and was martired with her. The life and historie of these two holy saints, was written by S. Gregory Nazianzen (though he was deceiued, in that he thought, he had bin Bishop of Carthage) well, he, venerable Bede, and other Authors, wrote of these holy saints in this manner.

EVen as it is no reproach vnto S. Paul, to say of him, that he had bene a persecutor of the Church of God, nor infamy vnto Saint Mathew, to say of him, that he had bene a customer, or vsurer, before that either of them were conuerted, since their heroy call vertues and famous deeds, did couer and hide, yea rather did wholly cancell and blot out, their former defects: so in like manner, it is no reproch vnto S. Cyprian, to say what he was before his conuersion, for though he had many faults, yet did he deface and abolish them all, with the holy life he after led.

There was in the city of Antioche a yong damosell, noble of bloud, and faire of face, who was a Christian, and much addicted to vertue and deuotion. There dwelt in the same city one Cyprian, yong in years, a great Philosopher, but a greater magitian, who was ennamored of her. At the first Cyprian sollicited her with messages, letters, presents, and promises: but the holy damosell resisted thes assaults with a constant mind, making small account of his profers, and least of all of him. Cyprian perceuing this way would not preuaile, thought to obteine his purpose, by the helpe of his magike. So he coniured vp the deuills, and made sacrifice vnto them, promising to be perpetuall frend vnto them, and that he would not worship any other God but them, if they put him in possession of that damosell. The deuills (his familiers) hauing gotten this promise of him, went to Iustina and put into her mind filthy thoughts, and dishoneſt imaginations, which they nourished in her hart: Euery one of the fiends did what they could, to bend and bowe the hart of Iustina to the loue of Cyprian. They represented vnto her cogitations a yong man, faire, rich, of courtly behauiour, and deeply ingaged in her loue. They recalled also many times vnto her mind, the pleasaunt and amorous words, which he had spoken vnto her, of the which she had before made small reconing.

The holy damosell perceiued the storme, that was raised against her, and resorted vnto God for succour: and kneeling in her closet, made a deuout prayer, beseeching his heauenly maiesty, that as he had deliuered Susanna from the accursed Elders, and Saint Tecla from her importunate spouse, and other holy saints both men and women, from other and the like perils, so it would please him, to deliuer her from that daunger, wherin she was at that present: She also most humbly besought the glorious Virgin Marie, that she would helpe her in that manifest perill. Vnto her continuall praiers, she added and adioined fastings, haircloths and sleeping on the ground, anh in the end, by these means, she ouercame the temptation, she remained victor, and the deuill vanquished.

The fiend repleat with confusion, returned vnto Cyprian, and confessed, that he had not the power to do any thing against Iustina the virgin: he told him also,

alſo, that the cauſe therof was, becauſe ſhe was a Chriſtian, and that the deuills haue not any power ouer any of them, if they themſelues do not giue it vnto them. When Cyprian heard this, the griefe of his hart cannot be expreſſed: which yet was not ſo much for the loue of Iuſtina, (becauſe in ſuch like caſes to deſpaire wholly of good ſucceſſe, ſometimes proueth a manifeſt help and remedy) but becauſe he perceaued his error, in that he had worſhipped the deuils, who had ſo ſmal power and force. Studieng on this, he determined to abandon and to forſake for euer the deuils, together with their curſed art, and to receaue the Chriſtian faith.

He cõferred his determination with a Biſhop who was in that city, called Antimus, who inſtructed him to the full in the Chriſtian faith, and Baptiſed him: but firſt and before all this, he made him to burne al the books of Magick, that he had. Being Baptiſed, he made it knowen vnto Iuſtina, telling her, that vnto her he was much bound, for that by her means he came to the knowledge of the truth, and of the faith of Ieſus Chriſt. When Iuſtina heard this ſtrange alteration, ſhe reioiced excedingly, and would confer ſometimes with him, in the which cõference they comforted the one the other, to perſeuer in the ſeruice of God, and many by their means were conuerted to the faith, and were Baptiſed.

At that time Claudius 2. was Emperour of Rome, who had ſent a certeine Count, called Aurelius, or Eutelmius as venerable Bede calleth him, as lieutenãt into the Orient. He perſecuting the Chriſtians, (as the Emperour had apointed) had notice that Cyprian and Iuſtina were Chriſtians, and that many others had receiued Baptiſme, by their inducement: wherefore he cauſed them both to be apprehended. When he had examined Cyprian, and found him conſtant and firme in the faith, he cauſed him to be ſtripped naked, and his body to be rent and torne with rakes and hooks of Iron: next he cauſed Iuſtina to be buffetted on the face, & then ſcourged with the rawe ſinews of beaſts. *Spa. Dio-deſ. an.*

After he had put them vnto theſe ſeuerall torměts, he laid them both in priſon, where they continued certein daies: when he ſawe them to perſeuer ſted-faſt in the profeſſion of their faith, he cauſed them to be taken from thence, and caſt into a huge big cauldron, ſeething with pitch, tallowe, and ſuch other matter: Iuſtina was ſomewhat troubled, when they went about to put her into the Cauldron: but S. Cyprian comforted and animated her, and ſo they were both put into the Cauldron, and by the fauor of God, they felt therin no paine at all, for the which they rendered him infinite thanks. Being taken out, they were led backe vnto the priſon: and Aurelius hauing occaſion to go vnto Nicomedia, tooke order, that the holy martirs, ſhould be brought thither: in which place afflicting them with ſondry torments, he laſtly cauſed them to be beheaded.

Their bodies remained ſixe daies vnburied, becauſe none was ſo hardy, as to take them away; but then, certaine Chriſtians conuaied them away in the night, and put them into a bark, and brought them to Rome, where at the firſt they were buried in a farme place belonging to a noble lady, called Rufina: and afterwardes, they were tranſlated into the city, and buried in the Cathedall Church of Conſtantiniana, nere vnto the Fonte-ſtone. It is ſaid, that at this preſent, their bodies be in Placentia, a city of Lombardy. The Church doth celebrate the feaſt of theſe holy ſaints, on the day of their martirdome, which was, on the 26. day

of September, in the yeare of our Lord 272. the abouenamed Claudius 2. being emperour. The Spa: saith Diocleſian, about the yeare 300.

The liues of SS. Coſmus and Damianus martyrs. Sept. 27.

SAlomon ſaith in Eccleſiaſticus, that the phiſition deſerueth to be honored: *Dauid ſaith alſo in a pſalme, that the freinds of God deſerue to be, and are much honored. S. Coſmus and S. Damianus were phiſitions, and great frends of God; ſince for to be ſuch, they gaue their liues, and therefore they deſerue to be honored, euen as the Catholique Church in generall, and many faithfull people in particuler honor them, and haue deuotion vnto them. Such men as deſire to know their liues, and martirdome which they ſuffered, may pleaſe to reade what was written by Nicetas a philoſopher, and recounted by Simeon Metaphraſtes: but their martirdome was written by Ado Archbishop of Treuers.*

SAint Coſmus and S. Damianus were brethren, and phiſitions, and were borne in Egea a city of Arabia in Aſia. Their father and mother were Chriſtians and Catholiques. Their father died, when they were yet litle children, wherfore their mother Theodora, brought them vp with great care and dilligence: And being a woman of good behauiour, and chiefly, becauſe ſhee was a good Chriſtian, ſhee would not permit them to comit any fault or offence, but endeuored to enſtruct and direct them in vertue and godlines. So that they became good children, like to their good mother, and good ſchollers, like vnto their good miſtris. Amongſt the other good qualities of theſe two brethren, the profeſſion of the Catholique faith ſhined moſt in them, for which cauſe, they deſpiſed and contemned Idolatry, and other wicked ſuperſtition.

They were chaſt and honeſt in life, and fled from all ſenſuall delight, and tamed their fleſh with auſtere ſackcloth, diſciplines, and faſtings; which be the moſt certein remedies to ouercome that enemy, euen as they ouercame it by the grace of God. Alſo couetouſnes, that abhominable vice, neuer entred into their hart: but rather, becauſe they made ſmall account of mony, and liued in poore and meane eſtate, they were called Anargirij, which is to ſay, Men without mony, and in this ſort obſeruing the Ghoſpell, they liued an Angellicall life. And to auoid Idlenes, which is the mother of vices, and ſtepmother vnto vertue, they vſed the ſcience of phiſicke euen from their childhood, and became skilfull, and expert phiſitions. They gaue and miniſtred phiſicke vnto the ſick, without any expectation of temporall gaine, but only for the loue of God. When the infirmity was perillous, and not to be cured by art, they reſorted vnto God by praier, and making the ſigne of the Croſſe, they healed and cured them, and heerein they followed the holy ſteps of the Apoſtles.

They imitated the Patriarck in being benigne, pittifull and charitable, in liuing a life in ſimplicity, without doublenes or hypocriſie. They imitated the Prophets in that they were zelous of Gods honor, in reprouing them, that were ſtubborn, and obſtinate in euill deeds: They imitated the martirs in the valiancy of their minds, ſhewed againſt the common enemies of mankind, the world,

world, the flesh, and the deuill: They imitated the priests in their religious life, chastity, and grauity, offering their body and soule for an acceptable sacrifice vnto God, to serue him withall humility and obedience, to obserue and keepe his holy commaundements. They imitated the monks in obedience, continency, and pouerty, in silence, and repose of soule. And in one word, they imitated all the saints, as much as lay in their power: Thus they ranne their race, making the world to wonder at their sincerity, so that the report of them was spred very farre. The rumor of them being dispersed, came to the eares of Diocletian and Maximian, those noted persecutors of the Christians, who had decreed, that all the Iudges, gouernours, lieutenants, and other officers of the prouinces subiect to them, should put to death all, that denied to sacrifice vnto the Idols. Lisias the gouernor in the city of Egeas, hauing notice of the blessed phisitions Cosmus and Damianus, caused them to be brought before him, and demaunded of what countrey they were, and their names. They answered: that they were Arabians, and borne in the city of Egea, and that their names were Cosmus and Damian, and that they were both Christians.

The gouernour perswaded them, to sacrifice vnto the Idols: but seeing them constantly to refuse it, he commaunded them to be tied hand and foot, and to be cruelly beaten, and after he had giuen them other torments, he caused them to be throwne into the maine sea, bound as they were. They were no sooner cast into the water, but an Angell came to their aide, who vntyeng all their hands, brought them aliue (and vntied) vnto the shore. The gouernor was certified of that wonder: wherfore he caused them againe to be brought before him, and requested them to teach him their Art magicke, and inchauntments, wherby they were deliuered from the sea, and then he promised to be their good friend. They answered: We be Christians, and haue no skill in Art magike, but were deliuered out of the sea, by the power of our Lord Iesus Christ.

The gouernor caused them againe to be put in prison, and the next day a great fire to be kindled: then he threw the blessed martirs into the same: but the flame was deuided into two parts, and the holy saints remained in the midst at their praiers. The gouernor was astonied to see such a wonder, yet he did not repent of his wickednes, but caused them to be hoised aloft, and to be beaten againe with wands and stones: and beholding the holy saints cheerefull in countenaunce, and to contemne the torments, he caused them to be lifted vpon two Crosses, and there to be stoned to death.

The officers threw the stones, and though they cast them with all their might, yet came none of the stones so farre as the holy martirs; but fell vpon them, that stood by to see the spectacle, and wounded many of them, but especially them that threw thē. The gouernour seeing this, (and beleeuing assuredly, that it was done by inchauntment,) enraged with fury and indignation, cōmaunded them to be shot to death with Arrowes, and the same happened to the Arrowes, as did before vnto the stones, for they did light on them, that shot them, and none touched the bodies of the martires. At last, he commaunded they should be both beheaded: and in this sort, the holy martirs finished their liues, and obteined the crowne of Martirdome: Their bodies were buried by somevertuous people, without the walles of the city Egea. It is said, that iointly with these holy martirs SS.

Cosmus and Damian three other holy martirs were beheaded, whose names were Antimus, Leontinus, and Euprepius, and were their brethren, as some Authors write. There is a booke of the miracles that God showed by the merits of SS. Cosmus and Damian, wherof this is one.

A clowne sleeping in the field, a serpent crept into his mouth, and so further into his body, wherby the poore man was in great danger of death. He with great deuotion craued the help of the holy martirs, and they were seene visibly by his side, and commaunded the serpent to come out of his body, and so it did: These holy saints also gaue him phisike which cured him, and then they vanished away. The second Nicen Councell in the third action, maketh mention of the booke of the miracles of SS. Cosmus and Damian.

The Church celebrateth their martirdome on the 27. day of September, which was in the yeare of our Lord 301. and in the time of Diocleſian and Maximian. The bodies of these holy saints be in Rome, in a Church dedicated to their name. The Venetians say, that the bodies of the aforenamed holy saints, were brought vnto their city, in the yeare of our Lord 1154. The spanish saith: That Procopius in the first book saith, that these holy saints healed the Emperour Iustinian, (recomending himselfe vnto them) of a greeuous infirmity, and that in gratification thereof, he built a sumptuous temple vnto their name.

The life of S. Michael the Archangell. Sept. 29.

THe sacred scripture reciteth in the first booke of kings, that the reputation and credit of king Saul was in great perill, when that proud Philistean called Golias defied him and all his army. It was not fit the king should accept the battaile, and yet there was not any found in his court, whose hart did serue him to encounter that proud giant, (who was reputed valiant and strong) and answer the challenge. King Saul studied and deuised howe to be freed from this dishonour and daunger. At last, he made a proclamation, that if any man ouercame the Philistean, he should be made a noble man, and be exempt from all tribute, and that he would giue him an honorable office in the court, and also his daughter vnto wife.

These promises of the king were very great, yet there was not a man in all the army, that was so hardy, as to behold the face of the giant: only the lowly litle shepherd Dauid, Zelous of the kings honour, and of the peeples also, tooke on him the enterprise to combat with the Philistean: which he did; and shewed such valour, that with a stone which he threw, he hitte him on the fore-head, and felled him to the ground: then he ranne speedily vnto him, and cut off his head, and returned with the same, euery one making triumph for his victory, but especially the damsels declared his prowesse in a song. After this king Saul fulfilled his promise, he made him a noble man, and a great officer in his court, and gaue vnto him his daughter Michol vnto his wife.

This is a perfect portraict of the battell, which was in beauen, between the Angels: of which it is good the memory be celebrated, as often as their feast is solemnised; for that, which they did, was a famous and rare work. The Philistean Golias is a figure of Lucifer, who was the highest Angell, and seing himself endowed with grace and guifts, aboue other Angells, was puffed vp in pride, and came into the field against God, pretending to

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be like and equall to him in ſome things. It was not fit, God ſhould come into the field againſt him, for then the victory would haue bene of farre leſſe eſtimation: but S. Michaell figured by the lowely shepherd Dauid, tooke on him this entrepriſe, and entred boldly into the field againſt Lucifer, in the defence of Gods honor, and behaued himſelf ſo well, that with one ſtone, (which was his profound humility, ſaieng who is as God?) he caſt the giant to the earth, that is, threw Lucifer into hell.

Lucifer being ouercome with all his followers, S. *Michaell returned victoriouſly from the conflict, euery one making ioy and triumph for it, but eſpecially the damſels, who ſang of his proweſſe: which happeneth euery time, this feaſt of him and the Angels is celebrated, for that many bleſſed ſoules ſinging the victory of S. Michaell, do reioice at his honorable enterpriſe. God alſo performed his promiſe vnto him, he made him a noble man and gaue him an honorable office, making him Chief Iuſtice in his kingdome, (for which cauſe, he beareth the Ballaunce and the sword in his hand: when he is painted) and gaue vnto him an honorable companion, which was his diuine grace, confirming him in the ſame, and all the other bleſſed ſpirits alſo.*

EVery time, the Catholike Church celebrateth the feaſt of the Angels, there is read in the office of the maſſe a ghoſpel, which treateth howe cõtrouerſy ariſing amongſt the Apoſtles, which of them ſhould be the greateſt, the ſonne of God called a litle child, and ſet him in the midſt of them and ſaid: *If you be not humbled as this child, you ſhall not be great in the kingdome of heauen*, but more then that, *you ſhall neuer come thither*. The vſe of the Catholike Church guided by the holy Ghoſt is to reade this Ghoſpel in ſuch like ſolemnities, becauſe there is mention made of the Angels: for in the end thereof it is ſaid: That, *None ſhold contemne the lowely and humble, (as children be) becauſe their Angels ſee alwaies in heauen the face of God:*

Some Authors, (though not in the literall ſence) will drawe this hiſtory to the Angels; ſaieng that aſſoone as God created them, he gaue them notice of the miſtery of the Incarnation, and ſet before their eies that B. child Ieſus, who ſhould giue remedy vnto the world, and then ſaid vnto them: verily I tell you, if you be not humble and lowely as this child and imitate him therin, if in this ſmall ſpace, in which you be viators, or trauellers, and haue time to merite or demerite, yee do not imitate him, and be likened to this child; If you do not honor and adore him, you ſhall not be confirmed in grace, you ſhall not enter into my glory. But Lucifer ſeeing him ſelfe ſo faire, beautifull, and honoure, diuudged it would be an abacement, and vility to imitate a man, and much more to adore him. And labouring to drawe the Angels vnto his opinion, ſaid vnto them: it would be a great baſenes and ſhame vnto them, to be humbled to adore a man, and with theſe ſpeechs drew the third part vnto his opinion.

S. Michael (together with all the other holy Angels) obeied God, and adored the litle child Ieſus: and tooke vpon him the defence of Gods honor, againſt Lucifer and the Angels that followed him. The fierce warre betweene them was not of materiall weapons, but of different willes, and S. Michael and his cõpany were ſo potẽt, that they caſt Lucifer and all his followers out of heauen. Aſſoone as Lucifer was caſt out of heauen, and fallen into the world, there was heard a great voice which ſaid: woe vnto the world becauſe Lucifer is fallen into it,

and will giue occaſion of offence, but more *woe vnto him, by whom ſuch ſcandals ſhall come: it were better for ſuch a one to haue a millſtone tied vnto his necke, and that he were throwen into the ſea.* This befell vnto the deuills, becauſe there was tied vnto the neck of his will a greate ſtone, which was their obſtinacy; with which they were drowned in the bottomles pitt. Then ſaid God: take heed that none make ſmall account of theſe humble Angels, which remaine in heauen, but honor and reuerence them: for I tell you true, they alwais ſee the face of the father eternall. This is that, which ſome doctors ſay, (and I had not reherſed it here, if it had not a good ground) that the ſinne of Lucifer was, for that he would not a adore Ieſus Chriſt, for he thought he loſt much of his reputation, if he that was an Angell, had abaſed himſelfe to adore Ieſus Chriſt a man, though he was God alſo.

It is the common opinion of the doctors, founded vpon holy write, that the ſinne of Lucifer was pride and diſobience. S. Paul ſeemeth to ſay ſo, writing to the Hebrewes, where he ſaith, *Let all the Angels of God adore him.* S. Iohn Chriſoſtome ſaith: that this was a precept giuen vnto the Angels. Hereof riſeth the great malice and enuy of Lucifer againſt Ieſus Chriſt, for that he was caſt out of heauen for his ſake: and becauſe the curſed wretch cannot reuenge himſelf againſt him, therefore he laboureth to wreak his malice againſt men, wherupon S. Baſil ſaith: that Lucifer doth afeer the manner of a Bull, who ſeeing a man to caſt a ſnare or cord about his hornes, is chafed and enraged againſt him, and whileſt he is in his greateſt fury, they vſe to ſet before him the ſhape of a man, againſt which he vttereth all his rage, though it put not the cord aboute him. In like ſort Lucifer doth, who, becauſe he cannot be reuenged on Ieſus Chriſt, who tied him, and was the cauſe he was throwne out of heauen, and alſo of his torment he hath in hell, ſtriueth to reuenge himſelf on men, who are made to the image & ſimilitude of God.

On the contrary, the Angels doe loue men entirely, becauſe they ſee Chriſt, who is both God and man, for whoſe ſake they enioy the heauenly glory: and alſo becauſe they behould the deuils to perſecute and make cruell warre againſt them. Hereof it commeth, that God commanding them to be the keepers and guardians of men, and to be their guides, they do not ſcorne it, yea they eſteeme it honorable, and take great content therin. Therefore in this warre, which the deuil maketh againſt men, aſſiſted by two luſty fellowes his ſeruants, the world and the fleſh, the Angells hold on our ſides, helping and aiding vs: As it happened to Iudas Machabeus, who being ready to incounter with a great army of his enemies, two Angels went by his ſide, and aided him, and cauſed him to obteine a famous victory.

Theſe holy Angels deliuer vs from many daungers, into which we fall oftentimes, as it befell to Loth, when the Angels pulled him (almoſt by force) out of Sodome, that he ſhould not be conſumed with fier among the other people of Sodome. Theſe Angels hold vs back, and withdrawe vs, if we go ſometimes headlong into ſinne; as it happened to the prophet Balaam, who being on the way, entending to curſe the people of God, an Angell met him on the high way with a naked ſword in his hand, and though the prophet did not ſee him, yet, the Aſſe, on which he rode, (ſuch was the pleaſure of God) ſawe him:

and

and afterward the Angel told him what to do, and ſpake vnto him. Theſe holy Angels comfort vs in our troubles, as it befel to Ieſus Chriſt in that great agony, which he had in the garden, when he ſweate bloud: Chriſt had no Angell guardian, for that he needed none, yet an Angell deſcended from heauen which comforted him, reducing vnto his mind, the great good and proffit that would ariſe of his death.

Theſe B. Angells keepe vs company in all our voyages and iourneis, as it befell to yong Tobias, who was accõpanied by an Angell in a long iourney, and receued by him many graces and fauours. They do defend vs and ſtand on our ſide, daunting our enemies, as it happened to the prophet Heliſeus, when the Aſſirians beſieged him in mont Carmell, where many Angels enuironed him round in his defence. Theſe Angels guide vs in the way, we are to walk, as it befell to the Hebrewes when they departed out of Egipt, for an Angell went before them as a cloud, and guided them in the day, and in the night directed them in the forme of a piller of fire. Theſe B. ſpirites comfort vs, and prouide vs ſuſtentation: as it befell vnto the prophet Elias; for an Angell brought him ſuſtenance, before he went a long iourney. Theſe Angells preſent our praiers and our ſobbes and teares before God, as it befell vnto the beautifull Sara, the daughter of Raguell, who was widowe ſeauen times, the diuell killing her husbands: and an Angell preſented her praiers and teares before the face of God, and ſhee was deliuered from that affliction. Theſe Angells finally, when the ſoules are ſeparated from the bodies (if they go vnto purgatorie,) keepe them companie, and confort them with their often viſitations: if they go vnto heauen, they go before them, making triumph and ioy. For which cauſe it is fit and iuſt, that men, who receaue theſe great benefits by the Angels, ſhould make great eſtimation of them, and alſo honour them, and be prompt and ready to do them ſeruice.

Pope Boniface the 4. who ſate in the chaire of S. Peter about the yeare of our Lord 614. conſidering and ſeeing, that in Rome there were many Churches dedicated to diuers Saints, cauſed a Church to be builded in the honor of S. Michael the Archangell, the which was builded in Rome in a place called Circus Maximus; which building was fully ended and finiſhed on the 29. day of September. And in remembrance of the building of the Church, the Pope willed the feaſt of Saint Michaell the Archangell, and of all the other Angells to be celebrated through all parts of Chriſtendome. It is our duety to reioice (on this day eſpecially,) with them, ſhewing our ſelues to be gladſome, for that, they enioy the eternall felicity in heauen, of which God make vs partakers for his mercies ſake. Amen.

The life of S. Hierome. Sept. 30.

WE read of the great friend of God Moiſes, guide and captaine to the children of Iſrael, that when he tooke the ſame people from the hands of Pharao, and conducted them out of the land of Egipt, the red ſea ſtopped him: but when he ſtrcke it with his wand, it deuided into two partes, ſo that all the people paſſed through drie foot, the water ſeruing them for a wall, and a defence againſt the Egiptians their enemies that purſued them.

Moyſes is not only a figure of Ieſus Chriſt our Lord, the guide and captaine of the Chriſtians, whome he deliuered from the hand of Pharao, to witte the deuill, opening the way by the ſea of his death and paſsion, with the wand or wood of the Croſſe: but alſo repreſenteth the holie Doctors (though not ſo properlie) who in ſome ſort are guides, and captaines vnto the Chriſtians.

Amongſt other Doctors figured in Moyſes, one is gloricus S. Hierome: for that this Doctor, like vnto another Moyſes, is the guide and meanes, whereby many that were ſlaues, and ſubiect to vices, haue freed themſelues from their miſerable bondage, by the help of his doctrine, and good example, praiers and meritts. Eſpeciallie thoſe, who take him for their Aduocate, and recommend themſelues vnto him. The ſea which runneth betweene, is the ſacred ſcripture, which is a deepe ſea that hath no ende.

Yet in the red ſea there was ſome end. In this ſea be drowned many heretiks, and euery day we ſee one or other drowned; for that they will not take ſuch holy doctours for their guide, as S. Ierome and others. Of him it may be ſaid truly, that as Moyſes taking his wand, did deuide the ſea, ſo this glorious ſaint with the wand of the feare of God, opened the deep ſea of the ſacred ſcripture.

This is certaine, that as vnto S. Gregory is attributed the principall guift in reprooving of euill behauiour, and diſorderly liuing; and vnto S. Auguſtine, in aſſoiling ſcolaſtiſtical doubts; ſo vnto S. Ierome is aſsigned the praiſe for the interpretation and expounding the holy ſcriptures. So that we may ſay, that he deuided this ſea, and shoued away for others that will follow him: and all they, that paſſe therin, ſhall paſſe dry foote; and the ſame ſcripture ſhalbe vnto them a wall and defence, againſt the Egiptians, that is to ſay the deuills, and his members, which be the heretiks, our mortall enemies. The life of this glorious Doctor taken out of his owne writings, and out of other good Authors, was this.

SAint Ierome was borne in the time of Conſtantine, ſonne vnto Conſtantine the great, in a place vpon the borders of Dalmacy and Hongary, called Strido; which city was, in a maner, wholly deſtroied by the Gothes in his life time (as he himſelf ſaith) and hereupon the memory therof is vtterly loſt. His fathers name was Euſebius, and he had a brother called Paulinus, he had alſo a ſiſter, whoſe name is not knowen, and the name of his mother is vnknowen alſo. The brother and ſiſter of S. Ierome entred into religion, and in the ſame ended their liues in bleſſed maner. He came of noble bloud, yet he doth not ſpeak thereof in all his writings, though other writers report ſo. He had alſo aboundance of worldly poſſeſſions and goods; which he ſold, when he cauſed the Abbey to bo builded at Bethleem, as he ſaith himſelf: And becauſe his parents

Christians, he was instructed euen from a child, in the Christian faith and relligion.

At that time flourished in Rome the schoole of the liberall sciences, wherefore he went thither with intention to study. He first studied the Latine and Greeke toungs, and Donatus was his schoolemaister in grammer. Then went he vnto the study of Philosophy, and other liberall arts, and in them he profited much, as appeareth by his writings. In Rome he receiued the vesture of Iesus Christ (as Pope Damasus writeth) that is to say; he was Baptised. It was the vsage of that time, to be Baptised, when they were of years of discretion: and they that vere baptized for certaine daies did weare a white vesture (in place wherof, when infants are now Baptised, they put on their head a white cloth,) and that is called the vesture of Iesus Christ.

S. Ierome departed then from Rome, with a desire to learne deeper studies: he went into Gallia or Fraunce, trauciling diuers waies, seeking after wise and discreet men, or lerned and good books: and where he found any of these things, there he staid some time. The books he found, if he liked them, he endeuoured to buy, or els he tooke paine to coppy them out, or to translate them. Writing to Florentius, he saith: that he coppied out with his owne hands, in the city of Triers, a great volume, in which were written certaine Sinods collected by S. Hillary. If he found a man of good life, he conuersed with him, & lerned of him all the good he could: and the same he did when he mett with any rare or singular lerned man: and by this meanes he was enriched not in temporall possessions, but in vertue and science. After sometime thus spent, he returned vnto his countrey; and from thence, vnto Rome. He thought he was not secure in Rome, and the staieng also in his owne countrey pleased him not; for there he had manie kinsfolk, of whom he could receaue no help, neither could he satisfiy their desires. And in Rome, he thought, would be too many occasions of pleasures and delights, dangerous for yong men, as he was at that time. He determined therfore to passe the sea, and to go into Greece; where he entended to study, and to conuerse with wise and learned men, of whom there was store in that countrey at that time.

Knowing that Gregorie Nazianzen was Patriarch of Cõstantinople, who for his excellẽcy was surnamed the Deuine, he went thither: and though he might well be a maister and instructor vnto others, for his learning: yet would he be disciple to that learned and holy Bishop; that he might say, and vaunt, he had learned Diuinity of Gregorie Nazianzen. Then visited he the holy land, and trauayled through all the places therof, which moued him to great deuotion, and was a great content vnto his mind. There was not a thing in all Palestina, wherof mention is made in the holy scripture, but he sawe it with his owne eyes, which holp him much (as he saith himselfe) to vnderstand the same. There had he also maisters, who taught him the Hebrew toung, and likewise the Chaldean; which he vnderstood best, though he could not speake it. The other he spake aswell, as he vnderstood it. He also conuersed with the people of Syria, and by that meanes, learned many things of their language and speech, and though he trauelled thus to get sondry languages; yet he did not pretermit his first studie of the Latine toung: yea, he so much deligh-

ted therin, that becauſe he would not omitt the reading of Cicero, and other eloquent authors therof, he ſpent therin that litle time, he might haue ſpent in more profitable ſtudies: ſo that I wonder that any man will make doubt, that he was chaſtiſed of God for it, ſince he writeth it himſelfe. S. Iſidorus reciteth the ſame words, who perhaps might feare to haue the like chaſtiſement, ſince he likewiſe ſpent his time in the ſame ſtudy.

S. Ierome writing to Euſtochium in that epiſtle, which beginneth *Audi filia*, ſaith theſe words: I wretched ſinner tooke paines in reading of Tullies works, and his eloquence was very delightfull vnto me: and if then I tooke into my hands a book of any of the Prophets and read it, their manner of ſpeach, their low and diſordered ſtile diſpleaſed me much. About the middeſt of Lent, a grieuous feuer tooke me, and brought me to that ſtate of body, that they who were with me, prepared for my buriall. Remaining thus: I was taken vp in ſpirite, and brought vnto iudgment, before the roiall throne of Ieſus Chriſt, and being demaunded of my quality, and of my faith, I aunſwered boldly, that I was a Chriſtian. Then the Iudge replied: Nay, thou ſeemeſt rather to be a Ciceronian, then a Chriſtian; for where thy treaſure is, there is thy hart. At this word, I was ſtrooke dombe, and the Iudge commanded me to be cruelly beaten. I ſighing and ſobbing ſaid: *Pardon me ô Lord; Pardon me ô Lord*: neuertheles my puniſhmẽt endured, and my teares continewed. Many Angells (who were preſent) ſeing it, fell on their knees before the Iudge, beſeeching him to pardon me the errours of my youth, and to giue me time alſo of amendment: vpon condition, that if I did not amend my fault, I ſhould vndergoe a greater puniſhment. I would at that time, and in that eſtate haue promiſed greater things: and ſo I did ſweare to obſerue this: which when I had done, I was ſet free, and came to my ſelfe. Let none think it was a vaine dreame; witnes is the iudge in whoſe ſight I was beaten, the Angells be alſo witneſſes, and ſo be the marks of the ſcourging, which continued in my body for many daies.

From that time S. Ierome addicted himſelfe vnto the ſtudy of Diuinity; and ſpent not his time any more in other vnprofitable and vaine ſtudies: and therfore he ſaith in the prologue before S. Paul vnto the Galathians: It is 15. yeares, ſince I tooke in my hand any book of ſecular learning; and if it happen ſometime, that I neede the ſcience of any ſuch bookes, I take it out of my memory. Writing to Damaſus the Pope, he reproueth eccleſiaſticall perſons, that leaue the reading of holy writte, and ſpend their time in reading of heathniſh books and fables, which do hurt vnto many.

S. Ierome thought it time, to ſet downe his reſt, and to followe ſome courſe of life. And ſeing, that in the eccleſiaſticall ſtate there was daunger, for the great obligement they haue to be good, and to ſeeme to be ſo alſo, by giuing good example to all: ſeing likewiſe the great charge they had that tooke wiues, he refuſed this vtterly, and feared to aſſume the other vpon him. So he reſolued, to be a monk.

Their order at that time was, to weare a meane and courſe garment, different from the clergy and the lay men: yet did not all the monks vſe one manner of appareill: for they differed in the ſtuffe, collour, and alſo in the faſhion: for ſome of them were clothed with courſe and rough cloth, others with beaſts skinns,

ſowed

ſowed together; but in this they all agreed, that their garments were courſe, bare, and very meane. They exerciſed themſelues continually in faſting, watching, and reading of the holy ſcriptures; they could not haue any publique office; but all their buſines was to ſerue God. Some of them liued in common, and had a ſuperior, vnto whom they yelded obedience, others liued a ſolitary life in the deſerts, and S. Ierome determined to vndertake that kind of life.

He had ſome frends, vnto whom he diſcloſed his minde, and what his determination was to do. They, although they had followed him vntill that time (and had receaued comfort of his holy conuerſation aboundantly, and had profitted much by his wholeſome aduiſes, and by the example of his holy life) yet at that pinch, they all abandoned him: only one called Eliodorus ſtaid and tooke the habite, and remained with him in the deſert a ſhort time; but being tired and weried, and not able to endure that auſterity of life, he alſo forſooke him, and returned vnto the world. S. Ierome wrote of this departure of Eliodorus vnto Iulian the deacon, in theſe gratious words. Our brother Eliodorus came vnto the deſert with me, and for that he is holy, and I a great ſinner, and he not being able to ſuport my maners, is departed, and left me. Aſſoone as S. Ierome had taken this courſe of life, he ſet his temporall goods in order, and recommended the charge of them to an honeſt man.

During the time he ſtaied in the deſert, he ſtaid not long in a place; becauſe at that time, certaine hereſies were diſperſed in thoſe countries, and the prelats of Antioche, Alexandria, and Cypres and of other places, vnder whoſe iuriſdiction the monks, and ſolitary liuers were, ſent ordinarily viſiters to examine them of their faith. Theſe viſiters had no truſt in S. Ierome; and he had no confidence in them. He was ſuſpitions of them, becauſe of ſome words and phraſes they vſed, in the miſtery of the B. Trinity: and they ſuſpected him, becauſe their conuerſation and company did not like and pleaſe him. To free himſelf of this moleſtation, and to auoid the often viſitations of his friends, who kept him more occupied, then he deſired to be, he withdrew himſelf into a deſert and ſolitary wildernes in Siria; and there he ſhut vp himſelfe with his books in a caue, where he remained foure years, doing pennance, and leading an auſtere life.

His chief exerciſe was to lament the ſinnes of his youth, to chaſtice his body with faſting, watching and other auſterities, that it would make a man to wonder at them, ſooner then to imitate them, Rawe herbes and roots were his meat; faire water was his drink, and the bare ground was his bed, he was neuer idle, nowe he ſtudied, then he praied, and when he felt him ſelfe wearied, he ſong himnes to the praiſe and glory of God. This was the life of this holy ſaint: and though it was thus, yet the deuill aſſalted him with terrible and wicked temptations.

He ſaith himſelfe writing to Euſtochium, in this maner: O howe many times, when I was in the deſert, (where, by the vnmeaſurable heate of the ſunne, men are ſcorched, their bodies enfeebled, their fleſh burned and conſumed) ſtretching my bones, which ſcarce hong together, on the bare ground, taking for nutryment herbs and cleare water (and thus I continued in this exile, yea rather priſon, vnto which I had voluntarily condemned my ſelfe for dread of hell, and had no other company, but the ſauage beaſts) how often thought I, I was at the daunces of the Damoſels of Rome? my face was pale with much

faſting, and yet my will was enkindled with wanton deſires. In the body cold as ice, yet in my dry skinne, which was in manner dead, liued the motions of diſhoneſt appetits: and when I reſiſted and thought to oppreſſe them, they laboured ſtil to bud and encreaſe, like weedes and bad herbs. Sometimes finding my ſelfe abandoned, I fell at the knees of my Lord, and waſhed them with my teares, and dried them with my haires; I macerated my body with long faſting day by day, and eating nothing. Do not think, that I am a ſhamed to rehearſe this ſtory of my temptations, yea I lament, that I am not nowe, as I was then. I do remẽber that I haue ſometime ſpent the night in praier, calling on my Lord Ieſus Chriſt; neither did I ceaſe to knock my breaſt, vntil that my hart was at reſt, from thoſe vnquiet thoughtes. Ieſus Chriſt is my witnes, that after all theſe troubles, I felt great conſolation & content, hauing teares, as ſweet as hony, with ſuch enkindled and louely deſires of heauen, that me thought, I was tranſported beyond my ſelfe, and that I was aboue the Quiers of Angells. If the fleſh make ſuch warre againſt them, that doe afflicte and torment it, what will it do to him, that liueth in pleaſure & delights? It may be, he ſhal not haue ſuch terrible temptations: But in that caſe, I thinke, there is no greater temptation, then not to be tempted.

This ſame holy Doctour writing to Pammachius, ſaith: I exalt virginity, but not, for that I do enioy it, but for that I highly eſteeme them, that do obſerue it. Out of theſe words of S. Ierome, ſome take occaſion to ſay that in his youth, he liued laſciuiouſly: but in this they are deceiued; for holy men vſe this manner of ſpeech, to ſhew their humility, and yet they did not ly; as S. Paule ſaith of himſelfe, that he was the leaſt of the Apoſtles, and the greateſt ſinner, it ſeemed to him, it was ſo as he ſaid, hauing conſideration vnto his humble mind. S. Baſile alſo ſaith of himſelfe: I neuer knewe any woman carnally, yet do I not therefore account my ſelfe a virgin. So ſpeaketh S. Ierome with lowelines and humilitie, reputing himſelfe a ſinner. Yet as it appeareth by an Epiſtle vnto Euſtochium, he neuer did actually commit any diſhoneſtye: and theſe be his wordes: We doe not only praiſe and commend virginitie, but doe alſo preſerue and keepe the ſame. Spa: at the leaſt after his Baptiſme, as ſaith Marianus Victorius.

After that S. Ierome had bene foure yeares in the afore-named deſert, he thought, he might nowe, yea that he ought to goe out, and preache vnto the people: yet he did not for all, vtterly renounce and forſake the deſert, but retired into the company of relligious men, to liue among them. It was not fitt ſuch a light ſhould be hid any longer, but ſhould be knowen, for the relligious men, with whom he conuerſed, and enioied his bleſſed company, perceued the great treaſure that God had ſafely kept vnder that courſe clothing in the breſt of Ierome, repleat with ſcience and doctrine. He had before that time written ſome works, and publiſhed them. Theſe books were well liked of the readers, who bare good affection alſo to the Author for the ſame, and by this meanes S. Ierome came to be knowen in many places.

There liued at that time Epiphanius B. of Salamina in Cipres, and Paulinus B. of Antioche. Theſe two prelats were at controuerſie, and to be agreed, they were to go to Rome vnto the Pope. In this their iorney they took S. Ierome with

with them in their company, for the good opinion they had of him. This was the occasion of his third comming to Rome. At that time Damasus was Pope, who knowing the worthines and sufficiency of Ierome, aswel for his vertue and behauiour, as for his wisedome and learning, would needs reteine him stil in his company. And because he was already made priest in Antioche, by Bishop Paulinus, the pope gaue vnto him the title of a church in Rome, called S. Laurence, which is the same, as it is nowe to be a Cardinall, though they did not then vse the apparell and the red hatte, which Pope Innocent. 4. about the yeare of our Lord 1250. gaue vnto them. So that to paint S. Ierome in the habite of a Cardinall hath this foundation, that indeed he was a Cardinall, in that he was a priest, and Curate of a parish in Rome.

The glorious S. Ierome exercised this charge carefully and diligently, and laboured to roote out publique offendors out of his parish, and reproued them sharply, though they were of the Cleargy, which caused him to be persecuted and hated: for it is an ordinary matter for the wicked, to abhorre and detest the good and the vertuous, euen as the dogge doth hate the staffe that beateth him. So those, that in their liues were like beasts, and in their deeds were disordered and vnruly people, hated S. Ierome: for he was the staffe and the scourge that whipped them. Wherupon they awaited, to espy out some occasion, to slaunder him, and to driue him out of Rome, as they did indeed at last. Their meanes was this: S. Ierome vsed, when he preached publikely, or heard priuate confession, to persuade them to forsake vices, to loue vertues, to despise the world, and to make none account of the pompe and vaine glory thereof.

A litle before this time were fled vnto Rome, from the fury of the Arryans some Catholique priests of Egipt, as S. Athanasius, and others: who told how in those countreis S. Antony, and other holy hermits had made monasteries, aswell of men, as women, who serued God, by liuing in obedience, pouerty, and chastity. Some Romaine Ladies hearing this, had a desire to the same: and because the Priests, who should haue animated them therin, were gone back vnto their owne country, for that they heard the persecution was ceased, they were hindered from building the monastery, as they desired to haue done, and finding S. Ierome to fauour their intent as a thing agreable to that which he preached and taught, and also to offer to defend them from all that did depraue, or backbite the act (for they feared him much) as also to speak in their behalf to pope Damasus, who loued him dearely, they builded vp the monastery they desired. The ladies, that began this laudable work, were Sophronia, Marcella, Melania, Paula and Eustochium: and many others followed and imitated them.

S. Ierome instructed them all in the way of perfection, he willed them to read spirituall books, to pray often, to be humble, charitable, and chast: but especially, to frequent often the sacraments of Confession and of the Eucharist. These and such like were the persuasions S. Ierome vsed to these deuout women, because he desired their increase in holy life. And though this caused in Rome some murmuring, as being a thing vnusuall, yet then seeing how these religious women profitted in vertue, and how some that were before gadders abroad, delighting in gay and rich apparell, in nouelties, and vanities, and idle talking, were now quite changed from those thinges, and seemed to be the blessed

handmaids of God, the murmure ceaſed, yea. S. Ierome was extolled, and highly commended, as the diuiſer of this holy work.

When he paſſed by the ſtreets, the people kiſſed his garments, and ſaid openly that when Damaſus died, he ſhould be his ſucceſſor. This was the ſpeach of euery one in generall: yet ſome priuate perſons wished him euill, and ſought to wreake their malice on him, becauſe he did publikely reproue their faults.

At laſt they took this occaſion to ſlaunder him. The religious women being many, it was expedient, that they ſhould be in diuers places, and we may think, that Sophronia, Marcella, Melania, and Paula, had them home to their houſes, and that in thoſe places they vſed their holy exerciſes. S. Ierome viſited them oftentimes, and came vnto the houſes where they remained, for at that time, they had no grates, nor any ſuch incloſures, as the Nonnes of our time haue, which is done with great diſcretion and wiſedome, let heretiks bark therat, as much as they will, for thereby are auoided and preuented many inconueniences. Well: S. Ierome viſited all theſe religious women, but he went more to the houſe of Paula, then to any other place, for there (as it was apparent afterward) was moſt vertue, and good life to be found.

The enemies of S. Ierome, at theſe often viſitations, took occaſion to ſlaunder and murmure at him, and ſaid; it was not well done, as they thought: for though Paula was old, Ierome was not old, being then but 40. years of age, and moreouer, there was Euſtochium the daughter of Paula, and other yong women, in the houſe. They meant that, by the other religious women, which were in the houſe of Paula, and by her maides and waiting women: for Paula and the religious women that remained with her, were of the richeſt and chiefeſt Ladies in Rome. Theſe enemies of S. Ierome were ſo voide of ſhame, that they hired a man (as it is thought, belonging to Paula) who ſaid much euill of S. Ierome, and charged him and Paula with diſhoneſty.

Theſe aduerſaries of S. Ierome led this naughty fellowe vp and downe the towne, to defame the holy ſaint, and told it to euery one in maner of a ſcoffe and of a ieaſt. It may be it came to the eares of Pope Damaſus: But were it ſo, or other wiſe, the man was taken, and tortured to confeſſe the truth; and at laſt he confeſſed, that all was vntrue and falſe, which he had ſaid of S. Ierome. The holy ſaint ſeing the dealing of this man, and perceiuing, how his enemies had cõtriued to put him to vtter ſhame and reproch, and alſo remembring the quiet repoſe he had in the deſert, and what fauours and graces he had receued there of our Lord, and the time he had there to ſtudy, and to write, all theſe things vnited cauſed him to make a reſolution to forſake Rome, and to return into Syria, as he ſaith himſelf, writing to a Lady called Aſella, in this ſort.

I know not, nor cannot imagine (noble lady) what thanks I am to yeld vnto you for the great affection you beare vnto me, for our lordes ſake. God is able to render vnto thy ſoule, the reward it deſerueth: although I am, (as ſome think) a hatefull creature, and very vitious; yet doeſt thou well to account me for good, though to thee be ſpoken much euill of me; becauſe thou noteſt, who ſaith it, and of whom they ſpeak. They that ſpeak euill of me (as is euident and apparant) be deceitfull, crafty, and cauelling wicked people. In three years I liued with them, many religious women followed me, vnto whom, and vnto others

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with them, I expounded the ſacred ſcripture, I preached and taught them, how they ſhould ſerue God, and do vnto him acceptable ſeruice: let them ſay, if they can, if in all this time, they ſaw any thing in me, not fit for a good Chriſtian. They ſay, I am a man, and that I ought not to conuerſe with women, which indeed I would not haue done, if I had not knowen the vertue and ſanctity of the holy perſons, with whom I conuerſed.

If before time they gaue credit to the fellow, that defamed me; why do they not alſo beleeue him now, ſince he hath denyed all that, which he ſpake before to my reproach? There was but one man, that at the firſt condemned me, and the ſame man ſaith now that I am innocent. But ô the frailty of mans nature, how ſoone will they beleeue that, which they deſire, be it neuer ſo falſe! Before I knew the houſe of Paula, all the city commended me, and euery one ſaid, I was worthy to be Pope, and alſo wiſhed it: they called me a holy man, and compared me vnto S. Damaſus: I aske this queſtion, if euer they ſaw me go into the houſe of anie diſhoneſt woman? was I euer delighted to looke after women with ſweet perfumed gloues, or decked with gold or pearle?

There was neuer a lady in Rome, that could get me to viſite her, or to come vnto her houſe, but ſhee only, who with lamenting and faſting, had made her face wanne and pale, and her eyes litle better then blind: ſhee that was ſo continually in prayer, that many times at the ſunne ſetting, and at the ſunne riſing in the morning, ſhe was ſtill at her prayers. Her ballets were hymnes, her words were the holy Ghoſpel, her delights were chaſtity, and her life a perpetuall faſting, None could pleaſe me, but ſhe, that I neuer ſawe eating. Aſſone as I began to honor her, for her deſerued vertues, I ſtraite was abandoned of vertue, in the eyes of the enuyous: O enuy, that firſt doeſt bite and teare thy ſelfe! O the malice of Lucifer, who ceaſeth not to perſecute vertue and ſanctity!

I haue written vnto thee theſe few words in haſt, (being nowe entred into the ſhippe,) but not without teares, & grief at my hart: yet do I render thanks vnto my God for graunting me this fauor, that I am abhorred of the world. Make thy prayers vnto our Lord for me, that when I am gone out of Babylon, he would guide me in peace vnto Ieruſalem, leſt that Nabuchodonoſor enthrall me. Some call me inchaunter, and ſo was our Sauiour called, but the ſeruant cannot be greater then his maiſter. Others ſay that I am a deceiuer, the ſame was ſaid vnto S. Paule the Apoſtle. My ſoule feeleth great conſolation in this, that we are to enter into heauen by good fame, and by infamy. Theſe and other things S. Ierome wrote in that epiſtle, by which may be knowen the occaſions of his departure from Rome, to wit: becauſe his aduerſaries ceaſed not to ſlaunder him.

Being departed thence, he paſſed into Siria, and viſited Epiphanius B. of Cypres, and Paulinus B. of Antioche, his two great frendes, who had brought him to Rome, and left him there, they departing aſſone as Pope Damaſus had accorded their variaunce. S. Ierome viſited alſo thoſe glorious men with whom he had bin before time, and deſired to ſtay with them, but importunated by his frends, he went to Bethleem, where he built a monaſtery. To defray the charges of it, he ſent autority into his country (as he himſelf writeth vnto Pãmachius) to haue

all his patrimonie ſold, and with the money made therof, he cauſed the Abbye to be builded. When it was diuulged and bruited in that countrey, that Ierome had choſen his habitation in that place, it cannot be expreſſed, how people reſorted thither from all parts, eſpecially frō Rome. The holy woman Paula with other deuout women went thither, (though the other returned, and ſhee only ſtaied there vntill her death) Paula ſold her lands and poſſeſſions in Rome, and with the money comyng therof, builded foure monaſteries in Bethleem; three for women, and one for men. It may be that ſhee cauſed the monaſtery, which S. Ierome had built before to be enlarged and made bigger. S. Ierome was the ſuperior, and gouerned the monaſtery of men, and Paula gouerned the other three made for the women; being ſo diſcreet and holy, that ſhe ruled thoſe three in good ſort, dwelling now in the one, and then in another.

There S. Ierome ended the writing of his admirable workes, which the church keepeth and eſteemeth at this day. He tranſlated the Bible viz: the old teſtament out of the Hebrew into latine: the newe teſtament out of Greek into letine: and wrote commentaries on the greateſt part thereof, and expounded it excellently. His books being ſpread through the world (beſide the many epiſtles, which he wrote almoſt without intermiſſion, vnto ſondry perſons) cauſed euery one to find and knowe his ſanctity, and profound doctrine; and to accept and account him for a very good and ſound Catholike; for ſome had at the firſt doubt therof, becauſe of that, which Ruffinus his aduerſary wrote againſt him. One of theſe was S. Auguſtine, who at the firſt had a diſtruſt in him, but afterward, he bare vnto him ſuch loue and affection, that being Biſhop of Hippo, he ſent one of his truſty friends called Alipius, and other of his prieſts to viſite him, on his behalf; and to be inſtructed by him, reputing it for a great honour, and credit (knowing as he knewe) to be the diſciple of the diſciples of S. Ierome. There went perſons of great account from all countreys to viſite him, as Paulus Oroſius did, (who was alſo ſent by S. Auguſtine) Seuerus Sulpitius, Apodemius, and other rare and renoumed men. And though the voyage was long, and the daunger great, yett all that ſeemed a ſmall thing, to ſee the venerable old man Saint Ierome, ſo repleniſhed with ſanctity and learning.

This holy doctor wrote inceſſantly againſt hereticks, and perſecuted them with out any intermiſſion, yea they were afrayd, and trembled to heare him named. Origen had written many books before the time of S. Ierome, all which he read, taking great delight in his delicate and fine witt, and for affection called him his teacher; but for all that he did not pardon nor ſpare the errors he found in his books: yea, he impugned them to the vttermoſt of his ability. S. Ierome was ſubiect to many infirmities cauſed by continuall ſtudy, and the hard auſterity he had vſed toward his body: ſo that ſome times he remained whole years bedrid; yet ceaſed he not, but endited to others that wrote, ſo that he compoſed many bookes, being occupied in that exerciſe twentie yeares, as he writeth himſelfe. The countrey of Greece did much honour this glorious doctor, by tranſlating the works he wrote in latine, into the Greek toung.

It is ſaid by S. Ierome, that as he red one day vnto his diſciples (wherof he had many in ordinary, from many parts) there entred into his ſchoole or place

of

of lecture a lyon halting. All the ſchollers ranne away; but the holy doctor receued him without dread, when the lyon came neere, he lifted vp, and ſhewed one of his forefeet wounded with a thorne, which was runne into his foot, and the holy man dreſſed it, and when it was whole, the lyon would not depart, but attended in the monaſtery, as if he had bene tame and domeſticall. This ſtory I tell, becauſe he is painted with a lyon by him. It is alſo ſaid, that S. Ierome, apointed thereto by Damaſus the pope, ſet in order the office of the Church, diuiding the pſalmes for euery day of the week, and apointing that euery one ſhould end with this verſicle *Gloria Patri*, &c. *Sicut erat*, &c. He appointed alſo the Epiſtles and Ghoſpels for all the yeare, with the lectures, and prophecies that are read in the office of the maſſe.

S. Ierome being imployed in theſe holy exerciſes, and ſuch like, in anſwering, and aſſoiling doubts, which Biſhops, and other religious perſons ſent vnto him, from all parts of Chriſtendome, and alſo in giuing aduiſe to people that were in neceſſity; he came vnto ſuch perfection, that he was rapt and tranſlated ſome times in ſpirite, among the Quiers of Angells; and began in this life, to taſt the reward of his paine and trauell, though there remained ſome other afflictions for his old age, which was a feeblenes, that he could not riſe from his bed: and, as Sigebertus ſaith, he had a cord tied to a piece of wood ouer his bed, and he held by that, when he deſired to turne from one ſide vnto the other.

His infirmity encreaſing, and he knowing the hower of his death approched, commaunded the B. Sacrament to be brought vnto him, and then communicated with great deuotion: which when he had done, he yielded vp his ſpirit vnto God on the 30. day of September, about the yeare of our Lord 422. Honorius & Theodoſius the ſecond being Emperours. Marianus Victorius in the life of S. Ierome ſaith: that this holy Doctor dyed at the age of 99. years, as ſome Authors hold, for ſome others ſay otherwiſe. It is moſt true and aſſured, that he liued till his decrepit age, as S. Auguſtine ſaith in the firſt book againſt Iulianus.

His bleſſed body was buryed in Bethleem, and afterward in proceſſe of time, it was brought to Rome, and laid in the Church of *S. Maria ad præſepe*, which at this day is called S. Maria Maior. God ſhewed many miracles by meanes of this holy ſaint, aſwell in his life as after his death. The Church accounteth him for one of the foure Doctours, and maketh a great feaſt of him, and eſpecially in Rome, for that there he ſtudied, there he was Baptized, and there reſteth his bleſſed body.

It is alſo very fit that Fraunce ſhould keep it feſtiuall, for there he was a good ſpace, and ſawe the principall places of that kingdome. Germany is alſo obliged in like maner vnto S. Ierome, for that he wrote a book of it, and made the countrey famous. Greece is in the ſame debt, for the commody they reape by the books of this holy doctor, which are tranſlated into their language. Egipt is alſo deeply in his dept, for that it enioyed a long time his cõpany and bleſſed conuerſation. The deſerts of Syria are in the ſame debt: for the auſtere pennance S. Ierome did there, doth nobilitate and make them famous. Bethleem ſhalbe reckoned in this account: yea and we may call it happy for two reſpects; firſt and principally, becauſe our Lord and Sauiour Ieſus Chriſt was borne therin,

when he came to liue in this world: and alſo, but in farre lower degree, for that S. Ierome dyed there to liue in heauen.

But aboue all other prouinces Spaine oweth an eſpeciall duety vnto Saint Ierome, for the many epiſtles he wrote to particular perſons therin, as alſo for that after many hundreth yeares that he dyed in Bethleem, it ſeemed, he was raiſed to life in Spaine: not he in perſon, but his name and religion. For in the time of Pope Gregory the 11. King Don Alonſo the 11. raigning in Spaine, there came out of Italy two holy hermites into the kingdome of Toledo in Spaine: and by their good example of life, and holy admonitions, others were conuerted vnto that holy religious order, to wit Don Alonſo Peccia Biſhop of Iaen, & Petro Fernandez Peccia his brother, & Hernando Lagnez chief chaplen of the kings Chappel & Chanon of Toledo, who being elected Archbiſhop therof, refuſed that dignity: and beſide theſe many other noble men of marke and quality.

Many of the forenamed choſe that life, for that they had conceyued a great dread and feare of the king Don Petro, who at that time reignet in Caſtile (after the death of the King Don Alonſo his father) becauſe he had a delight to ſhed mans bloud; ſo much, that if the offence or fault were neuer ſo ſmall, he cauſed very rigorous puniſhment to be inflicted vpon the delinquents: which ſeuere kind of Iuſtice was not vſed to be executed in Spaine, for which the king gained thereby the ſurname of Cruell to this day. I cannot tell, if his Cronicler who did little befreind him, (as it ſeemeth for ſome priuate reſpect) did not help forward to ſettle and confirme that odious name of Cruell vnto him, from that time vnto this. All theſe liued together certaine yeares in the deſert, then they beſought Pope Gregory, to giue them a habite and a rule vnder the name of the hermits of S. Ierome: but the Pope gaue vnto them the rule of S. Auguſtine, the name & habite they haue at this daie. This order was confirmed in the third yeare of the Popedome of S. Gregorie on S. Lukes day in the yeare of our Lord 1373.

The order which is called in Spaine of the Iſidori, which is alſo of Saint Ierome was inſtituted in the time of Pope Martin the 5. by frier Lopes de Quiedo, profeſſor of the monaſterie of Guada Lupe, who out of S. Ieromes works tooke a rule which is printed with his other workes, and with the helpe of ſome that deſired it follow it, and with licence from the ſea Apoſtolike, he founded certaine monaſteries in Italy, which are called Iſidori, or the congregation of frier Lopes. Of the firſt named religious men of the order of S. Ierome, there be in Spaine many worthie monaſteries, but eſpecially fifteene which are called Royall, becauſe alwaies they haue bin fauoured by the Catholike king Don Philip the ſecond of that name, who built them a monaſtery and college in the Eſcuriall vnder the title of S. Laurence the Royall, and the rule and inſtitution of the glorious S. Ierome. In which place be many rare and ſingular reliques of ſaints; many pictures and Images; the workes of famous painters, and caruers; manie bookes of great valewe; much riche ſtuffe for the church; Challices, Croſſes, and other things, for the ſeruice of the Altar, and there alſo is buried the corps of the mightie Emperour Charles, the fifte of that name, and other of the blood Royall.

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By theſe and other the great and coſtlie things in this Royall houſe, euidentlie appeareth the deuotion of the ſaid king Don Philip toward the glorious Doctour Saint Ierome, and his bleſſed religious order, wherefore we may hope that the ſame ſaint wilbe his good aduocate vnto God, that his Royall perſon and alſo his Realme ſhall increaſe in temporall and worldlie goods, and alſo that he ſhall enioye the celeſtiall kingdome of heauen, by the interceſſion of this bleſſed ſaint. To the which God bring vs alſo, of his infinite mercy. *Amen.*

OCTOBER 5

OCTOBER.

THE LIFE OF S. REMIGIVS. Octob. 1.

THERE ſhall ſpring a fountaine, *ſaith the prophet Ioël*, and come from out of the houſe of God, and paſſe by, and water the brooke of thornes: *in which words the prophet doth fortell vs, what ſhall happen after the latter iudgement. The bodie of a mortall man is fitlie reſſembled by a brooke; for it runneth ſwiftlie to death and perdition: nay further it is a brooke of thornes, for that, of it ſelfe, it produceth nothing, but euill deſires and worſer deedes, that wound and pierce the ſoule like thornes. But a fountaine, after the latter day, ſhall ſpring from out of the houſe of God, and water theſe thornes: whereby are decipheret thoſe ſtreames of glory, which ſhall ouer flow the bodies of the elect, and adorne them together with theyr ſoules.*

The Gloſſe ſaith, this text may be well applyed to the primitiue Churche, when the Apoſtles, and preachers of the Ghoſpell, did in the manner of a fountaine, ſpring from out of the houſe of God, from the Catholicke Churche, to water with theyre heauenlie doctrine the thornie brooke of Paganiſme. In this ſence it fitteth that glorious Archbishop of Rhemes Saint Remigius; who was indeede a fountaine of life, that ſpringing from out of the houſe of God, with the ſweete and pleaſant ſtreames of his lyfe and doctrine, watered that riuer of thornes Clodoueus: who being a king and worshipper of Idolls, was conuerted to the faith by S. Remegius, and with him all his court and armie of men. The lyfe of this glorious Saint, was written by Hincmarus Archbishop of Rhemes, in this manner following.

WHen the hand of our Lord did chaſtize the Frenchmen for their ſinnes with a long & bloudie warre, which the Vandalls, a fierce and cruell nation, did wage againſt them; there dwelled in the deſert a holy Monk called Montanus, who had loſt his ſight by continuall bewailing the ſinnes of his nation. For knowing that all theire afflictions and ſcourges were cauſed by theire manyfold offences, he continually prayed, and with teares beſeeched almightie God, to redreſſe all their miſeries, and graunt them pardon for all theire ſinnes, and be contented with that puniſhment, he had alreadie inflicted vpon them. God vouchſafed at length to heare his prayers,

and graunt his requeſt; wherefore he did reueale vnto him, that ſhortlie there ſhould be borne a child, whoſe name ſhould be Remigius, that, comming to be Biſhop, ſhould with his preaching and good example withdraw men from vices, conuert them to God, appeaſe his wrath, and ſtay his puniſhment. He reuealed alſo to this holie man the parents of this Childe Emilius and Cilinia, people of great religion and charitie, of noble bloud, and great reuenews, liuing in the territory of Laudum.

Montanus went and acquainted them with his reuelation, whereof both had ſome doubt, by reaſon that both were ſtricken in yeares: but eſpeciallie Cilinia could not be induced to belieue it. Be thou aſſured, quoth Montanus, thou ſhalt be a mother; giue ſuck vnto thy ſonne with thy owne milke; waſh mine eyes therewith, and I ſhall thereby recouer my ſight. All things happened, euen as the holie monke had ſaid: for Cilinia conceaued, and brought forth a ſonne, that was called Remigius: ſhe gaue him ſucke with her owne breſts, and waſhed the eyes of Montanus with her milk, and he therewith recouered his ſight, as he had foretold. The vertue of this ſaint did ſhine ſo cleerely in his childhood, that, euen in the day break of his life, he plainelie declared, how great would be the dailight of his perfect age. He was ſent to ſchoole, where, in a ſhort ſpace, he did not onlie profitte much in knowledge and learning, but alſo in holie and vertuous life: making learning to ſerue as a light to guide him in the path of vertue; and vertue by alaying the ſtormes of paſſions, further him in the courſe of learning. When he came vnto the age of 22. years Bennadius the Archbiſhop of the city deceaſing, the people aſſembled for the election of another paſtour, and fixing their eyes on that holie Saint there preſent, ſayed there was not any more fitte then Remigius, to ſucceede in that dignity.

The holy yong man being there, was troubled much in mind, and made many excuſes; ſaying, that ſoe eminent a degree was full vnſeemely for one of his age, and conuerſation; that the vſage was, not to elect beardles youths to an office conuenient only for men well ſtricken in yeares, but of a perfect age. Vnto theſe allegations they made aunſwere, that his vertues ſupplied the defects of his age, and therefore they had determined, that he ſhould be their Paſtour and prelate. Whilſt the people and Remigius were thus at variance, there deſcended on a ſodein a great light from heauen, like vnto a beame, which reſted on the head of S. Remigius.

The wonderfull maruaill of the celeſtiall election and confirmation of S. Remigius in the prelacy proceeded further: for beſide the light, his head was found to be waſhed with a heauenly dewe or liquor, and all they, which were preſent, felt the moſt fragrant and ſweeteſt ſmel that might be, comming from the ſame. All the people, beholding this wonder, with one voice praiſed God, and gaue him thanks, that he had vouchſaued to ſhew plainely, that the election they had made was acceptable to him. S. Remigius durſt not make any further reſiſtance, leaſt it ſhould ſeeme that he withſtood and gaine-ſaid the will of God. So he was made prieſt, and conſecrated Biſhop by the other Biſhops that dwellt there about.

Aſſoone as he had accepted this high function, he made euident demonſtration, that he was of ſufficient ability to exerciſe the ſame: he ſhewed him ſelfe to be

be an almoſe-giuer, vigilant, deuout, curteous, perfect in doctrine and charity; his cõuerſation was celeſtiall; his words were all kindled with the fier of Gods loue. He was affable, and alwaies pleaſant in countenance, but with grauity: his preaching was of that which was neceſſary for ſaluation of our ſoules, and what he preached in words, he practiſed in works. He moued them, that looked on his face earneſtly, to deuotion; for in him did ſhine clearly the liuely portraiture of ſanctity. His ſight was dreadfull and awfull vnto the preſumptuous & proud; but very mild and gratious vnto the lowly and humble: Toward goodmen his aſpect was louing and pleaſing, as S. Peters was: but to the wicked his countenance was grimme and ſterne, like vnto S. Paules.

The riches of his ſoule were ſo great, that notwitſtanding they could not be ſeen with corporall eies, nor expreſſed in wordes, yet were they manifeſted by his externall works. He fled idlenes, and worldly pleaſures were to him diſpleſant: and on the other ſide, trauaile was to him beſt pleaſing; and he had a delight to be contemned. In his ſermons he did eſpeciallie reprehend the vice of carnallity, and willed his hearers, not to account their owne wiues foule: or to think the wife of another man faire or beautifull. He was in diet temperate; and he ſometimes, (becauſe he would not ſeeme hautye or proud,) called ſome of his poore kindred and freinds to his table.

Sometimes the litle birds were ſeene to flie in at the windoes, and to ſit on the tables ſide, or on the platter, and he gaue them ſomewhat to eate, and when ſome flewe away, others came back. At this S. Remigius tooke occaſion to giue ſpirituall refection vnto the gueſts that ſate at his table, ſaying. See, theſe litle birds do not ſowe nor reape nor haue no granaries wherin to conſerue their goods, and yet God doth not abandon them, but prouideth for them day by day; how much more will he prouide for man, for whoſe ſake he ſhed his precious bloud, and loſt his life? ought not man therefore endeuor to doe the will of God, and be vnto him obedient, as theſe litle birds be? He ſaid alſo: as this meat was not dreſſed and ordained for theſe litle birds, euen ſo, the goods which our fore fathers haue left vs, or that we haue gotten by our labour and traueill, we ought to beſtowe part thereof cheerefully among poore men, to the end God may make vs partakers of his glory in his kingdome, out of the which the deuills were caſt for their offence. This good Prelate viſited oftentimes his Biſhoprike in perſon, and committed not the ſame vnto any other.

It happened that on a time, he came vnto a place called Calmaciacum, where was a man poſſeſſed of an euill ſpirit, which made him alſo blind, from the time of his firſt entrance into him. S. Remigius praied for him, and the foule fiend departed; the man recouered his ſight, and was free from all euill, for which cauſe he gaue vnto God infinite thãks. Another time the good Biſhop being in the city of Rhemes lodged in the houſe of the Church of S. Nicaſius martir, ſometime B. of that city, where befell a great fier, which burned a great part therof: Notice hereof came to S. Remigius, who firſt praied, and thẽ went vnto the place, where the fire was raging and burning with ſuch fury, that all thought it would haue conſumed the whole citty: The Bleſſed man made the ſigne of the Croſſe againſt the fire, which approched toward him, and it fled frõ him, and he followed it ſo lõg, vntill it came to be like a great boule, and drew back to one

of the gates of the city, and issued out of the same, to the great amazement of all the beholders. In the Church of S. Iohn Baptist in the same city, he cast a deuill out of a damosell, which at his departure, did so afflict her, that he left her for dead: S. Remigius made his prayers for her, and restored her vnto life.

At that time Fraunce had suffered many afflictions, by diuers tirants that made warre vpon it: one of them was Clodoueus sonne to Childericus, who was possessed of the greatest and best part of that Realme. This Clodoueus was a Painim Idollater, but had to his wife Clotidis a holy vertuous Christian woman, of the house of Burgundy. Shee many times persuaded the king to be Baptised, and to become a Christian, but he excused himselfe, alleaging that the souldiers of his army would kill him, if he did so.

On a time being in warre against the Allemans and Sueuians, and fighting with them, he fell into great danger, not only to be discomfited, but also to be slaine in the field. Clodoueus had in his company a Christian, the duke of Orleance, who aduised the king to make a vowe vnto God, to be made a Christian, assuring him thereby the victory ouer his foes. Clodoueus made the vowe, and euery thing succeeded according to his desire; for he not only was victorious in that encounter, but he also made that prouince subiect vnto his crowne.

Then he returned with victory vnto Paris, his place of residence, and made relation vnto the Queen Clotildis of the vow he had made, who being ioifull of it, sent messengers for S. Remigius to come and confer with the king. The holy Bishop came and spake with the king, and shewed to him such pregnant reasons, that he was fully resolued to be Baptized. The thing that staied him was the feare, that his subiects would rebell against him. To put that doubt out of the kings mind, S. Remigius talked priuatly with the principall men of the kings army, and sometimes he preached to them in publike. These priuate and publik speeches of S. Remigius were of such force, that all said, they would be Baptised, if the king was.

The day wherin the king should be Baptized, was apointed: and much people were assembled; and all the chiefe men were in the Church, where the blessed Sacrament was to be celebrated. The king being vpon the fonte, the priests (by Gods permission) had forgot to bring thither the holy oile, and when the king should haue bene anointed there with, S. Remigius perceaued the want therof. The throng of the people was so great, that it was impossible to hane it brought so soon as was fit: so that the holy Saint was much perplexed, but he had in his hart recourse vnto the father of mercies, beseeching him to help him in this necessity, lest there should arise any offence among the people: and behold, a Doue, carrying in her bill a violl with holy oile therin, was seene euidently to come, and put it into the hands of S. Remigius, and then to fly away againe. The holy Saint, after he had giuen thanks vnto God for this fauor receiued, anointed the king with that oile, after the accustomed vsage. The sweet odour of that oile was so great, that the king and others, who had seene the miracle, were astonied therat, and rendred vnto God infinite thanks for the same. Clodoueus was then named Lodouicus, and vnto S. Remigius aswell the king, as the other noblemen that were Baptized that day, shewed many

fauors,

fauors, and gaue him many poſſeſſions, and other reuenews; which he diſtributed among the Churches of his Dioceſſe.

S. Remigius in his old age knew by reuelation from heauen, that there would enſue a great dearth and ſcarcity of corne in all Fraunce: and therefore he, like another Ioſeph, gathered good ſtore therof againſt that time of neceſſity, and heaped, and ſtacked it vp in a village called Celtum. This being done, certein countrie clownes vpon a feſtiuall day (hauing litle to do) talked together of the great ſtore of graine he had collected. And one of them ſaid: This Lazie old man (for ſo they called him for his great age) will I think, by his ingroſſing, become a merchant of corne. Another inſtigated by the deuill ſaid; let vs ſet it on fier and burne it, and ſo he ſhall not gaine by his merchandize: The others aſſented; and ſo in an inſtant they ſet fire to the ſtacks, and burned much. As it happened, S. Remigius was not farre of, and being told of this accident, he ſpeedilie got to his horſe, and went to ſee if he could remedy it, but when he came, he found it paſt recouery. It was in a cold euening in the winter, which alſo was a vexation to the holy man, by reaſon of his age, and ſo he alighted from his horſe, and came neere to the fire to warme himſelf, without any alteration of his countenance, and ſaid, God will not forget to puniſh him that hath done this euill, and loſſe vnto poore men: and ſo it came to paſſe; for the peſants that ſet fier to the corne, became crook backt, and all their children that came of them were ſo alſo: The Author that wrote this life ſaith he hath ſene ſome of their race, crook backt.

To end; the time long deſired by Saint Remigius, the day of his death aproached, by which he hoped to haue the rewarde of his trauell, tolerated for the loue of his Church, in gouerning the ſame, by the ſpace of 74. years; for ſo long he had bin Biſhop. In all which time, he neuer did thing, that was not fit or conuenient, neither did he omitt to do that, which he ought to do. Vnderſtanding that the hower of his death approched, firſt he ſet in order the affairs of his Church; then he prouided to haue long prayers made for him, and deſired to receaue the holy Sacrament, and ſo finally he yielded vp his ſoule vnto his Redeemer, who had bought it with his pretious bloud, being then 96. yeares old, in the yeare of our Lord 545. on the 13. day of Ianuary. But becauſe the holy Church on that day ſolemniſeth the octaues of the Epiphanie, the feaſt of S. Remigius is put ouer, vnto the 1. day of October, becauſe on that day his body was tranſlated.

He was firſt buried in a Church of S. Chriſtopher, in the ſame citty of Rhemes: but becauſe the Church was litle, and the concourſe of people, which came to viſite his ſepulcher, great; it was made bigger and larger, and of more curious and coſtly workmanſhip: & eſpecially there was made a moſt beautifull ſepulcher, for the body of the holy Saint: but when they would haue carried it thither, they found it ſo weightie and ſo heauy, that no humaine force and ſtrenght was able to moue it, in ſuch ſort, that all the clergy and people which were aſſembled to make that tranſlation, were penſiue and ſorrowfull; yet ſtaied in the Church, ſinging hymnes and ſpirituall ſonges. Staying in this manner, they fell into a faſt ſleepe; and when they awaked, they found the bleſſed body caried into the new ſepulcher, by the hands of

Angells: wherupon it was ordained in regard of this miracle, that the feaſt of Saint Remigius ſhould be celebrated on that day, which was the 1. October, as nowe it is.

THE LIFE OF THE SERAPHICALL FATHER Saint Frauncis. Octo. 4.

WE read of king Dauid, that when he was perſecuted by Saul, he neuer ſtaid long, but continuallie trauailed from one place to another, to eſcape his handes. Once he came to the court of Achis, king of Geth, who was a Philliſtian: being knowen of the courtiers, he was led vnto the king, that he might alſo ſee, and know him, that had killed in the field the moſt valiant Champion of all the Philiſtians, Golias the Giant. Dauid feared, that comming before the king, he might incurre danger of his life, wherefore to free himſelfe of that perill, he vſed a kind of pollicy, in which he shewed himſelf as wiſe, as he had before time valorous. His craft was, to faine himſelf foolish and madde; make faces and disfigure his countenance in diuers ſtrange fashions; to pulle at one, and after at another, and if any catched at him againe, to ſlip away from them; as alſo to let ſpittle fall on his beard, and ſuch like frantick toyes. The king ſeing and thincking this to be done for nought but meere foolishnes, ſcoffed at him, and ſaid to his courtiers: To what end haue you brought this fellow hither? want I fooles in my houſe? take him away. By this deuiſe Dauid was deliuered from the danger of death, and out of the hands of the Philliſtians.

O bleſſed Patriarch, and Seraphicall Father, holie S. Frauncis? howe well and how perfectly was thou pictured in this patterne? Thou, like a newe Dauid, being yet very yong waſt perſecuted, not by Saule, but by the deuill, that endeuoured and laboured to deprive thee of the life, not only of body, but alſo of ſoule. Achis the king of Geth, is this world, in whoſe court thou waſt, and continuedſt for a time, in companie of other worldlie men. Theſe made thee knowen to the world, and the world did fixe his eyes vpon thee: but thou, fearing daungers, which hong ouer thy head, to deliuer thy life out of his handes didſt like a wiſe man faine thy ſelfe a foole. Thou didſt alter thy countenance, when forſaking all, that the world eſteemeth, thou didſt embrace that which it moſt diſpiſeth: when flying from all pleaſures and delights, thou didſt make choice of contempt and afflictions. Thou ſometimes didſt cherish one, ſometime another, therby ſeeming to catche hold of them: but if anie beganne to lay hold on thee, to make thee liue in ſinne as others, thou didſt auoide and flie away from them. Thou diddeſt many other things as a foole, according to the iudgment of the world, as in louing and ſeeking pouertie, in apparelling and vſing of thy body, not only meanely, but alſo rigorouſly: whereby the world reputed thee a foole and a verie dizard. But thou like Dauid, by this dilligence, waſt deliuered from out of the hands of Philiſteans, the hands of this world, that ſo thou mighteſt fight and make fierce and cruell warre againſt him: not only by thyne owne perſon, but alſo by thy ſonnes and by thy daughters, the religious people of thy holie order: who continually waging warre againſt this enemie, obteine many glorious ſpoiles and victories. I haue taken the life of this bleſſed Saint out of the writings of S. Bonauenture, S. Antonie of Florence and others.

Saint

SAint Frauncis was borne at Assisium, a citty in the valley of Spoleto in Italy, in the yeare of our Lord 1182. and his father was a marchaunt called Peter Bernardo. At his Christning he was named Iohn; which name was after at his Confirmation chaunged into Frauncis, for so was the will and pleasure of his father. He was brought vp well, and had good education, as being the eldest sonne of his father; who set him to learne both Latine and Erench, intending to make him his factoure in marchandise; whereunto the knowledge of many languages was, as he knew well, verie necessary.

S. Frauncis being come to yeares of discretion, began to help his father in his trafficque, aswell within, as without the cittie. And for that, by this meanes, he was chiefe master, and much money was returned thorough his hands (a thing most perillous, and pernitious for yong men) he spent verie prodigally in what he liked. This wrought many yong men of his years, and of euill behauiour into his company; whoe moued him to liue, as they did, drowned in lasciuiousnes, in ryot, and youthfull vanities. Thus he gaue himself wholly to delights, to feastings, and vaine company; and yet alwaies in this euill behauioure, he shewed some tokens of what he should then, and what he would be afterward. On the one side, he omitted not to commit all sinnes, without any feare: yett on the other side, he did some good deeds; as giuing of almose in liberall sort: for naturally he was very compassionat to the poore.

One day it fell out, that a poore man asked an almose of him; and he becaus he was verie busy, gaue him none. The poore man departed: and assoone as Frauncis perceued it, he reproued himselfe, and running after him found him out, and not only gaue him almose, but also very lowely craued pardon of him; and forthwith he also made a vowe, that from thenceforth, he neuer would deny to giue any thing, that was demaunded of him for Gods sake, if it lay in his power. And perseuering in the obseruation of so worthy a vowe, euen vntill his death, he receaued manie especial great fauours of God: one was, that as often, as euer he heard these words for Gods sake, so often he felt a great tendernes of hart, the cause of great consolation.

In regard of the Almose, and other good deeds S. Frauncis did, God sent him many good inspirations, which serued as meanes to pull him out of that euill course of life, in which he liued. One of these meanes and motions was, a whole yeares impriſsonmēt in the citty of Perugia, among other citisens of Assisium, caused by a cōtrouersie between these two cities. Frauncis in this prison shewed himself a man of great courage in aduersity, as being alwais mery, and cōforting his other fellow prisoners, that were pensiue and sad. Peace was cōcluded between these citties; the prisoners were discharged; and Frauncis fell againe to his former courses; prodigally spending his fathers goods among his cōpanions, in feasting, gaming, and carnallity: and this life he led vntill he was 25. years old.

Comming to that age, God did call him againe by a long and grieuous infirmitie, the booke wherin man learnes manie good lessons. First he learneth a liuelie and feeling knowledge of this truth, that he is mortall; and that his health is not of himselfe. He learneth moreouer to know his sinnes, seeing that sicknes is often times caused by them. He learneth also to feare hell fire as more neerely threatning deserued punishment; which feare doth more ear-

neſtly ſtirre him vp, to deſire and thirſt after eternall ioyes. He learneth to deſpiſe all worldly riches, as things that cannot reſtore him to health. He learneth to prepare himſelfe to dye, ſeinge infirmitie the harbinger of death in his lodginge. He learneth to feare the iuſt iudgements of God, making this diſcourſe: if in time of Mercie he chaſtizeth and ſcourgeth vs thus ſeuerely, what will he doe in the time of Iuſtice. All theſe things S. Frauncis did learne by that ſickneſſe wherewith God did viſit him. Wherefore being reſtored againe to health, he aroſe from his bed with great feruour, and purpoſe to profit in the way of our Lord. Forthwith an occaſion was offered him: for a poore man in euill ſtate and ragged cloathes asked him an almes, as he was going out of doores. S. Frauncis looking on him, knew him well; for he was a gentleman fallen to decay: and ſuch compaſſion came into his mind, regarding him as if Ieſus Chriſt were in the likenes of that poore man, that turning aſide, he pulled his new garment of his back, and coped with the poore man his ragged clothes. The night enſuing, as Frauncis ſlept, he thought he was in a faire roome, wherein lay many rich pearles and Iewells of ineſtimable price: there he alſo did ſee our Lord Ieſus Chriſt, for whoſe ſake he had giuen the garment to the poore man; and he hard him ſay: I keepe theſe rich Iewells for my ſouldiers, who take vp my Croſſe on their ſhoulders, and follow me. S. Frauncis aroſe with an ardent deſire to gett part of thoſe riches; and ſtudied (as he went) how he might obtaine them. Then thought he, perhapps it is the will of God, I ſhould be a ſouldier in the warre againſt the Infidells, in the holy land; wherin the Chriſtians did weare a Croſſe on their armour, to gaine the Indulgences giuen by the Pope to them, that tooke the Croſſe. Saint Frauncis therfore intended to haue taken that Croſſe; and to that end bought him horſe and Armour: but it was reuealed vnto him from Heauen, that Gods holie will was, he ſhould be a ſouldier in an other manner. This cauſed Saint Frauncis to be very carefull, to know what was the will of God.

Sometimes he would go into ſecret places, and there pray and ſhed ſo manie teares, that his eyes did verily ſeeme two fountaines, thoſe teares proceeded from the remembrance of his life paſt, and of the lewd ſpending of his time. He oftentimes ſaid: Ah wretched ſinner that I am? how heynous an offender am I? Oh what an euill reckoning can I yield to God of the flower of my yeares? how blind was I, to commit ſo many ſinnes againſt my God, who is ſo gracyous, ſo mighty, and who hath ſhewed me ſo many fauours and benefits? I am now handled euen as I deſerue: at this preſent he is deaff to me, and will not declare in what ſort his pleaſure is, I ſerue him; for that I haue bene deaff to him, who gaue me ſo many good inſpirations. Thus he praied inceſſantly, deſiring God to diſcloſe and declare his will vnto him, and what he ſhould do the better to ſerue him.

S. Frauncis doing thus; one day he came into the Church of S. Damian, neere to the city of Aſſiſium, and kneeling before the Roode, inſtantly deſired Ieſus Chriſt, to deliuer him from this anxiety and doubt, and alſo to declare his will vnto him; and with that he heard a voyce ſay vnto him: *Frauncis, Repaire my Church which is ready to fall.* He was ſomewhat afraid, when he heard the voice, but was forthwith comforted; imagining, that God did bid him repaire that Church,

Church, wherin he praied. Wherupon he diligently went to put it in effect; and getting good ſtore of merchandiſe together, and hauing ſold them, he brought the mony, and gaue it vnto the prieſt of the Church; but the prieſt would not take it, for feare of S. Frauncis his father, who, (as he knew right well) would ſtorme and chafe therat. S. Frauncis ſeing the prieſt refuſe the mony, put it all in a purſe, and threw it to him, and told him, what he ſhould do therwith. The father of S. Frauncis hearing that his ſonne ſold his wares for ready money, vnder theire value and the true worth, and imagining what the matter was, went to ſeek him with a heauy hart: and hearing he was gone to the Church of S. Damian, thither he went to follow and find him. Saint Frauncis ſaw him comming a farre of, and to auoid his fury, hid himſelf in a vault. His father in a rage came to the Church, and not finding his ſonne there, began to quarell with the prieſt, who being affrighted with his threats, ſaid to him: your ſonne was heere, and would haue giuen me this mony, and I would not take it; wherupon he threw it on the ground, and went away ſaying: that I ſhould repair therwith this Church, that needed repaire. His father tooke the mony and ſaid; the mony is myne, and his choler now being ſomewhat alayed, he returned home, longing to find his ſonne, that he might giue him ſome reproachfull puniſhment, for that he vſed in this manner, to ſpend his goods.

S. Paul ſaith; that Auarice *is the roote of all euill*: and his father being couetous, it is no merueill though in him were many euills, and that he did ſo like vnto the deuill, as he did in this. It is the vſe of the deuill, not to perſecute them, that be his priſoners; but them that eſcape out of his hands: as Laban did, who perſecuted not Iacob, as long as he remayned in his houſe; but purſued him, when he departed. So doth the deuill alſo, for when one flyeth from him, he purſueth him with a 1000. tentations. So did the father of S. Frauncis alſo, for as long, as he gaue himſelf to a lewd and wicked life, he neuer examined nor reproued him; but when he was deſirous, and began to be vertuous, and to be good, he purſued him euen almoſt to death. S. Frauncis lay cloſe in the vault many daies, continually and deuoutly and with teares praying vnto God, to let him knowe his will. At laſt he came out of the vault and went into the city, with a firme reſolution, patiently to ſuffer all that might happen. Aſſoone as the people ſawe him altered, pale, and leane, and going dully, as if he had bene out of his witts, in ragged and torne clothes; they cried after him in the ſtreet, as if he had bene a foole. His father, being told of him, came out of his houſe into the ſtreet, like a lyon, and led him away, reuiling, and miſnaming him. He kept him in a houſe very hardly, and to diſburden his furyous rage the more vpon him, he lockt him vp in a roome, and bound him to a poſt. Theſe things S. Frauncis abode and endured patiently.

After certein dayes, his father had occaſion to ryde out of towne vpon ſome buſines; wherupon his mother a good Chriſtian, and pitifull, hauing compaſſion on her ſonne, and fearing her husband would do ſome futher outrage, went to Frauncis, and weeping as ſhee ſate by him, ſhee deſired him to ſhewe a will to ſerue God, to forſake the world, not to ſpend his fathers goods lewdly, to his great and iuſt diſpleaſure, and not to behaue himſelf ſo as to be accounted a foo-

le, whereby he was a ſhame and reproach to all his kindred. Hauing put this into his head, ſhee vnlooſed his bandes, and ſet him at liberty, and away went he from his fathers houſe; who ſhortly after coming home, and finding Francis gone, was troubled therat, and went to ſeek him. At laſt he found him, and to end all controuerſies between them they agreed, to go before the Biſhop of Aſſiſium, and that there Francis ſhould renounce his right and heritage due to him; and that his other brethren ſhould haue it among them, leſt he ſhould ſpend it prodigally. S. Francis, the true and perfect louer of pouerty, was cõtent herewith, and when they came before the Biſhop, he not only fulfilled his fathers requeſt, but alſo ſtripped himſelf of all his clothes euen to his ſhirt, and gaue them to his father, ſaying: vntill this time, I haue called thee father, but frõ henceforth, I will acknowledge no other father, but our father in heauen. The Biſhop ſeeing this feruent act, and wondering therat, ſtood vp, and imbraced him, weeping for tendernes, couered him with his cloake, and commaunded his ſeruants to bring him ſome cloths to put on. They brought him a verie poore and courſe ſuite, and the holy man receued it cheerfully.

Taking his leaue & bleſſing of the Biſhop, he departed from Aſſiſiũ, and went to a hoſpitall of lepers, and there remained certaine daies, attending on the ſick, very charitably. He waſhed their ſores, he clenſed their filth, and did eate that meat which they did leaue. This mortification of the holy man was great; for before his conuerſion it was death for him to ſee a leper: yea, he would ſtoppe his noſe and be ready to vomit: but when he began a new life, he was of a contrary mind; for if he ſaw a leper he thought he ſaw an Angell, and his ſoares ſeemed to be pretious ſtones. In the time of this exerciſe, he vſed vnceſſant praier. One day the B. man being at his praiers, he heard a voice, which ſaid to him: Francis: *Change ſweet into ſower, and deſpiſe thy ſelf, yf thou wilt pleaſe me.* The holy man iudged by this voice, that God required of him ſome further ſeruice, then to ſtay in that hoſpitall: wherfore he departed, entending to go vnto Gubbio. As he went by the way, ſinging in the French toung, theeues mett and asked him, who he was? He anſwered: *I am trompetter to the great king.* The theeues being angry at this his aunſwer, and ſeeing they could make no booty of him, being meanely arrayed, they buffeted and kicked him; and then threw him into a ditch full of ſnowe. Poore Francis got out of the ditch, and the ſnowe, with much a do; but iocond he was and began a freſh to ſing ſpirituall ſongs.

When he came to Gubbio, an old friend who knew him, and wondered to ſee him in that weede, led him home, and gaue him very good cloths of his owne to weare. The ſtudy and care of this ſeruant of God was, how he might beſt pleaſe almightie God: wherfore vnderſtanding, how the religious men of S. Auguſtines order liued in pouerty, obedience, chaſtity, and holy life; he had a deſire to try if that manner of liuing liked him, wherfore he went to one of their monaſteries, and deſired them to receue him into their houſe. Thoſe religious men receued him, and gaue him (as Antoninus, and Sabellicus ſay) a habite of a black ſay, and a lether girdle; which he wore but a while, neither did he perſeuere in this auncient order, for that God had appointed Frauncis to inſtitute a new religious order.

One

One day, being in the Church, and hearing in the Ghospell, that Iesus Christ sent his disciples to preach, and commaunded them to cary neither gold nor siluer, nor any thing to eate, nor staf, nor shoos, nor two garments with them; he felt in his hart a sodaine and vnwonted ioy, thinking these words were spoken to him: and that all which he had searched to know, (to wit in what course he might serue God best) was in these words declared vnto him; and that he must expect no other aunswer. This conceit was so imprinted in the mind of Francis, that he thought it no time to stay any longer; but forthwith he put of his blach habite of S. Augustine, and left off also the leather girdle, and put about him a poore and bare garment of course cloth, and girded himself with a cord. He pluckt of his shoos, and went barefoot: and thus hauing propriety in nothing, he began to lead a true penitent, and Apostolicall life.

He went from place to place, from one city to another, and preached euery where, as God inspired him, his words were lowely, simple, and cleare, yet so efficacious, that many which heard him, were moued to compunction, & amended their lifes; and some despising wholie the world, clothed themselues in sackcloth, or other course habites, as S. Francis did, and went and followed him. So that he had 11. disciples, of which some were well studied in diuinity and humanity; all which desired to serue God. The blessed man acquainted them all with his mind, which was to go and preach penaunce in diuers places, diuiding themselues, and so they did.

After a while they mett againe all, at the place where S. Francis was, euery one giuing account of what he had done. And beholding the great profit of soules arising thereby, he had a greater desire to continew this exercise, in regard the verie seeing of men ragged and barefoot, with such palefaces together with the consideration of their profound humility, and renouncing all property to any thing, (yea although they should not speake) was a preaching of Penaunce, and did much good. But when they adioined words agreable therunto, the more plaine and the more simple they were, the more did they kindle the loue of God, and were imprinted in the harts of the people to their great good.

S. Francis considering well all this, to the end that the institution might haue a firme foundation, and go well forward, and encrease; he thought it meet to aquaint the Apostolik sea therewith, and to desire the Pope to confirme it, for which purpose, he, and his disciples went to Rome, and caryed the Rule with them in writing, to be shown vntó the Pope Innocent 3. There arose some difficultie, when they treated of the obseruation of the Rule: for the Pope and many Cardinalls were of opinion, that no new religious order should be instituted, and that if any had an intention to serue God in religion, he might enter into some religious order already approued, as into the order of S. Augustine, or S. Benedict.

It came to passe, that the Pope went to bed, toiled with the affaires of the Church: and falling a sleep, dreamed that the Church of S. Iohn Lateran was ready to fall, and that he sawe a poore, bare, and abiect man vnderpropping it with his shoulders, susteining, and keeping it from falling. Assoone as the Pope did behold S. Frācis, he knew straight that he was that poore man, who vpheld the Church of S. Iohn Lateran with his shoulders. And considering the purity

and ſincerity of his hart, how he deſpiſed the world, and loued pouerty; his conſtancy in this purpoſe of following that Euangelicall life written in his Rule, according to which he deſired to liue; and regarding alſo his great zeale for the ſaluation of ſoules, his feruent deſire to imitate Ieſus Chriſt, he ſaid: without doubt this ſame is the man I ſaw in my ſleep, and I ſuppoſe that this man with his good example of life and doctrine, will help to ſuſteine and vphold the Church of God; and with all he graunted vnto Saint Frauncis his requeſt and deſire, and confirmed his Rule, *Viua Vocis oraculo*, viz: by word of mouth.

Then the holy man made a ſolemne profeſſion in the hands of the Pope, and ſo did all his company, promiſing to liue after that Euãgelicall Rule: when this was done, the Pope ordeined S. Frauncis Generall of all the order. Theſe things happened in the yeare of our Lord 1209. But becauſe there was no Bull made therof at this time, therefore the confirmation of this order of Friers Minors is not accounted but from the time of Honorius the Pope, who 15. years after this, confirmed the ſame by a particuler Bull, and other Popes ſince haue confirmed and illuſtrated the ſame, with ſpeciall graces, and priuiledges.

S. Frauncis returned to Aſſiſium, and with his brethren withdrew himſelfe into a litle houſe neere to the city, and there continued in prayer and meditation. From this houſe, they went to a litle Church or chappell belonging to the Benedictine monks, who beſtowed it freely vpon S. Frauncis. This chappell was called *S. Maria de Angelis*, or by another name, *S. Maria de Portiuncula*. This was the firſt houſe, or formed monaſtery of all the order. The firſt time Saint Frauncis came thither, he ſeemed to be very ioifull, and ſaid to his Friers; that this place ſhould be the head of all his order.

S. Frauncis then departed from thence, and ſo did all his brethren: and went preaching, not only in the city of Aſſiſium, neere vnto them; but alſo in other places; eſpecially the Seraphicall Father becomming an Euangelicall trompet, paſſed thorough cities, caſtles and townes, preaching the word of God, not with eloquent wordes, or wordly wiſedome, but with feruour and power and ſpirit of the liuing God. The people, who ſaw and heard him ſpeak, thought him to be a mã of a higher and another world: for his hart and viſage was euer erected toward heauen, and he laboured to direct euerie one in his company, to thinck of the world to come, many were conuerted by his wordes, and many did keepe him company: who for the deſire they had to imitate Ieſus Chriſt, followed the footſteps of the holy ſaint, whom they took for their guide, deſpiſing all kind of wordly goods, and imbracing holy pouerty.

It would be tedious to recount all the things this holy father did, of his godly exerciſes, and the holy life he led, when he began to found his religious order: Firſt, he was moſt abſtinent in eating and drinking: his ordinary diet was bread and water, with ſome pulſe, and ſodden herbs: If at any time he was forced by ſicknes to eat fleſh, when he was recouered, he would for a requitall, repaire the abſtinence broken, with double auſterity on his body. He ſo diuided the yeare into lents, that he faſted almoſt all of it, eating but only once a day. His firſt lent began at thend of twelfeyde vntill Eaſter: Another he kept after Eaſter, for the comming of the Holy Ghoſt. Another for the Apoſtles S. Peter

Peter and Paul. Another againſt the Aſſumption of our B. Lady; & when that feaſt was gone, he faſted till the feaſt of S. Michaell the Archangell and then at the bleſſed feaſt of All Saints, he began his Aduent vntill Chriſtmas. The bare earth was the ordinary bed for his weak and feeble body; and for a pillowe he laid a ſtone vnder his head. He ſlept very litle, but watched almoſt all night in praier. His appareill was one gowne with a hood, and a rope was his girdle: he went ſometimes vnto the deſert places and mountains, to pray the more quietly.

It happened on a time, that S. Francis being in the night in the deſert Sacianum in a litle caue, the deuill called him by his name, and the bleſſed man anſwered him, not knowing who it was, that called him. The fiend ſaid to him: There is not ſo great a ſinner in the world, but God will pardon him, if he be conuerted, but they that will ſhorten their daies with rigorous penances ſhall find no mercy, before the heauenly maieſty. The ſeruant of God hearing theſe words was aſtoniſhed; & ſtudied, whether he did well or no, in doing ſuch and ſo auſtere penance. But that he might know who it was that talked with him (by the permiſſion of our good God) he was ſurpriſed with a greuous temptation of carnality: aſſoone as he perceaued it, he threw of his clothes, & gaue himſelfe a very ſore diſcipline: and becauſe it did not repell the aſſault, he haſted out of the caue, naked as he was, and tumbled vp and downe in the ſnowe, of which there was much in that deſert. When he had ſo done, he made ſeuen heapes of ſnowe in a round compaſſe; and coming into the middeſt of them, ſaid to himſelfe. Thou my body, yonder great one, thou ſeeſt is thy wife; theſe foure be thy children, two boyes, & two girles; the other two be thy ſeruants: nowe thou muſt take paines to maintein them, and prouide cloths for them all, leaſt they dye for could. But if thou thinkeſt it chargeable, endeuour thy ſelfto liue chaſt, & to ſerue God only, which is a great deale better, and more eaſye. In this ſort the holy ſaint ouercame the tentation, and the deuill with ſhame departed away. The glorious father aduiſed his friers to abſtinence, and to auoid Idlenes, if they would be freed from ſuch tentations.

The great loue S. Francis bare to Chriſt may be knowen by this, that there was neuer any ſo much deſired to liue, as he did to dye, for Chriſt his ſake: this moued him to go into Siria, among the Infidells, that he might obtein the crowne of martirdome: but he returned, for that he could not obteine his deſire. Alſo the glorious father bare great loue vnto his neighbour, helping euery one in their neceſſities, aſwell of the body, as of the ſoule. It was his ordinary vſage, if he ſawe any poore man with ragged clothes, to exchange with him; he vſed to all of them great reſpect and reuerence: for he thought, he ſawe Chriſt in euery one of them. The wonderfull miracles he did worke, as caſting out of deuills, healing of the ſick, and raiſing of the dead, be ſo many, that, only of them, a iuſt volume might be made: many of them are mencioned in the Bull of his Canonization, which is a ſufficient proofe, that they be of good credit and Authenticall.

Such being his life and deeds; not only men, and they which imbraced his Rule imitated him, but alſo women; as S. Clare a maide of a Noble family in Aſſiſium; who went to the conuent of S. Francis, accompanied with the people

of her fathers houſe(although ſhe had not ſaid any thing to them,of her intention) and the glorious father S. Francis receaued her, and gaue vnto her a Rule wherby to liue in a monaſtery. And within few daies many other well diſpoſed damoſells came to her, who all liued vnder the Rule, that S. Francis gaue her, which is called the order of S. Clare. So that this bleſſed Father hauing alſo founded another order,there were three Rules ordained by him,all which were confirmed by the Popes.

The firſt was of the friers minors, whoſe end is to exerciſe themſelues in contemplation,and in the actiue life,by the exerciſe of preaching. The ſecond Rule was of Nonnes of the Order of S. Clare, who be of two ſorts; ſome haue reuenewes and lands,and liue in common: Some other haue no reuenews, and theſe are called of the firſt Rure,and liue of almes. The third is of the Penitents,which are called of the third Rule: and theſe alſo be of two ſorts; ſome haue reuenews, and liue in colledges, and in cõmon, and theſe be properly called religious perſons, and the vow they make is ſolemne,be they men or women. The women of this Rule do differ from the Nonnes of S. Clare, in this; that they weare no veiles,and be not bound but only to the obſeruãce of the three eſſentiall vowes, vnder paine of mortall ſinne, as Pope Leo 10. declared. The other of this third Rule liue in their owne houſe, and haue reuenews, and their vowe is not ſolemne,and theſe by conſequence are not properly religious perſons,but perſons of honeſt behauiour,and are called vſually in Italie Pizzoccheri.

The Seraphicall Father S. Francis was not ſatisfied with ſending ſome of his religious men into ſundry countreis to preach the Goſpell, and to conuert ſoules vnto God, but he himſelf in perſon trauelled into diuers kingdomes, and realmes; as into a great part of Fraunce, and then into Spaine, and eſpecially to the church of S. Iames in Galicia. Then he imbarked, and paſſed into Egipt, and preached in Siria and in the countreis of the Souldan, with whom the holy man talked, and perſuaded him to receaue the faith of Chriſt, and he gaue him leaue to preach vnto his Moores,but for that he gathered no fruit in that country,he returned into Italy,and went to Rome,where Honorius 3. was Pope after Innocent 3. in the yeare of our Lord 1216. There he found the glorious Father S. Dominick,who came to haue his rule and order confirmed.

Whileſt S. Dominick treated therof, he had one night a reuelation, in the which Ieſus Chriſt diſpleaſed for the many ſinnes of the world, ſeemed to be ready to ruinate and deſtroy it. Then ſawe he our bleſſed lady to kneele before him, and intreate him to ſpare it. And to moue him to mercy, ſhee preſented vnto him the ſame S. Dominick, and S. Francis, ſaying to him; by the meanes of theſe two his ſeruãts,there ſhould be great reformation of life in the world. At this,our Lord was appeaſed. In the ſaid viſion S. Dominick ſaw S. Francis, and when they met in Rome,he knew him, and imbraced him very kindly and tenderly, and conferred with him of the ſeruice of God, and the profit of their religious orders, and told him alſo of the viſion he had ſeene.

This B. father being in Rome was preſented to the Pope Honorius 3. and talked with him of many things. And the Pope,with the conſent of the Cardinalls confirmed his Rule, and they all receaued ſpirituall ioy, in hearing his diuine diſcourſes. For though his ſpeech was lowely and familiar,yet did it leaue ſuch

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an impreſſion in their minds, that it made them euen melt and relēt, and though it made them lament their ſinnes, yet were they not therefore weary of his company, but deſired it the more.

His profound humility made euery one to wonder; for though his life was ſo holy, yet reputed he himſelf to be the vileſt ſinner in the world. And if any ſaid to him; ſay not ſo, for it is not true, he would aunſwer in this maner. If God had ſhewed ſuch fauours and mercies vnto any man, as he hath to me; how wicked and lewd ſo euer he had bin, he would had rendred greater thanks, and haue kept his cōmaundemens better then I haue done. And if my ſweet Lord ſhould abandon and leaue me, I ſhould commit more euills, then all the men in the world do good; and therefore I am a greater and more vnthankfull ſinner, then they. The holy ſaint bare a moſt reuerent reſpect to all prieſts, and as to a ſaint of heauen, he would giue greater reuerence to the prieſt, and he would firſt kiſſe the hands of the prieſt, and then he would do reuerence to the ſaint: for wee are to giue moſt reuerence to him, at whoſe hands we receiue the bleſſed body of our Lord.

A great volume might he written of the particuler accidents that befell to him, aſwell with his relligious, as with other ſecular men: he ſhewed in them his vertue, & the great fauours and mercies of God beſtowed on his bleſſed ſoule, and they be briefly written in the chronicle made of him: for ſay or write neuer ſo much of him, yet much more ſhall remaine to be ſaid or writen. I will ſpeak only of the ſpeciall miſtery, that God wrought in him, when he imprinted his bleſſed wounds in his body, a thing moſt certein. For not only many religious men, who conuerſed with him (and among others, S. Clare who ſawe them with her eies, and touched them with her hands) giue teſtimony of the truth therof, but alſo Gregory 9. who canonized him, affirmeth that he himſelf ſawe them. It fell out in this manner.

The holy Patriarch being retired and withdrawen into a ſolitarie place, to faſt his Lent of S. Michaell, in the mountaines of Aluerne, two yeares before his death: one morning, very earely, about the feaſt of the Exaltation of the holy Croſſe in Septēber, he ſaw the likenes of a ſixe winged Seraphin burning with fire, and caſting beames glittering exceedingly, which deſcended with great ſwiftnes, and drewe neere to the place where S. Francis was, and betwene the ſaid wings appeared the figure of a man crucified. The vppermoſt wings he held aboue his head, the two in the middle with which he flewe, were ſpread abroade in the manner of a Croſſe, and the two other were gathered vp together, couering all the body from the head to the foot. The holy ſaint maruelling at the preſence of this glorious viſion, felt in his hart an exceſſiue ioy mixt with liuely compaſſion, cauſed by the ſigne of his deerely beloued Chriſt Ieſus crucified.

He ſtreight waies fell into an extaſy, as vſuallie he accuſtomed in the meditatiō of the paſſion of Chriſt; to the which he was deuoted more, then can be expreſſed. And at this time he was tranſformed into the ſimilitude of Chriſt crucified, the figure of his bleſſed wounds remaining imprinted in his fleſh, his hands were pierced through the middeſt with nailes of fleſh, the heads of which nailes, appearing in the palmes of his hands were round and black, and the points long

and crooked: the like appeared in his feet, and vpon his right ſide he had a wound, as if it had bene with a ſpeare, the wound being both red and wide. S. Bonauenture affirmeth that he heard them ſay ſo, that had ſeen them with their eies, and touched them with their hands.

When Ionathas deſired to ſhewe kindnes to Dauid, he gaue him garments: and when Ieſus Chriſt would ſhew his fauour to S. Frauncis, he beſtowed on him his wounds When Eliſeus would reſuſcitate the dead infant, he lay ouer the child, and it may be, he ſaid to God: Lord ioine theſe my eyes to him, that they may ſee in him, and theſe my hands, that they may haue feeling in him: ſo Chriſt lay ouer Saint Frauncis, and gaue his wounds to him. Chriſt viſibly aſcended into heauen, and for that his will was, to haue in his Church a perfect pourtraiture of him, for a ſmall time he made Saint Frauncis one: for conſidering his holy life ſtreight after his conuerſion, it ſeemeth that Saint Frauncis did ſet downe his foot in the ſteppe, from whence Chriſt tooke vp his foot. And to the end he ſhould be likened vnto him in euery thing, he imprinted his wounds alſo in his body.

Sometimes one that is vicious, or one that is good, is bidden to imitate God, and if perhaps he thinketh, he can not do it, God giueth him a patterne or a modell, which he may imitate, when he will. Saint Frauncis preached the deſpiſing and contempt of the world, and it ſeemeth that many men did not giue credit vnto him. Wherfore to the end he ſhould be credited, Chriſt gaue him his wounds, like an inſtrument which is written and ſealed, for that it ſhould be of ſufficient credit.

S. Frauncis is like the keeper of the cõmon ſtandard of meaſure, vnto which all the other keepers of meaſure reſort. Chriſt on the Croſſe got many children, ſome were martirs, ſome Confeſſors, and ſome virgins. The children are likened vnto the father, ſome had his ſimilitude in their patience, others in their humility, and others in other vertues; but for that none had the ſimilitude of him in the wounds, God elected Saint Frauncis for that purpoſe, and gaue them vnto him imprinted in his fleſh. The Courtiers, that be fauored of the king, are apparailed in his liuery; and becauſe S. Frauncis was highly fauored of Ieſus Chriſt, he was therfore cloathed in the liuely of his wounds. Iacob wraſtled with God, and remained lame: S. Frauncis wraſtled with God, and he was made lame alſo, for the wounds of his feet ſuffered him not to trauel, but he was compelled to ride on a litle Aſſe.

The death of this glorious Patriarch drawing neere, he was much diſeaſed with a grief in his ſtomack, and in his eies, as alſo with the paines of his wounds, ſixe moneths before his death, he fell ſick of the dropſy, which thinge perſuaded him, he had not long to liue. The citizens of Aſſiſium, doubting that if he died in any other place, they ſhould looſe the pretious treaſure of that holy mans body, ſent for him from Siena, where he remained; and conducted him to their city, and lodged him in the Biſhops houſe. The holy Saint being there, and knowing that the hower of his death approached, cõmanded them to cary him to the Church of *Sancta Maria de portiuncula*, otherwiſe called *de Angeli*. Being come thither, he made his teſtament, in which he left his friers heires of his holy pouerty, which he much recõmended vnto them, to keep and obſer-

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ue, iointly with charity and obedience, and gaue vnto them his benediction. On a ſaturday in the euening, on the 4. day of October, in the time of Pope Honorius 3. and of Fredericque 2. the Emperour, in the yeare of our Lord 1226. twenty years after his conuerſion, and in the 45. yeare of his age, this holy father heard the voice of God, who called him out of this life vnto him.

And becauſe he would make a true demonſtration, that he had not any thing common with the world, nor the world any thing with him; The holy father with feruor of ſpirite, did ariſe ſtark naked out of his bed, and lay on the ground. He had before receued the Sacraments of Confeſſion, Euchariſt, and Extreme-vnction, and hauing at the reaſſembly of his friers, (who wept and lamented pitifully) remembred them, and againe cōmaunded them to loue pouertie, and to be ſubiect and obedient to the Church of Rome; He gaue them his finall benediction, aſwell to the abſent, as to the preſent, ſaying to them: *My children remaine in peace, and feare of our Lord, and continew alwais in the ſame, for I depart hence to God, vnto whom I commend you all.*

Then he willed them to read vnto him, the paſſion according to S. Iohn. After which the holy Saint ſaid the pſalme of Dauid, which beginneth thus: *Voce mea ad Dominum clamaui*, and went vnto the laſt verſe, which is: *Educ de cuſtodia animam meam ad confitendum nomini tuo, me expectant iuſti donec retribuas mihi*, and with thoſe words, his bleſſed ſoule vnlooſed from the bands of the fleſh, and went out to enioy the euerlaſting felicity. His body continued ſo beutifull, that only to behold it, would moue a man to celeſtiall deſires. There reſorted to his buriall innumerable people. He was caried to the city of Aſſiſium, and by the way, they laid it in the Church of S. Damian, at the inſtance & petition of S. Clare (for there was her monaſtery) to the end, ſhe and the other Nonnes her daughters might ſee him. The ſight of him cauſed them to ſhed aboundance of deuout teares, eſpecially, when they ſaw the wounds of his hands, feet, and ſide, which might be ſeene of euery man.

From thence he was caried into the city, and buried in the Church of S. George; vntill that foure years after, a ſumptuous Church was builded for him, into which he was tranſlated and therin buried. Pope Gregory 9. hauing firſt vſed the accuſtomed diligences, canonized him vpon a ſonday, one yeare, nine months and a half after his glorious death. Marius Antonius Sabellicus ſaith: that in his time which was in the yeare of our Lord 1494. there were Franciſcan friers to the number of 60000. in fourty prouinces.

The life of S. Placidus and others. Oct. 5.

THe hautie pride and boldnes of Pharao, with the help of the praier of Moyſes was the cauſe that he was drowned in the red ſea, and the people of God eſcaped out of his cruell handes. But contrariewiſe the humillity and vertue of Placidus, fauored by the praier of S. Benedict was the cauſe that ſafe and aliue he came out of a riuer, wherinto he fell and was in imminent danger of drowning. His good ſucceſſe was very profitable and beneficiall for all Chriſtians, to whom his good example was a light and direction in the way of vertue, and God did shew them many fauors by his

praiers and merites. His life was written by Iordano a houshold dweller with the same saint, and at the commaundent of the Emperor Iustinian; Surius rehearseth it in this manner.

THe Gothes hauing conquered, and made themselues Lords of Italy, Theoderik the second being their kinge, and Iohn sitting in the chaire of S. Peter, and Iustinian being Emperour in Constantinople: there came to Rome an honorable man of the order of Senators called Tertullius surpassing all others in possessions, and allied to the Emperour in bloud. Moreouer he was a iust man and vertuous; which made euery one to loue him, and manie call him father of the countrie. He had a wife of an equall degree vnto him, and by her three sonnes and one daughter. The eldest sonne was called Placidus, the second Eutichius, the third Victorinus, and the name of his Daughter was Flauia: they were all holy people; for so good a tree did bring forth good fruite. From their childhoode their father and mother instructed them, to serue God, to loue patience, humility, temperance, and charity. And though Tertullius was continually emploied in the affaires of the Emperour, yet omitted he not to spend much time in visiting Churches and monasteries, seeking in what he might the good of his soule, and the seruice of God.

At that time the most blessed father S. Benedict liued in Sublake, shining with sanctitie and miraculous deedes. Much people resorted vnto him from all parts, with a desire to saue their soules, and to be of his holie religious order: so he builded 12. monasteries and placed in euerie of them people of a pure, holy and vertuous life, who should instruct in the seruice of God those that came newlie to his order, yet some of those nouices he kept with himself, to be their teacher. All these things related in the presence of Tertullius the Senator in Rome, moued him to go and visite the saint being nobly accompanied, as his state required, apparelled with scarlet, gold, and precious stones. Assone as he saw the holy man he fell downe with great reuerēce and humility at his feete, and with sobbes and teares requested him, to pray vnto God for remission of his sinnes. S. Benedict beholding the great humility of this noble Senator, raised him vp and conferred long with him about things apperteining to the good of his soule, and the obtaining of eternall life, aduising him to regard those aboue all things. At this Tertullius tooke great consolation, and left his sonne Placidus being vij. yeares old with Saint Benedict, which happened in the yere of our Lord 522. he recommended the charge of the child vnto him, and besought him to bring him vp, and teache him in his rule, and so craning the blessing of the holy man he returned to Rome.

Placidus staied with his maister S. Benedicte, and profitted so in the way of vertue, and gaue so good hope what he would be therafter, that the holy Patriarch shewed him especiall fauor, and very carefully instructed him, how to auoid and be freed from tentations, and howe to vse them to his profitt. Placidus loued abstinēce; kept his vigills, fastings and austeritie; and with great care was attent to all things belonging to the seruice of God, were it day night or any time whatsoeuer. And allthough he endeuored to adorne his soule with many vertues, yet was he so compleat in obedience, that the father S. Benedict wondered therat, considering; how to shewe himself obedient, he did those things

things that were vnſeemely for one of his birth and of his linage. As he was obedient, ſo he was humble; for theſe two vertues goe alweis together; and without humility, obedience is rather forced then voluntarilie.

On a day there wanted water in the cell, & Placidus went to dippe a bucket in the riuer: the veſſell fell out of his hand into the water, as he dipped it: and as he would haue reached it, he fell in alſo, and was in daunger to be drowned, but in the inſtant that he fell in, God reuealed it to S. Benedict, who ſaid to his diſciple Maurus that was neere him: Sonne Maurus, runne ſpeedily, for the child Placidus is fallen into the water; and he gaue him iointly his benediction Saint Maurus ran apace, and behoulding a far of the child ready to ſink, not thinking whither it was land or water, but tranſported with charity and obedience, ran vpon the water, and tooke him faſt by the haire of his head, and came out with the ſame ſpeed he went in. Being come to the bank, he was aſtonied, to ſee he had walked vpon the water, as if it had bene vpon dry land, neuer ſinking, nor being as much as wette. Hauing returned, he told Father Benedict the cauſe, and the bleſſed Patriarch ſaid: I cannot attribute it to my merit, but to thy prompt obedience. And Maurus he ſaid that it be fell ſo, for that he had commaunded him; and that for his part he had no intereſt in this miracle, as done with out foreſight delay or reflection. Of this ſame holy and humble contention Placidus was the iudge and ſaid: when I came out of the water, I ſaw ouer my head the habite of the Abbot, which you (father) do now weare, and ſo you be the man, that hath deliuered me from this great daunger, and this was a ſigne of the great vertue and merite of Placidus, ſince he merited to ſee that, which Maurus could not.

Of the aforeſaid 12. monaſteries built by S. Benedict in Sublake, ſome were ſet on the toppe of the hill: and therefore the monks were much troubled to fetch water for their neceſſary vſes, for they were forced to goe farre for the ſame. They requeſted S. Benedict to remoue them to ſome other place, to auoid this trouble. He conforted them ſaying: that if they would returne to their monaſteries God would prouide, no doubt, water for them. On the next night the bleſſed father accompanied with Placidus only, went vp to the hill, and remained there all night in praier, and laid three ſtones one vpon another, and returned to his Cell. The day enſuing the monks came to him for water and the holy Abbot ſaid vnto them: Goe to the toppe of the mountaine, and digge where ye find three ſtones lying one vpon another; for God is able to furniſh yee in that place with water, to eaſe you of your trauell. They did ſo, and went to the toppe of the hill, and found as he ſaid. In that place they digged, making a pitt or well deepe and wide, like a litle bath, which was filled with water, and roſe in ſuch quantity, that it was not only ſufficient for the vſe of the aforeſaid monaſteries, but alſo ranne vnto the foote of the mountaine, and endured a longe time. Though this miracle was done by Saint Benedict, yet Placidus was a party therein, for that he went with him, and praied with him, and was a teſtimony therof.

Vertue is alwaies enuyed and maligned; and the good doe ordinarily ſuffer perſecutions. So one Florentius ſpiting S. Benedict his neighbor, reſolued for to perſecute him. He did it firſt, preſenting to him by a meſſenger bred impoi-

ſoned, but the holy man knowing what was within it, gaue it to a crowe, commanding him to cary it and leaue it in the deſert, where it ſhould hurt no man. The wicked man ſeeing he could not accompliſh his intent by this deuiſe, agreed with a woman, to enter all naked into the garden of the monaſtery, and by diſhoneſt behauiour tempt the monks to lewdnes. This villanous tricke againſt his monks diſpleaſed greatly S. Benedict, eſpecially fearing leſt Maurus and Placidus, being yong youths, might thereby ſuſteine ſome wrong and be annoied, but God ſpake to him in his ſleep with ſweet and amiable words, bidding him depart out of that country, and go and build a monaſtery in Monte Caſſino. The holy man obeied, and in his iourney viſited the holy places and monaſteries he had built in that countrey: and in that ſeaſon the houſe fell vpon Florentius that wicked perſecutor, and killed him: which thing Maurus wrote vnto his father, ſeeming to be glad, that their order was freed from that perſecutor: but he reproued him ſharply for the ſame.

Hauing then ſet all his conuents in good order, in the yeare of our Lord 529. he with his two diſciples Placidus and Maurus, iourneied toward Monte Caſſino: & as they paſſed by a village called Aureola neere the city Hercularia, it was reuealed vnto him, that in that place was to be builded a famous monaſtery of his order; for which cauſe he commaunded his two diſciples to ſtay there certain daies, to lay the foundations; and that being done, to go on to Monte Caſſino, where he would be. They obeied, and the glorious father S. Benedict proceeded on his iourney, and came to Monte Caſſino: where for the ſpace of 40. daies he continued in praier, not farre from a temple of Apollo; after which time inſpired and fauored of God, he deſtroied the Idoll, threw downe the Altar, and defaced the foundation, and all ſignes of Idolatry, which he could finde. Then came his two diſciples, and began to founde the monaſtery, which was after the head of all his order; and built a Church vnto S. Martin, in the place where the Idoll before had bin. He made an altar to S. Iohn Euangeliſt; and this being done, he alſo preached vnto the people of that countrey, and conuerted them vnto the faith of Chriſt. Theſe doings of the holy man enraged the deuill: wherfore he perſecuted him all that he might; and appeared to him ougly in dreadfull ſhapes. Placidus and Maurus heard the roaring and howling that he made, allthough they did not ſee his ſhape. He did them alſo all the harme he could, by endeuoring to diſturbe the work, and the building of the monaſtery; making the ſtones verie weightie, caſting downe the walles, raiſing phantaſticall fires; but, by the praiers of S. Benedict, they were deliuered from all theſe miſchiefs. Monte Caſſino and all the territorie had bin the poſſeſſion of Tertullius father vnto Placidus, who vnderſtanding how S. Benedict built there a monaſtery, reioiced much therat; and went thither to viſite him, accompanied with many other noble Romans, as Boetius, Simmachus, Vitalianus, Gordianus and Equitius.

When the bleſſed man vnderſtood of their comming; he went with Placidus to the doore of the monaſtery to receaue them. Tertullius ſeing S. Benedict, whoſe body was feeble and withered with great faſting, alighted from his horſe, and decked with riche and gay apparell as he was, fell on the ground, to kiſſe his feete. The holy patriarch lifted him vp, and imbraced him, both of them weeping

for

for tendernes of heart. The whole company went into the Church of S. Martin, in the which were many relligious men. Tertullius did imbrace them all, and in the preſence of thoſe noblemen, Cõſuls, and Senators, which came with him, offred to God and to S. Benedict the Monte Caſſino, with all the lands and villages thereunto apperteining: and becauſe it was his patrimony, which he inherited from his father, he made a publick writing therof, after the Romaine vſe and maner. In like maner he made a deed of guift of other poſſeſſions, villages and caſtles, and of a houſe, in the which his ſonne Placidus was borne, being within Rome, vpon the Mõte Celius, in which place was after made a Church called S. Eraſmus. And Equitius the Senator made a donation vnto the Abbot in the name of himſelf and of his ſonne Maurus, of ſome of his lands and poſeſſions lying in Naples. Gordianus in the name of himſelf, and of his wife Siluia, offered ſome villages, and arable grounds vnto the bleſſed Abbot, and then they returned back to Rome. The poſſeſſions that Tertullius the father of Placidus gaue to S. Benedict, were 18. villages in Sicilie, with hauens, woods, riuers and parks.

When it was known in the Iland, that Tertullius had giuen thoſe things vnto the monks, diuers perſons iniuriouſly intruded themſelues into them, and kept them by force. The ouerſeers, and bailiffes of them, certified S. Benedict therof, who aſſembled his monks to treate of a meanes to remedy the ſame: and it was determined that Placidus ſhould go thither, who ſhould be reſpected as being ſonne to Tertullius: and that he, with his diſcretion, would bring all things to good paſſe. He as an obedient ſonne was content to go thither, and accompanied with two of his houſhold friends Gordianus and Donatus departed from Monte Caſſino on the 20. day of May, in the yeare of our Lord 536. and came vnto Capua; where Germanus B. of that citie receaued them courteouſly.

At that time Zoffa chief ſecretary to the Church of Capua was grieuouſly troubled with the head ache, and hearing of the comming of Placidus diſciple of S. Benedict, whoſe miracles were renowned in all places, came vnto him and ſaid: I beſeech thee ô Placidus ſeruant of God, by the name of thy maiſter Benedict, which is worthy of all reuerence, to lay thy hand vpon my head, for I ſted faſtly belieue that if thou doeſt, I ſhall be healed. Placidus was aggrieued that he made ſuch a requeſt, and deſired him to depart in peace: for it was not fitt to requeſt ſuch things of him, but of his Maſter S. Benedict, or of ſuch other holy men; for he was a greeuous ſinner, and needed the praiers of good men himſelf. The B. Germanus hearing his wordes, eſteemed him to be very humble, and beſought him to performe the requeſt of the ſick man. Placidus thought good not to gainſay the requeſt of ſo holy and famous a Prelate, and ſo he laid his hand vpon the ſick man, and praied deuoutely, and ended his praier thus God reſtore thee to thy former health; and all they that were preſent, ſaid, Amen. And at that inſtant the headache which had vexed him many yeres, departed, and he praiſed almightie God for the ſame. In that very city he healed a blind man, by making the ſigne of the Croſſe vpon his eies. The fame and report of theſe miracles cauſed ſickmen to come from all parts: and though he was diſpleaſed therat, yet, moued with charity, he praied for them, and healed

them, and, among other manie, were theſe that followe.

A child that was yielding vp the ghoſt; one that had the palſey; one that had a quartan ague; one that could ſtur nothing but his eies, and in all the reſt was like to a dead body; one that had the goute; a maid blind, deaf, and domb, was brought to him, and he called vpon the name of the holy Trinity, and forthwith ſhe was deliuered from three infirmities. Whereſoeuer he went, he healed ſick men; and there was no infirmity nor malady ſo great, but he cured them. Whereſoeuer he came, he could not liue ſecret; for men poſſeſſed by the deuill howled, and manifeſted his comming; whom he cured; and caſt the deuill out of them.

Placidus ſtaied a time in ſome cities of Italy, as in Cairoſa, which is in Puglia, a prouince of the kingdome of Naples; in Reggio, which is in the prouince of Calabria, and continually he healed the ſick, and did many ſtrange miracles. At the laſt he embarked, and paſſed into Sicilia, and came vnto the City of Meſſina; and before he went therinto he ſent to one Meſſalino a noble citizen, and his fathers great frend, to come vnto him; which he did, and had him home vnto his houſe. All the citty gaue him great honour, for that he was the diſciple of S. Benedict; as alſo for the miracles, and marueillous things they vnderſtood he had done in Italy But Meſſalino, for the loue he bare to Tertullius his father, and his auncient frend, knewe not how to ſhew him kindnes inough: he kept him and his companions all that day in his houſe: on the next day Placidus ſaid vnto him; Sr. it is not fitting for monkes to lodge in the houſe of ſecular men, for that their manner of life is different; and therefore I entend to goe vnto my fathers land and poſſeſſions, where I may build a monaſtery. They went away in the morning, and neere vnto the hauen, they found a place fit for that ſame purpoſe, and Placidus with a ſtaffe which he caried, drew out the plott, where, to the honour of S. Iohn Baptiſt, the Church ſhould be built, and all the celles and chambers of the conuent.

Forthwith he ſett them to building of it, and followed it dilligently and carefully; and in that ſpace he reſtored ſight to one that had bin blind 18. yeares: and caſt out the deuill from an other, wherby the fame of him was ſpred ouer all the Iſland, and it paſſed ouer into Africa, in that from thoſe coſts, ſick men were brought to be healed by him, and by his praiers they were cured.

For theſe deeds Placidus was extolled vnto heauen by the mouthes of euery one; and the more he was praiſed and exalted, the more he humbled him ſelf. He was mercifull, good, and gracious vnto all; he was euen conſolation it ſelf vnto all thoſe that were in diſtreſſe; confort to the afflicted, health to the diſeaſed; helpe and releif to the needy; a father to the poore; and a teacher to the rich; he did good to euerie one, and all receaued benefit at his hand. He had often conference and communication with the bailiffs and ouerſeers of his fathers lands and poſſeſſions, that were in former times, though now belonging to his order, about diuers things, and left them all well pleaſed; and willed them to adminiſter that, which euery one had vnder his charge, with all fidelity; that making to themſelues ſome reaſonable gaine, his religious order might ſuſteine no domage, nor haue anie euill report ſpread of it.

In the fourth yeare after he came into Sicilia, the building of the monaſterie, with

with the Church of S. Iohn Euangeliſt (which was conſecrated by the B. of Meſſina) was finiſhed. Placidus with his companions led a life of great example; wherby manie were moued to abandon the world, and came vnto him: ſo that, in a ſhort ſpace, there was thirty of them. The life of Placidus was wonderfull: his words ſauoured of celeſtiall feruour, with which he comforted, and taught them, to deſpiſe and contemne the world, to hate Lordſhips, dignities, delights and noyſome pleaſures, that they might more freely ſerue Ieſus Chriſt: to which end he alleaged manie reaſons full of authority, and modeſty: part of the day he ſpent in praier and meditation, wherin it was ſtrange to ſee how manie teares he ſhed; to heare the ſobbes which came from his breſt as he lifted vp his ſpirite to God. In lent he faſted the ſonday, the tueſday, and thurſday, with bread and water only, the other dayes he eate not any thing; and in all the yeare he drank no wine; and beſides he wore a haire cloth next his skinne. When he was ouer wearied with praying and kneeling, he ſlept a litle, rather ſitting then lying. For any accident, that befell, he was neuer angry; but alwaies graue, mild, and benigne. He neuer ſpake but vpon conſtraint or neceſſity, to giue the monks or the poore conſolation, or els for affaires belonging to the monaſtery: and, notwithſtanding all his affaires, he had alwaies his ſpirit eleuated to God. When it was made knowen once in Rome, that Placidus was in Sicilia, and that he had made there a monaſtery, in the with were already 30. monks; what a bleſſed life he led, what great miracles God ſhewed by him; Eutichius and Victorinus his brothers, and Flauia his ſiſter, deſirous to ſee him, hauing obtained leaue of their father, paſſed by ſea into Sicilia: being diſembarqued, they went to the monaſtery of Saint Iohn; where they ſaw Placidus their brother but knew him not; either for the long time he had bin abſent, Saint Benedict receauing him at the age of 7. yeares, or els for that he was ſo leane and diſfigured through his exceding abſtinence. But vnderſtanding he was the man; they all embraced him, weeping greatly. They viſited the monaſtery, and ſtaied with him certein dayes.

It befell at that time, that a great hoſt of Moores, ſent by Abdala a mighty tirant of Africa, and guided by Manucha, came into Sicilia, with intent to do all poſſible hurt and domage in the countrey of Chriſtians, as it had done alredy in ſondry places: and becauſe the monaſtery of S. Iohn was nere the ſea, they went thither forthwith, and brake downe the gates, & tooke all that they found, but Gordianus who came with him from Monte Caſſino being a yong man, and finding a back gate, eſcaped away. Donatus who was an old man, and came from Monte Caſſino alſo, was beheaded.

Placidus with his brethren Eutichius Victorinus and Flauia, with Fauſtus, and Firmatus deacons, and 30. monks was bound in chaines, and preſented to Manucha: who with a ſterne looke asked Placidus, who he was? he aunſwered a Chriſtian. The Captain replied: deny Chriſt thy God, blaſpheme him, and adore God in that manner our mighty kinge Abdala adoreth; and I will ſett thee at liberty. Placidus ſaid: I will neuer deny Ieſus Chriſt my Lord; I rather deſire to die for him. The tirant was wroth and ſaid to Eutichius, and the other 30. monks What ſay all the reſt of you? Obey our king Abdala, denie your Chriſt, and adore our God. The holy men with one conſent, as if they had

but one toung answered: Our will and our desire is all one, our faith is one, our maner of life is one: that which one hath said, think that euery one hath said. For Christ sake we are prepared to loose our liues. The tirant was verie wroth at their answere, and made them all be stripped, and cruelly beaten, saying: let words giue place to deedes, and your presumptuous answers to the cudgell. The holy martyrs reioyced, that they were worthy to suffer beatings and torments for Christ his sake.

The tirant on the one side, and the executioners on the other side, moued them to deny Christ, but the holy men persеuered in confessing him, whom they requested to giue them strength, to susteine the torments, which hourely increased at the hands of the bloody butchers. But finding the constancy of the martyrs, they were tired to torment them, and so was the tirant to see them tormented, and left them bound comaunding them to be so kept. Now because the sea was rough, which hindered their nauigation toward Italy, where they had a mind to do all the hurt they could, they put it first in practise in that Iland, ouerrunning all, sauing such strong cities as defended themselues, with robbing, adulteries, spoiling of Churches, and ruinating them to the verie ground. Placidus with his brethren and the other monks remayned certain daies in prison, hauing no vittells giuen them: and yet the barbarians ceased not to torment them with scourging and bastonadoes, and when they saw these things could no waies make them alter their minds; by the apointment of the Captaine, they tyed them aloft by the feete, making a smoke vnder their heads, and beating them againe very cruelly. When they were taken from this torment, the tirant commanded to giue them a litle raw barley and water, to keepe them in life, that they might be able to endure their torments. He made them faire promisses, in the behalfe of his king Abdala, if they would once deny their faith, but these holy men contemned his promisses, and also his torments.

That night came to them secretly Gordianus, who escaped out of the monastery, and craued pardon of Placidus, and desired to be tormented, but Placidus commaunded him to care, to note that, which he, and others that were with him did suffer; that he might certify in particuler the blessed father S. Benedict, and the monks of his religion of all that did happen. So he did, writing euery particular accident in the martirdome of these blessed Saints, which endured many daies. The tirant Manucha dragging them vnto his sight, and tormenting them from the head to the foote with blowes, and with renting and scorching their flesh with fire. The blessed damosells Flauia susteined a good part therof, she being naked and hoised vp a loft before many people, the tirant asked her, how being a Romaine, and of noble parentage, she could endure such a shamefull roproach. She aunswered: That she not only was ready to suffer to be depriued of her cloths and her honour for Christs sake, but also of her life, by sword or fier, or any other torment that he could imagine.

The helliish man seing torments preuailed not, sought to ouer come her by another way. And so he caused fiue lusty and shameles villanes of the Moores to come and abuse her. The good damosell had excessiue griefe to heare this, and turned to God almightie with teares, beseeching him to help her; he heard her praier; and made such as came neere and touched her with their lothsome

hands,

hands, to become lame and mained; wherby they let her alone in quyet, and shee was freed from that reproach.

Great was the cruelty these ministers of the deuill exercised in all the Iland, in afflicting the Christians; they bound thē hand and foote, and put in their mouths gagges to hold them open, and then cast in durt and filth into some, & into others salt water of the sea, and vineger, wherewith they did choake them. They caused others to walk barefooted vpon pikes of iron, set in the ground, they dragged others by the leggs, vntill they were torne and rent a sonder, they burned the skinnes of others with plates of iron made red hotte, others they rosted, others they sawed, and cut in pieces: of others they bored their brest bones vntill they came euen to their bowels; they dragged others at their horse tailes, and spared not the infants, but dashed out their braines against the walles. They vsed as litle mercy toward the feeble women, some of them they hanged by the hayre, others by one foote, and tied a great stone at the other. They rubbed the shoulders and brests of others with plates of iron made red hoate, and great was the number of them that died euery day.

The tirant Manucha was not slow to torment Placidus and his companions. They were brough euery day before him, and he persuaded them first to deny Christ, and seeing that to be all in vaine, he againe would cause thē to be whipped: and becaus he saw Placidus praise God, and was confortable in the midst of his torment, he made the executioners to strike his mouth with a great stone, which filled all his mouth full of bloud, yet ceased he not to praise almightie God, wherat the tirant raging more, made them cut out his toung, which being cut out, yet he praised God more, and more, giuing him thanks, for that he suffered for his sake.

The tirant found out a new torment for them, he put vpon their thighes glowing hoate the crooked heads of Iron anchors, fastened like boots, hanging on their feete. In which torment they continewed a whole night, and Placidus songe hymnes, and his companions praised God. When the day came, and they still remained constant in the confession of their faith, he gaue sentence of death against them in this maner. For that Placidus, Eutichius, Victorinus with Flauia the damosell, and Faustus, and Firmatus with the other Christians, despise the commandement of our mighty king Abdalla, and adore Christ for God, who was crucified of the Iewes, and hated of the God whom we adore: our will is, that they be beheaded, and their bodies left vnburied, to be foode for the beasts of the field and birds of the ayre. The ministers of the enraged Manucha, hearing the sentence, led the holy Saints away, scourginge them till they came to the sea shore, where they were for to loose their heads.

Placidus made his prayer in that place, and lifted vp his eyes and said: My Lord Iesus Christ sonne of the liuing God, which didst descend from heauen vnto earth, and for our saluation didst abide death vpon the Crosse, haue mercy on vs ô Lord; and by thy merits and intercession of Benedict thy seruant our maister, wee beseech thee, to giue vnto vs the vertue of constancy; to the end, that passing this cruell passage of death, without any impediment or stay laid in our way, by our enemy the deuill; we may come to enioy the eternall felicitie of

thy heauenly kingdome. Let the holy Angell S. Michaell receaue our ſoules in peace, and preſent them before thy heauenly tribunall. This we requeſt and beſeech of thee who art our God, bleſſed and glorious for euer. Placidus hauing ſaid theſe words; all the other aunſwered Amen. And as they kneeled they were beheaded forthwith in Sicilia, in the hauen of Meſſina, and their bodies remained foure daies vnburied.

The Barbarians not content herewith, deſtroyed the monaſtery; ſo that they left not one ſtone vpon another; and though the Church of S. Iohn Euangeliſt ſtood very neere it (whether it was for deuotion, for the Moores do reuerence him highly, or whether for Gods pleaſures) it was not touched nor defaced. And for that the ſtormes and roughnes of the ſea was now ceaſed, Manucha commaunded euery one to be embarqued, to goe vnto Reggio in Calabria. As they were paſſing the Faro, there roſe ſuch a tempeſt, that they could not goe forward, nor returne back: and, by the iuſt iudgment of God, they were drowned, and ſunke all of them, being 100. veſſells, and 16800. men. The bodies of the holie martyr Placidus and of his brethren, were buried in the Church of S. Iohn Baptiſt, by Gordianus his familier freind, who came with him from Monte Caſſino. The ſame man buried the other 33. martirs in the ſame place, where they were beheaded: And in the one place and the other, God did for them many miracles, many ſicke men recouering from all diſeaſes by their interceſſion.

S. Placidus at his death was 26. years old: for when he was 7. years old the bleſſed father Saint Benedict receaued him into his company: he remained in Sublacque 5. yeares, and vpon Monte Caſſino 9. years; in building the monaſtery he ſpent foure, and there he was Abbot one yeare. All which make the ſomme of 26. years. He was borne in the yeare of our Lord 515. and he was martired in the yeare 541. on the fifth day of October being ſaturday.

The life of S. Marke Pope and Confeſſour. Oct. 7.

BY the death of that holy Pope Silueſter was choſen to ſucceede in his place, and in the chaire of S. Peter, Marke, a citizen of Rome, ſonne of one Priſcus, endued with rare and excellent vertues. The church of God enioyed in his daies great peace, and outward trãquillitie, being fauoured, and freed by Chriſtian Princes from all forreine enemies. Yet inwardly the Arian hereticks infeſted the ſame, as ſpitefullie as they could. They had wonne themſelues fauoure, and wrought an entraunce into the Emperours houſe and familie; and, inueagling one of his verie ſonnes, drawen him into the ſnares of their hereſies: which was after a cauſe of great perſecution in the church of God, and manie afflictions laied vpon Catholiks. The old Emperour continued ſound, and alwaies a good Catholique; and accordinglie affected and fauoured S. Marke aſmuch, as he had before honoured Saint Silueſter. Wherefore this holie Pope, furthered and cheriſhed with the Emperours countenance, employed his care and beſt endeuoures in reſiſting theſe Arrian hereticks, and ſetling and ordaining ſuch good orders as for the gouernement of the church were adiuged neceſſarie.

neceſſarie. Amongſt which one was to preſcribe, that on Sundaies and chiefe feſtiuall daies the Creed or beliefe ſhould be ſaid in the maſſe, to the end that the hearers might the better learne it, and be more ſtrengthned in their faith, by this publique profeſſion made thereof.

He moreouer builded two churches; one in the way to Ardea, three miles from Rome; the other in the cittie, called by the name of him that built it: both which churches Conſtantine endowed with great reuenues and poſſeſſions, and adorned with veſſels of gold and ſyluer. He graunted the Biſhop of Oſtia leaue to vſe the Pallium, by reaſon it was his auncient priuiledge to conſecrate the Pope of Rome. He gaue holie orders twice in the moneth of December: wherin he ordered 8. Biſhops, 25. Prieſts, and 6. Deacons. And hauing liued 2. yeares, 8. moneths, and 20. dayes in the chaire of S. Peter; he dyed the 7. day day of October, on which the church doth celebrate his feaſt, and in the yeare of our Lord 340. and was buried in the churchyard of Balbina, in the ſame church he made in the way to Ardea. S. Ierome ſaith he dyed in the yeare 334. Onuphrius 336.

The life of SS. Sergius, Bacchus, Marcellus, and Apuleius Martyrs. Octo. 7.

THe holy martyrs Sergius and Bacchus liued in the time of the Emperour Maximian, and ſerued him in an honorable office; the one being Primicerius, the other Secondicerius, that is Sergius principall, and Bacchus ſecond ſecretarie of ſtate: both for their vertues eſpeciallie beloued and honoured by the Emperour, ignorant as yet that they were Chriſtians. Being in the cittie of Auguſta, in the prouince of Euphrateſia, he came to haue ſome knowledge hereof, by reaſon of certaine accuſations laid againſt them. And deſiring to be further certified, he called them to waite vpon him to Churche, wither he was going, to ſacrifice vnto his Idolls. The holie Saincts accompanied him, and gaue their attendance; yet in ſuch ſort, that, hauing brought him to the church doore, they ſtayed without, when the Emperours went in. When the time came to offer ſacrifice, Maximian looked about for them, and not ſeeing them, commaunded others to looke where they were. The meſſengers found thoſe holie Saincts at the gates of the temple, making their prayer vnto God: who vnderſtanding the Emperour did ſend for them came to his preſence. He ſhewing himſelfe diſpleaſed demaunded of them; why they came not in with him, and offered ſacrifice to the great Iupiter. They anſwered boldly; becauſe they were Chriſtians, and thought that ſacrifice was due to none, but onlie him, who was the true God, that made heauen and earth. The Emperour all in a rage commaunded to plucke of their golden chaines from their neckes, and ſtrippe them out of their rich apparail, the tokens of their nobilitie: then to cloathe them in womens garments, loade them with yrons, with guiues, and fetters, leade them with open reproach and ignominie through out all the cittie, and ſoe caſt them into priſon. And hauing tryed, that all his crueltie and craft could not make thoſe noble ſpirits relent, not ſwarue, in the leaſt thing, from their

Religion; he ſent them to Antiochus gouernour of the Eaſt, a fierce, cruell, barbarous natured man: to the end, that he ſhould draw them to offer vp ſacrifice, or put them to moſt grieuous torments. Beſides that in this he alſo had another reſpecte, to haue Sergius the more diſgraced, by hauing appointed for his iudge Antiochus, a man, that in former times was one of his followers, and had bin preferred to the dignitie of Gouernour or Prefect of the Eaſt, by the meanes of Sergius.

The holie Saincts were brought before him; and he committed them firſt to priſon; where they ſpent their time in prayer and deuotion, beſeeching our Lord to graunt them ſtrength, and affoard them ſuccour in their battaile. Afterwards Antiochus, ſending for them, vſed all meanes to winne their willes to offer vp ſacrifice to his Idolls. But they anſwering, that his Idolls were diuells, and no Gods; he commaunded foure luſtie and mercileſſe fellowes to whip, and ſcourge Bacchus, with the tougheſt and hardeſt ſinewes of Oxen. This torment was ſo terrible, and the laſhes ſo cruell, tearing his fleſhe, and wounding him ſo deepely, that heerewith the martyr ended his life, and yielded vp his ſpirit to God. He afterward appeared vnto Sergius ſhining with glory and heauenly brightneſſe: he declared vnto him the endleſſe reward, which he had receaued for thoſe ſhort torments; and encouraged him to vndergoe what paine ſoeuer was prepared for him: to the end, that, as in their puniſhment, they might be partners in their victorie and triumph.

Antiochus earneſtlie deſired, to make Sergius more plyable, and reduce him to his opinio: but ſeing all he could doe was in vaine, led by his fierce and cruell nature, and deſirous to ſatisfie the Emperour, he commaunded a paire of ſhoes, all beſtudded and thick ſett with points of ſharp nailes, to be putt on his feete, and ſo to runne before his chariot: and after this manner he did driue him nine miles, to the exceſſiue paine of the holie martyr, out of whoſe feete ranne ſtreames of bloud. But, the night next enſuing, an Angell did come, and cheriſh him, and ſo healed his feete, as if he had ſuffered nothing at all.

The iudge attributed to Magicke this fauour of God; and being therewith more enhardened, did commaund him to endure againe the ſame torment. Then ſeeing nothing would auaile, nor worke the martyr to his will; he commaunded that his head ſhould be ſtroken off. Sergius kneeled downe vpon his knees, and made his prayer to almightie God, beſeeching him to accept the loſſe of his life, as a ſacrifice, to pardon thoſe that did perſecute him; and graunt them knowledge of his light and his trueth. He heard a voice, which inuited him to the kingdome of heauen, and did congratulate his victorie: wherefore, ſtretching forth his necke, he was ſtreightwaie beheaded the 7. of October, in the yeare of our Lord 306. God did honour Sergius from heauen with miracles, and on earth he was honoured with great gifts of Princes. For Coſroes, king of Perſia, though a pagan and Infidell, did ſend to his temple a moſt riche Croſſe of gold, with other precious giftes, in token of great fauours receaued at his hands, as, children by his wife Queene Sira, and ſafety in many great daungers of perills. Iuſtinian the Emperour built two faire churches in his name, one at Conſtantinople, the other at Ptolemaida. At Rome a church with the title of a Deacon Cardinall is dedicated vnto them. And the verie cittie, wherein

Saint

Saint Sergius was put to death, was called of his name Sergiopolis. Of these two Saincts there is mention made in the second Nicene councell, act. 5. in the Roman Martyrologe, and manie famous authors.

The liues of SS. Marcellus and Apuleius martyrs. Oct. 7.

ON this selfe same day the 7. Octob. the Church doth make a commemoration of Marcellus and Apuleius martyrs. They had bin disciples of Simon Magus: but seeing by his disputations with S. Peter, that he was nothing but a false deceauer, they forsooke and left him, astonied at the wondrous works and miracles of the glorious Apostle, & receaued his doctrine were made Christians, and followed him all the dayes of his life. After his death, they liued according to his heauenlie doctrine, vntill they came to be so happie, as to shed theyr bloud for that Faith and religion, which they had learned of so good a maister. They were put to death and martired, by the commaundement of a Consull, called Aurelian in the raigne of Domitian and in the yeare of our lord 93. the 7. of October, & were buried without Rome neere the walles of the citty.

The life of S. Dyonise Areopagite, and others. Oct. 9.

SAlomon in the boboke of wisdome saith, that God disposeth all thinges swettlie, ordaining most conuenient meanes, to obtaine such ends, as he intendeth. This was the reason why in his birth he vsed a starre, to guide the three Eastern Kinges to adore him. For they being Magi, that is, men skilfull in Astrologie, by seing a starre of so new a fashion, so different in place, in course, and motion from all other starres, would be the more easilie wonne, and allured, to seeke the author and cause of that starre; as they did effectuallie, finding and adoringe Iesus Christ.

To conuert S. Dyonise the Areopagite, a great Philosopher, and Astrologer, God vsed the like proportionable meanes: and it was that rare and singular Ecclips, which, at the time of our sauioures death, happened beyond the course of nature. For Dyonise, marking the strangenesse thereof, and maruailing at such a neuer seene wonder, noted the yeare, the day, and houre: and after vnderstanding by S. Paule the true cause, and misterie of that Ecclipse, he was conuerted to imbrace that religion, which was established by his death, who was principall author, and only motiue of that wonder, which surpassed nature. The life of this Saint, with Rusticus and Eleutherius his fellouw martyrs, collected out of Michael Singelus priest of Hierusalem, out of Suidas and Simeon Metaphrastes is as followeth.

THe cittie of Athens was famous in all Greece, for that it was the chiefe place of learning, the wellspring of knowledge, and mother of Wisemen. Dyonise the Areopagite was borne therein, of a riche and honourable familie, and of parents morallie iust, and courteous: louelie to strangers, and liberall, in his youth he gaue himselfe to learning, wherein he became so eminent, that aswell for his knowledge, as for his Nobilitie, he had the chiefe place amongst

the Magistrates, which gouerned the cittie. He was most eloquent in the Attick tongue; a most skilfull Rhetorician, a rare man in the doctrine of Stoicks, Epicureans and other Philosophers. But aboue all he was accounted a iust man and vertuous in exercising his office, not fauouring the riche, nor oppressing the poore, not condemning the innocent, nor leauing the culpable, without due chastizement.

He went into Egipt to studie the better, and vnderstand the course, of the heauen, the force and influence of the starres, and all that knowledge of Astrologie. Being about the age of fiue and twentie, and residing in the cittie of Heliopolis, in companie of one Appollophanes, an Athenian, and a famous sophister, he did behold that strãge Eclipse, which happened at the death of our Sauiour: when viewing the creator of all things, the author of life, and fountaine of all light so darkned, soe ecclipsed, so ignominiously suffering death, the Sunne, as one ashamed to behold that spectacle, did hide, an whollie loose his beames, in the midst of the day. S. Dyonise, as a man that was skilfull in learning, did quicklie perceaue this Ecclipse was against the course of nature, by reason it lasted aboue the naturall periode; but much more, because the Moone was at the full, and whollie opposite to the sunne; so that, supernaturallie running a violent course, she altogether couered the sunne, and keeping him so for the space of three houres, returned againe to her former place of opposition. He wondered at so rare a miracle, that neither was heard nor seene before; and being amazed said to Appollophanes and others: *Either the God of nature doth suffer, or els the wholle frame of the world doth perish and is dissolued.* He noted the yeare the day and the houre in which this strange noueltie and wonder succeeded, which was so deeplie imprinted in his minde, that he neuer forgot it all his life. He returned to Athens, and liued in his owne cõmon wealth with great moderatiõ, and reputatiõ; the Atheniẽses honouring him, as a most wise Philosopher, and vprighte Iudge. They made him president or chiefe of the highest courte of Iustice, that was in all Athens. This courte was called of the Areopagites: who tooke their name from a place, where the courte was kepte: which was in a streete or litle hill called in Greeke Pagus dedicated to Ares that is to say Mars: and the Iudges of this court were so graue and vpright, that in ancient times to call a Iudge vnspotted, seuere, vncorrupted, vnflexible either for loue, or feare, or flatterie or briberie, they would call him an Areopagite. It came to passe; that about this time, S. Paul did preache the Ghospell in Athens. He disputed sundrie times with the Epicurean Pithagorean, Academicall, Stoicall Peripateticall philosophers, and laboured to reduce them to the faith of Iesus Christ, and draw them from their Idolatrie. He told them of an other life; of resurrection of the bodies, of a generall Iudgement; of a supernaturall reward or punishment, according to eache mans good or bad works. These Philosophers hearing a matter of such consequence, and fearing the daunger of new religions, and thinking it a thinge of greatest importance, brought him before the chiefe court of Areopogites, and their supreme Iudge Dyonise. For all though the Romaines were in actuall possession of the whol world in a maner, and Lords of all Greece, yet the Lacedemoniãs and the Atheniẽs were permitted to liue in their auncient liberty gouerned by their owne Lawes, officers and magistrats, freely elected by theselues.

When S. Paule was brought before Dyoniſe and the other magiſtrats, in the preſence of the Philoſophers, who had before giuen information of him, he with a Retorique more diuine, then humain, meaning not to exaſperat ſo wiſe and learned a nation, by telling them he was come to teach them a thing wherin thy were ignorant, and to giue them notice of gods, that they knewe not of; all which they would hardly haue diſgeſted, or els taken in euill part, ſaid thus vnto them.

You men of Athens, I haue ſene by experience, that you be a very ſuperſtitions people, more addicted to your gods, then the other Greeks: for you labour to haue more, and honoure them more, then all the reſt as you haue more knowledg, and be more learned, then the reſt. Now I walking through your city, and beholding the many temples which be therin, I ſaw one vpon whoſe altar, there was this Inſcription: *To the vnknowen God.* That ſame God whom you doe honor vnknowen, is he whom I doe preach vnto you, and wiſh you to honor carefully. He is not far from you, not from any mortall man, ſince (as one of your owne poets ſaid very well) we liue in him, by him we moue, and remain in him; of him we haue our being, our motion, and life. Then ſpeaking againſt the multiplicitie of Gods, he tould them at laſt of the day of iudgment, and of the reſurrection of the dead. The anſwere they gaue him, was this: that they would giue him audience ſome other day, and ſo diſmiſſed him.

Theſe few words of the Apoſtle were ſo full of miſteries, that they put all theſe wiſe and lerned men to ſilence, yea and aſtonied and amaſed them. The Apoſtle departed, out not empty handed: for he caught in his net the chief magiſtrat Dyoniſe, with whom he had conference in priuate: and in the end, the Apoſtle gaue him perfect and full notice of our faith. He preached vnto him Ieſus Chriſt God and man, his death, paſſion, reſurrection, and aſcenſion vnto heauen. And becauſe the Apoſtle made particuler mention of the ecclipſe which happened at the time of our Sauiours death, and S. Dyoniſe was deſirous to know that wonder, aſſone as it was laid open vnto him, he yielded forthwith and ſaid he would be a Chriſtian.

It might ſeeme a lightneſſe in S. Dyoniſe, to giue credit ſo ſoone vnto a ſtranger, in a matter of ſuch importance as it is to renounce the gods ſo long time adored by his forefathers, and to receaue a new God that was crucified: and the more, for that he was ſo lerned, and was therefore more obliged to conſider very well therof, before he altered his opinion in a matter of ſuch conſequence. Vnto this I aunſwere by the ſame reaſon: S. Dyoniſe, becauſe he was wiſe and learned, reſolued vpon an honorable and worthy matter ſo ſoone. For euen as he, and all other wiſemen of the Painims were reprouable, to adore them for gods, whom thy knew had bene infamous wicked men, ſo they deſired to find ſome, that ſhould giue them knowledg of another God, more worthy to be worſhipped, then they were: They knew likewiſe by the light of nature, that there ought not to be many gods, but one God only. So that Dyoniſe hauing this deſire, and S. Paule coming to encounter him, he fled not from the combat, but did rather (holpen by God) follow the Apoſtle, without reſiſtaunce, and by Baptiſme was made a Chriſtian. There were others alſo conuerted, but S. Dyoniſe did ſurpaſſe them all in vertuous and holy works: for which cauſe,

the Apoſtle made him prieſt and alſo Biſhop of that city.

S. Dyoniſe was the firſt Biſhop that Athens had, and that was great glory vnto the city, becauſe it had brought vp, and giuen learning vnto her firſt paſtour. This holy Saint had priuate frendſhip, and conuerſed a long time with the Deuine Hierotheus, a Spaniard borne, (after the opinion of many Authors) who was inſtructed in like maner by S. Peter in deuine letters, and therupon he was called Diuine. S. Dyoniſe confeſſeth that he was his inſtructor, and that of him he learned the knowledge of holy writ. This holy Saint vnderſtanding that the Bleſſed Virgin was yet aliue in Ieruſalem, had a great deſire to ſee her; and ſo he went thither and ſaw her. Hubertinus recounteth of him that ſeeing the great brightnes of her face, her heauenly beauty her celeſtiall words, and the great company of Angells that attended vpon her, he ſaid of himſelf; that he had adored her for God, if by faith he had not knowen, there could be none, but only one God. The ſame S. Dyoniſe relateth, how he was preſent at her glorious paſſage out of this to euerlaſting life, and reckoneth the names of the Apoſtles there preſent alſo.

He returned of Athens, where he continued, exerciſing his office of paſtour, and in conuerting ſoules vnto God, vntill the laſt yeare of the raigne of Nero, in the which he went to Rome, to ſee his maiſter S. Paul, at whoſe martirdome he was preſent, as he ſaith in an epiſtle of his to S. Timothee, who was alſo the diſciple of S. Paul. Then he returned vnto Athens; where he ſtaied vntill S. Clement the diſciple of S. Peter came to be Pope; who beholding in S. Dyoniſe good qualities, enioyned him to go and preach the faith of Chriſt in Gallia, now called Fraunce, and adioined vnto him a prieſt called Ruſticus, and Eleutherius a deacon.

S. Dyoniſe thus accompanied went into Gallia, and came vnto Lutetia, now called Paris, which citty he found to be great and rich, populous, and furniſhed abundanly, both from Heauen and earth: the climat very temperate, producing noble and haughty minds; the earth very fertill, bringing forth all things neceſſary for the body. S. Dyoniſe reputed it euen another Athens, as Diuining it ſhould be both in literature and ſtudy, ſuch as it afterwards came to be. He reſolued to make his abode in that place, and began to open his heauenly breſt, and ſhow the riches incloſed therin, by preaching the Goſpell. He added to his words many great miracles and wonders: as reſtoring their ſight vnto the blind, hearing to the deafe, and ſpeach to the domb; curing many alſo of ſundry other infirmities. Wherefore in a ſhort ſpace (ſuch was his fame) he grafted in that place moſt fertill plants and there made a garden, which brought forth quicklie aboundance of fruit. He not only preached Ieſus Chriſt in that city; but alſo bleſſed, and ſent his diſciples, to preach in ſondry coſts of the world. He ſent S. Eugenius the firſt prelate of Toledo a great city of Spaine, into that countrie: where he preached the Ghoſpell, and conuerted many vnto the Chriſtian faith. Some others were ſent into Germany: who likewiſe gained many ſoules vnto God, yea not only many men were conuerted, and made Chriſtians; but alſo the temples of the Idolls were razed to the ground: and moreouer, many Churches built; where the name of Ieſus Chriſt was lauded and praiſed.

This

This was a great torment to the deuill the deadly foe of mankind: wherfore he incenſed diuers to perſecute S. Dyoniſe, imagining, that with takinge away his life, all this would fade and vaniſhe like ſmoake, and the adoratiō of Idolls would returne to his former eſtate and credit. So ſome of his miniſters, inſtigated by him, went to Rome, to certify the Emperour Traian therof, as Suidas and other Authors affirme, though Metaphraſtes ſaith it was vnto Domitian, who in his deeds was a deuill incarnate, it may be theſe complaints were addreſſed vnto Domitian, and that he ment to ſend Feſſenius Siſinius the gouernor of that prouince to apprehend Saint Dyoniſe, or put him to death; and that Domitian deceaſing in the meane ſpace, and the Senate reuoking, and repealing all the decrees of that bloudy tirant, the execution of this decree was ſtaied vntill the time of Traian, vnto whom new complaints of Dyoniſe being come, he reuiued the decree made by Domitian, vpon which Feſſenius cauſed the B. Biſhop to be apprehended. S. Dyoniſe was 90. years of age, when he with Ruſticus and Eleutherius were taken.

The gouernour diſcourſed a long time with them accuſing S. Dyoniſe very much for preaching of new gods, againſt the edict of the Emperour, and Senate of Rome, and for labouring to extinguiſh the adoration of the auncient Gods, ſo much renowned in the world; gods which had bin ſo fauourable to the Romain Empire, as to extend and enlarge their dominion ouer all the world. Haue compaſſion, ô Dyoniſe, (ſaid the gouernor) of this thy old age; And make ſome recompenſe for the harme thou haſt done. Confeſſe thy errors, and recant thy opinions; which be vaine, and without all foundation; perſuade the people to abandon theſe new-fangles, and returne to their former vſages. S. Dyoniſe hearing this, repleat with the zeale of gods honor, anſwered; that he had perſuaded many to leaue the adoration of the Gods, knowing it to be a vaine and fooliſh thing, to account thoſe for Gods, who were vnworthy to be called men, their wickednes and infamy was ſuch, when they liued: that it was a great blindnes to adore ſtocks and ſtones, and pieces of wood; that what he had preached; was verie true, concerning Ieſus Chriſt his being true God; and that neither fear, nor threats, nor torments ſhould moue him, or ſtur his fellows from their faith.

The gouernor was angrie at this aunſwer, and aroſe on a rage out of his chaire and ſaid: The gods be deſpiſed, the Emperour diſobeied and his ſubiects and people ſeduced by your ſorceries, in doing falſe and counterfeit miracles. Theſe your tranſgreſſions deſerue a rigorous puniſhment, wherfore I giue ſentence, that you be forth with put to death.

SS. Dyoniſe, Ruſticus, and Eleutherius not ſhewing anie the leaſt ſigne or token of feare, or baſenes of mind, ſaid with a cheerfull countenance: Let them, that adore your gods, be like vnto them; we only adore the God of heauen; and by his power, and not by ſorcery, we haue reſtored ſight to the blind, ſpeeche to the domb, health vnto the ſick, and freed many that were poſſeſſed with the deuill. Let the miniſters of the Idolls do ſuch things if they can, to conſerue their credit and eſtimation: but they are farre from working ſuch wonders, whoſe Idolls haue mouths, yet cannot ſpeake; haue eies, and ſee not; they haue eares, and heare not. They doe only kindle and nouriſh the

fire, wherin they themſelues burne; and they that ſerue them, ſhalbe partakers therof with them.

Theſe words put the gouernor into a further chafe, ſo that he confirmed the ſentence of death and committed them to the hands of the executioners. So the glorious martirs were led forth of the city, to the toppe of a high hill, where they were to be executed. Then S. Dyoniſe kneeled downe, and lifting vp his eies and hands vnto heauen, ſaid: *O Lord God omnipotent, Ieſus Chriſt ſonne of God, Holy Ghoſt the comforter, holy and Vndeuided Trinity, receaue in peace the ſoules of thy ſeruants; who, for thy ſake, do looſe our lifes.* Ruſticus and Eleutherius aunſwered with a loud voice. Amen. After this the venerable and B. Prelat S. Dyoniſe bad the headſman to do his office. And he being ready, began with him, and then went to Ruſticus and laſtly to Eleutherius, and cut of all their three heads in that order.

Although God permitted theſe his ſeruants to be put to death, as is aboue ſaid, yet was not he forgetfull of them; yea becauſe he would the more glorify them, and not ſuffer their bodies to be diſhonored, his will was to worke a wonderfull miracle in that place. The headles body of S. Dyoniſe aroſe on his feet, and tooke vp in his hand his owne head, and went, as it were in maner of triumph, vntill it mett a vertuous woman, coming out of her owne houſe, not farre diſtant from the place, where the holy Saints were martired. The body of Saint Dyoniſe being come vnto that place, where the woman was, deliuered his head vnto her, as a pretious treaſure, and ſhee alſo receued it as a moſt goodly Iewell.

The bodies of SS. Ruſticus and Eleutherius continued ſtill in the place of execution, and the headſ-man and the other officers talked and deuiſed to caſt them into the riuer, to be deuoured by the fiſhes, and with all to bereaue the Chriſtians of them, who as they knew well, would reuerence and eſteme them very much.

A woman called Catulla, who had bin a defēder and helper of S. Dyoniſe and his companions in this perſecution; heard of their wicked deſigne and intētion, and inuited the headſ-man and the officers vnto her houſe, to make good cheare, and accordingly, did ſet meat and drink before them. In the meane ſpace, ſhee ſent for certain Chriſtians ſecretly, who conuayed away and hid the bodies of the holy martirs. When the officers, and headſman had eaten their fill, they went out to looke for the bodies of the bleſſed Saints, to haue put in practiſe their lewd deſigne: and not finding them, they ſtreight waies made a tumult, and threatned exceedingly ſuch, as had ſtollen them away: but the diſcreet woman appeaſed them with gifts, and with fair words, and ſo they departed quietly away.

The Chriſtians laid the bodies of the holy Saints in a priuate houſe, without the walls of Paris; and after certein years there was builded for them a godly ſumptuous and ſtately Church; where they now do reſt. They who do viſite their holy relicks, do obteine many graces by the interceſſion of theſe holly martirs.

The death of theſe holy Saints fell on the ſame day, that the Church celebrateth the ſame, viz: on the 9. of October, in the yeare of our Lord 96. in the time of Domitian,

Domitian, or Traian, as others ſay. S. Dyoniſe was 90. years old, when he was martired, as Trithemius ſaith. He wrote certein books repleniſhed with merueillous and profound doctrine, viz: *De Eccleſiaſtica, & Caleſti hierarchia, De miſtica Theologia, De diuinis nominibus,* and others, out of which, the faithfull beleeuers reap no les fruit of his doctrine, thē the former had gathered by the good example of his holy life: as the third Councell of Cōſtantinople affirmeth, in which place, they were acknowledged for his books, and were highly eſteemed.

The life of S. Calliſtus Pope and Martyr. Oct. 14.

Salomon ſaith in Eccleſiaſticus. The abſtinent man encreaſeth the daies of his life. *This ſentence is verified in Gallen the prince of phiſike and medecine. Who liuing* 140. *yeares, and being asked how and by what meanes he liued ſo long, anſwered: I neuer roſe from the table ſatiate and full. More are they that dy by furfet, and to much, then by abſtinence and too litle. This being conſidered by the B. Pope Calliſtus, he ordeined the faſt, called the Ember, by commaunding the faithfull, that in the foure times of the yeare, viz: the Spring, Sommer, Autumne and Winter, they ſhould faſt three daies in one week, in euery one of theſe quarters, and likewiſe in thoſe daies, pray vnto God, that he would giue, and conſerue the fruits of the earth: and alſo, that prayer may be made vnto God for them that take holy orders at thoſe times. Alſo, as the church ſaith in a prayer: faſting was inſtituted, for the good of body and ſoule, being vnto them both a holeſome medecine. Oration. Quadrag. The life of this holy Pope was written by Damaſus, and other Authors, in this maner.*

BY the death of S. Zepherinus Pope and martyr, Calliſtus the firſt of that name was placed in the Chair of Saint Peter. He was borne in Rome, and was the ſonne of Domitius. He builded a Church in the honor of the glorious Virgin, which is called Santa Maria trans Tiberim: though, as Platina ſaith it cannot be that which is ſo called at this preſent; becauſe at that time, the Chriſtiās had not ſuch large liberty, as to build ſumptuous Churches, yea thoſe which they had were litle, meane, and priuate as this was then, becauſe of the perſecutions, but Gregory the 3. enlarged it, and before him Pope Silueſter, the firſt, that builded publik Churches.

Pope Calliſtus at his owne coſt, cauſed to be made a Churchyard in the way called Appia (which is called the Churchyard of Calliſtus,) where many martirs are buried. In this Churchyard was afterward built the Church of S. Sebaſtian, therein are conſerued many relicks, and many alters, and litle chapples are vnder ground, where maſſes were ſaid in great ſecrecy, for feare of the Pagans. This ſame Pope, as is aforeſaid, ordeined the feaſt of the *Quatuor tempora*, or Ember daies. And becauſe the giuing of holy orders was vſed to be done, but once in the yeare; which then was not ſufficient: for that the number of the faithfull was very much augmented; it was alſo neceſſary to encreaſe the number of prieſts and Deacons, and ſo it was permitted to giue holy orders at thoſe foure times of faſting.

Calliſtus forbad all faithfullbeleeuers to participate or conuerſe with per-

ſons excommunicate: and alſo commaunded: that no excommunicate perſon, ſhould be abſolued, except the cauſe was firſt heard, and the party ſatisfied. He alſo was the firſt, who prohibited matrimony betwene kinsfolks, and apointed the ſame conſanguinity vntill the ſeuenth degree, though it after was limited to the fourth degree, as it is at this preſent. This good Pope gouerned the Church of God vertuouſly 6. yeares. 2. months and 10. daies, in the which he gaue holy orders fiue times in the moneth of Decẽber, and ordered 8. Biſhops. 16. prieſts and foure deacons, and then was martired.

Vſuardus recounteth his martirdome in this enſuing maner, ſaying: That the Emperour Alexander Seuerus, hauing kept him long in priſon, cauſed many baſtanadoes to be giuen him, allowing him with all verie litle ſuſtenaunce, and laſtly, he cauſed him to be thrown out of a window of the priſon, and in that ſort, he yielded vp his ſoule vnto God. The Church celebrateth his feaſt, on the 14. day of October, which was the ſame day he was martired, in the yeare of our Lord 224.

It is to be noted that S. Leo the Pope in his 8. ſermon, which he made of the feaſt of the tenth month, ſpeaking of the foure times of Ember faith. It was a comaundement deriued from the Holy Ghoſt. The Councell of Magunce held about the yeare of our Lord 813. in the 34. chapter, ſpeaking likewiſe of the foure Ember daies faith, it was the inſtitution of the Romaine Church, and nameth not Calliſtus.

But the one and the other of theſe authorities is not againſt that which is here written, for if S. Leo ſay, that this faſt was deriued from the holy Ghoſt, we may ſay, it is true: and yet the introducing thereof into the Church was by the meanes of this good Pope Calliſtus. And where the Councell ſaith: it was inſtituted by the Romaine Church, the meaning is, that ſome Pope brought in it vſe, which of neceſſity muſt be a holy man, and of a very auncient time.

The life of S. Luke the Euangeliſt. Oct. 18.

THe Apoſtle S. Paule writing to the Romaines, ſaith of himſelf: I am debter to the wiſe, and to the fooliſh; to the prudent, and to the ignorant; to the lerned, and to the vnlerned. *Into this debt fall all the preachers and maſters, that teach and preach Ieſus Chriſt. They be bound to ſatisfy the wiſe and the ignorant, giuing to euery one of them meate agreable to their neceſsity, that they may profit all, by applying themſelues to euery one in the matters they treat of, and in the buſines, they haue in hand. S. Luke the Euangeliſt diſcharged very well this duety: for he inſtructed the wiſe and the ignorant, giuing to euery one bookes, out of which to learn their duety.*

The vſe of Images in the Church is approoued by the Church, as holy and profitable. Among other the vtilities therof, this is one, that Images are the bookes of the ignorant and vnlettered: for in them they ſee that painted, which other mean readins bookes. So S. Luke writing the Ghoſpell did ſatisfy the learned and wiſe: and being a conning painter, he painted ſome Images, wherwith he ſatisfied the ſimple, and the vnlettered. By theſe two meanes, he that before was a phiſition, and cured corporall infirmities, did afterward

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cure and heale the maladies of the mind of many, who were ſaued; being turned to Chriſtianity, and the ſeruice of God by his meanes. The life of this holy Euangeliſt was written by ſome graue Authors, and among others Simeon Metaphraſtes, whom I principally followe.

THE city of Antioch hath alwaies bene renoumed among the faithfull, for that they tooke the name of Chriſtians in that place whereas before they which profeſſed the Ghoſpell and faith of Ieſus Chriſt, were called diſciples. In this city was S. Luke borne of noble parents. From his childhood he was inclined vnto vertue, he loued chaſtity right well, for he obſerued it all his life. He was ſuch an enemy vnto Idlenes, that euen in his childhood, becauſe he would not be idle, he gaue himſelf to ſtudy the Greek toung. Then he paſſed to the ſtudy of philoſophy, and phiſick, and when he found himſelf dulled with ſtudy, he vſed for his recreation to paint. And though any of theſe ſtudies require a mans whole attention, yet had he ſuch a wit, that he proued a good philoſopher, an excellent phiſition, and a famous painter.

The report of the miracles of Chriſt comming to Antioch, S. Luke thought, that if the fame were true, he deſerued, that people ſhould go and ſee him from the vtmoſt parts of the earth, but he, eſpecially being a phiſition, hearing it reported, that Ieſus healed the ſick ſo eaſily, peraduenture had a greater deſire to ſee him, then others, and in caſe it was done by art, and might be learned, to be taught by him. He went to Ieruſalem, and heard ſome of his ſermons, which made ſuch impreſſion in his mind, that although he was very rich in poſſeſſions, and worldly goods, and that he ſaw them, that followed him, forſooke all, and that otherwiſe they were not admitted into his ſchoole, deſiring yet to be his diſciple, & to keep in his company, he left and abandoned all his worldly goods and poſſeſſions as eaſily, as one would haue ſhaken the duſt from his feet, when they are to be waſhed. So he came into his B. company, & Ieſus receaued him to be his diſciple, and ſo he remained, and was partaker of many miſteries, which our Lord wrought in the world.

He was ſent to preach when the other diſciples were alſo ſent by two and two into ſondry coſts. He was in Ieruſalem at ſuch time, as our B. Sauior died. And for that he had heard him ſay, that he would ariſe againe the third day, he ſtaied till then, on which day he (according to the opinion of ſome Authors) being accompanied with another diſciple called Cleophas, determined to iourney from Ieruſalem vnto the caſtell of Emaus, being 60. furlongs from thence. Which they did to ſecure themſelues of the imminent daunger, and alſo to be informed by paſſengers of ſome euents. They went in this iourney diſcontent, talking together of the things which had befallen in Ieruſalem, and whileſt they talked, Ieſus appeared to them in the ſhape of a traueller, and kept them company.

In their communication and conference, he reproued them for their litle faith, and inſtructed them in many things, and reduced to their memory many ſayings of the prophets, which ſhowed, that Chriſt muſt ſuffer and dy, and then riſe againe: finally, being come neere the caſtell, he made as though he would go further, but at their requeſt, he ſtaied ſtill with them. And being ſet at the table, they

knew by breaking of bread, that he was Ieſus, who was riſen againe. They returned ſpeedily to Ieruſalem to bring this good newes vnto the Apoſtles, and there, in their company, they ſaw him againe. S. Luke was preſent likewiſe, when our Lord aſcended into heauen, and at the comming of the holy Ghoſt.

After this he ſtaied in Ieruſalem certain yeares with S. Iohn the Euangeliſt, in the company of the mother of God, vntill S. Paul was conuerted, and came to Ieruſalem. S. Luke grew into great friendſhip with the Apoſtle, and the cauſe therof was (as it is thought) becauſe they were both learned, though they ſtudied different faculties, as likewiſe the cauſe of the frendſhip of S. Barnabas with the ſame S. Paule, was, becauſe both of them had ſtudied together in Ieruſalem and had bene ſchollers vnto Gamaliel. S. Luke being then in the cõpany of S. Paule, went with him in his lõg peregrinatiõs, and was partaker of his trauells.

Of S. Luke S. Paule maketh mention in his epiſtles to Timothie, ſaying: *Luke only is with me*; and to the Coloſſians he ſaith: *Luke my dearly beloued ſaluteth you.* and to the Corinthians, he ſaith: *I ſend to you Titus, and a brother*, (meaning Saint Luke) *whoſe praiſe is in the Ghoſpell in the Churches: and not that only, but he is deputed as a companion of our peregrination, by all the Churches.* S. Matthew being among the Hebrews had written his Goſpell in the Hebrew toung; and S. Mark remaining in Rome among the Romaines, in Latin. S. Luke wrote his in Greek, becauſe he preached among the Greeks. It is ſaid, that at all times, that S. Paule ſaith in his epiſtles, *After my Goſpell* he meaneth of the Goſpell of S. Luke, for that he wrot it being in his company.

S. Dorotheus B. of Tirus ſaith, that S. Luke wrote his Goſpell by the apointment of S. Peter, and not of S. Paule, becauſe he ſaith in the beginning therof; that he wrot it by the relation of them, who ſaw it from the beginning: and S. Paule did not ſo. This holy man wrot alſo another treatiſe, which is called the Acts of the Apoſtles. In the beginning of which he ſpeaketh of the Aſcenſion of Chriſt into heauen, and of the coming of the holy Ghoſt. Then ſpeaketh he of the miracles and preaching of the Apoſtles, of their perſecutions, the death of S. Stephen, the conuerſion of S. Paule, the death of S. Iames the great, and the impriſonment and eſcape of S. Peter. After this he goeth on with the peregrinations of S. Paule, his perſecutions and trauels, of all which he himſelf bare no litle part, and goeth on, till he leaueth S. Paule in Rome.

Then S. Luke departing from thence returned into the Orient, trauelled ouer a great part of Aſia, and arriued in Egipt. He viſited Thebais the higher, and the lower, il all places preaching the faith of Chriſt, and conuerting ſoules in euery place, where ſoeuer he went. At the end of his peregrination, he came to the great city of Thebais, and was the prelate and paſtor therof: and as ſuch a one laboured to deſtroy the Idols, and to build Churches. Which he might the better doe, by reaſõ of the great multitude that receaued the faith of Chriſt, and were Baptiſed, by hearing his exhortatiõs. S. Luke remained there many years, ordered Biſhops and prieſts, whõ he ſent into diuers countreis to preach: In ſuch ſort, that this prouince brought forth many good plants worthy of eternall life.

This holy Euangeliſt caried alwais with him two Images he had made himſelf: the one of our B. Sauiour, and the other of his B. Mother; which were good meanes to conuert the Painims, for that not only he did miracles with them, but

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all they that ſaw them, were moued to great deuotion. Theſe two Images were ſo like the one to the other, that he, which did not know whoſe pictures they were, might eaſily know, that there was ſome neere kindred between the two perſons repreſented by them. To conclude, the holy Euangeliſt being 84. yeares old, paſſed from this mortall, vnto the eternall life.

Nicephorus Calliſtus in his Eccleſiaſticall hiſtory ſaith: that S. Luke died a martir in Grecia, and that he was hanged on an Oliue tree; but it is commonly holden, that he died a natural death. The ſame Author, and others with him, ſay: that Conſtantin the ſonne of Cõſtantin the great by the meanes of one Artemius, who was afterward a glorious martir, brought to Conſtantinople, the bodies of S. Andrew from Patraſſo a citty of Achaia (though at this time, the body be at Almalphi a city of the kingdome of Naples in Italy) of S. Timotheus from Epheſus in Aſia, and of S. Luke from Thebes where it remained, and that he builded a ſumptuous Church to lay in all the ſaid bleſſed bodies. Now the citizens of Padua ſay; that they haue the body of S. Luke the Euangeliſt in their city, in the Church of S. Iuſtina. The Church celebrateth the feaſt of S. Luke on the day, wheron he died, which was on the 18. day of October, in the yeare of our Lord 90. and in the raigne of Domitian, as Caniſius accounteth.

The life of S. Hilarion the Abbot. Oct. 21.

THe Apoſtle S. Peter, in his firſt Canonicall epiſtle, hath one ſentence fearefull for the good, and dreadfull to the euill, viz. If the iuſt ſhall ſcant be ſaued, what ſhall become of the ſinner? *If he that hath ſerued God all his life doth tremble at the hower of death, what ſhall he do, who hath bin a wicked man, and is a ſinner, at that dreadfull hower? This was verified in S. Hilarion the Abbot, who being at the point of death, felt a great fear in his ſoule, but he incouraging it, ſaid:* Depart my ſoule out of my body: of what art thou afraid? thou haſt ſerued Chriſt 70. years; and doſt thou now fear to dy? *The life of this holy Abbot is written by S. Ierome in this ſort.*

SAint Hilarion was borne in Tabata fiue miles from the city of Gaza in Paleſtine. His father and mother were both Idolaters, ſo that he grew as a roſe among thornes. Being a litle child, he was ſent to ſtudy in Alexandria, in which place, he made demonſtration of his rare towardlines, and inclination vnto goodnes, rare wit, and morall vertues, which cauſed all men that knew him, to loue him. But he was much more beloued of God, for in that place he atteined vnto the knowledge of the Chriſtian faith, which he receiued, and was Baptiſed. So that he, who before was only accounted a vertuous man, was now ſuch a one in verity, and in deed, and delighted in nothing, but in vertuous actions, and the ſeruice of God, ſpending the greater part of his life in the Church, and in the company of godly prieſts: and by meanes of them, he came to the knowledge of S. Antony, who dwelt in the deſert, and amaſed all worldly men to ſee and heare of his ſtrict life, and his ſanctity in confounding the deuills, in which he reioiced the heauenly court.

Hilarion had a great deſire to ſee him in the deſert, which when he had done, he chaunged his ordinary clothes, and put on ſuch weedes as the monks that were in the company of S. Antony then wore, with whom he alſo ſtaied two

months: In this time, he marked the order of his life, his grauity in behauior, his inceſſant praier, his humility in the entertainment of ſtrangers, his ſeuerity in correcting offenders, the auſterity he vſed toward his body in diet, apparell, and ſleeping, he ſaw the multitudes of people, which came from all coſts vnto him, to obtein remedy and help for all maner of neceſſities, by his interceſſion and praiers. Hilarion thought, that this was the beginning of the reward of the long endured trauels of Anthony, and that he ſhould do well to follow his ſteppes. This being determined, he returned into his country, where he found his father and mother deceaſed, wherfore he deuided his patrimony, and beſtowed part on his brethren, and part on the poore, hauing in mind theſe words of Chriſt: *He that doth not renounce all that he poſſeſſeth, cannot be my diſciple.* At that time Hilarion was 15. years old, and by this meanes being poore, yet accompanied by Chriſt, he went vnto a deſert place, which was haunted by robbers. Wherfore, they that heard of his boldnes, wondered therat; and told him, in what danger he was like to be, by dwelling there: but he feared no temporall perill, to eſcape eternall death.

This holy Saint was of a weak complexion, ſlender and leane, but in mind he prepared himſelf to endure all maner of heat and cold, though it afflicted him neuer ſo much: neuertheles he was clothed with ſackloth, vpon which he wore a garment like a mantle, wouen with rough haire of beſts, as of camels; this S. Antony gaue him at his departure from him. His diet was this: after the ſetting of the ſonne, he tooke 15. fruits of Carica, which is a fruit peculier to Siria, much like figgs, but becauſe as it hath bin ſaid aboue, many robbers dwelt in thoſe deſerts, he ſtaied not long in a place, ſo that he had no cell.

Lucifer being much aggreiued to ſee himſelf ſo ouer-maiſtred by a monk, before he had beganne warre againſt him, began now to moleſt him with ſundry temptations. He repreſented vnto him filthy and laſciuious things, ſo that the ſeruant of God was enforced to think of that which he knew not; and to haue that in his imagination, which he had neuer proued nor tried. He was wroth with himſelf, and knocked his breſt at this, thinking he was able by force to vanquiſh this temptation with blowes; he was enraged againſt his owne body, and ſaid vnto it: Thou Aſſe, I will ſo vſe thee, that thou ſhalt not kicke: for I will take thy prouender from thee, and I will giue thee no meate but ſtraw. I will quell thee with hunger and thirſt, and will lay heauy loads on thy back. I will torment thee with heate and cold, and will make thee to haue more mind of thy meat, then of thy pleaſure. This ſaid the bleſſed yong man, and as he ſaid, ſo he did, for he continued ſome times 3. or 4. daies without meat; and yet he laboured hard in digging the ground, not entending to ſow any graine theron, but only to get out the thornes and euill herbes, that budded in his owne body. He alſo made baskets and bulruſhes, as the monks of Egipt vſed to do, yet not omitting for it his prayers, wherin he ſpent the greateſt part of the night and day. When he felt his body faint and weak by trauel, he tooke his ordinary diet, which was a few wilde herbs, and whilſt he eate, he ſaid to his body: Take heed my body, for thou ſhalt not eate, before thou doſt faint: and for that thou now doeſt eate, prepare thee, and fall to thy labour. By this courſe, he brought his body to ſuch a ſtate, that he had nothing on it, but skinne and bone.

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The holy hermite was one night at his praiers, and he heard the crying of children, the weeping of women, the alarums of armies, the bleating of ſheep, the bellowing of bulls, the roaring of lions, the hiſſing of ſerpents, and ſundrie voices of different monſters. At the firſt hearing, he was ſomewhat affrighted therwith: but calling to his mind the craft of the deuill, he fell flat on the ground, and made the ſigne of the Croſſe. And as he looked on either ſide, if with his eies he could diſcerne what it was that he had heard with his eares; (the moone ſhining bright,) he ſaw ſodeinly, a chariot drawne by furious horſes, who made a ſhew, to kick, and runne ouer him. The holy young man with a zelous and feruent voice, called on Ieſus, and in an inſtant he ſaw the earth to open and to ſwallow the chariot, and therwith departed the noiſe and fear the chariot made. The bleſſed man rendered thanks to God, ſaying that which the Iſraelits ſaid, when the red ſea ouer whelmed and drowned Pharao and all his hoaſt. Viz: *Our Lord hath drowned in the ſea, the horſe and the horſeman.*

Many other were the temptations where with the deuill did try him; Sometimes, as he lay reſting on the earth, to giue a litle repoſe vnto his afflicted body, there was preſented before his face naked women. An other time, when he was molleſted with famine, there appeared vnto him moſt coſtly tables, couered and loden with many delicate viands. If he was at his praiers, woolfs ſeemed to go about him houling. If he ſong himnes in praiſe of our Lord, he ſaw ſome braule or fray made before him, and ſome of them ſeemed to be dead at his feet, ſeeming to ſay: Bury me.

One time being at his praiers, and ſome what diſtracted, as thinking vpon ſome thing not belonging to his prayers, there came cloſe to him a grim and ſtern fellow, like vnto thoſe they call Sworde players, in Rome, and gaue him two terrible kicks on the ſides with his feet, and then with a whippe, laſhed him on the ſhoulder, ſaying to him; Holla what now? why doeſt thou ſleep, and hauing ſaid this, laughed out of meaſure. And hauing thus ſoundly beat him, ſaid to him againe: Wilt thou haue a litle barley: but Hilarion ſaid not a word vnto him.

This holy ſaint from the age of 16. vnto 20. (to defend his body from the cold and from the beames of the ſunne, in the place where he ſtaied) vſed the ſhelter of a little cottage made of bul-ruſhes, and of another prickled herb called Carica, from that time afterward, he builded a litle Cell, which as ſainct Ierome ſaith, ſtood vntill his time: and was 4. foot wide, and 5. foot high, ſo that it was ſomewhat lower then he was, and ſome what longer then his body was. So that it was more like the graue of a dead body, then the lodging of a liuing man.

It was his vſage to cut the hayre of his head once euery yeare, and that at Eaſter. He ſlept vpon a bundle of bul-ruſhes laid on the bare ground, and had no other bed, all the daies of his life. He neuer chaunged the ſackloth, which he once put on: nor euer mended it, for he ſaid, it was a thing ſuperfluous to ſeeke finenes in a ſackloth. He had by hart the greateſt part of the holy ſcripture, and after he had ſaid many pſalmes and himnes, he recited a great part therof by order, and alwais continued in deuout and reuerent behauiour; for that he conſidered God alwais preſent, and ſpeaking with him.

He vſed to alter his diet according to his years, in ſome years he eate lentills ſteeped in cold water, at another time he eate bread only ſteeped in water with a litle ſalt, at another time herbs and rootes were his only ſuſtenaunce, and another ſeaſon he did eate euery day ſixe ounces of barly bread with ſome litle pittance of ſodden herbes: when he came to be feeble and weak, he put a few oliues vpon the herbs, and this was dainty meate. And thus he ſpent his time vntill he was 63. years old, from this time vnto 80. he would eate no bread, nor any other thing, but a certein meat made of flower, and of ſtamped herbs mingled together, which ſerued him both for meat and drink. This thing may cauſe men rather to wonder, then to put any in hope to be able to imitate him, becauſe the grace of God ſtrengthened him, and the long vſe therof, and abſtinence in his youth from all carnality, which debilitateh the body, made it to him more eaſy, and more able to liue ſuch an auſtere life, wherin he merited much: and perhaps an other man ſhould offend God by ſhortening his daies in doing the ſame.

S. Hilarion liuing now in his cabbin, the thieues had notice, and came to him, but ſeeing the eſtate he was in, they ſaid vnto him ſcoffingly: What wouldeſt thou doe, to ſee they ſelf aſſailed by theeues? He aunſwered: The poore and naked man feareth not the thief. They replied: At leaſt thou maiſt loſe thy life: And he ſaid: It is true, they may depriue me therof, but I care not a beane, if they do ſo at this preſent. The thieues were aſtoniſhed and amazed to heare his words, and to ſee his conſtancy, which might haue bene a motiue for them to amend their life ſpent in wickednes, ſeing a man, that had choſen rather to lead ſuch a ſtrayte life, then to fall into any offence towards God. Hilarion liued in this maner 22. years, and was knowne in all the Land of Paleſtine.

Vpon a day a woman came vnawares vnto him, and fell at his feet, ſhee perceiuing, that he ſeemed to be diſpleaſed to ſee her in that place, and to make ſignes, to haue her depart, ſhe ſhed many teares, and ſaid vnto him; Oh Seruant of God, pardon my preſumption, and boldnes, for my great afflictions enforce me ſo to do. Do not ſhunne me, turne thy eyes of pitty toward me: behold me not as a woman, but as a perſon afflicted: Remember that a woman was mother vnto our B. Sauiour. They that be whole haue no need of the phiſitian, but they that be ſick. At theſe words S. Hilarió ſtaied, and asked of her, the cauſe of her coming thither, and why ſhee wept. The woman made aunſwer: that this 15. years ſhe had bene maried, and neuer had child, for which cauſe her huſband determined to depart from her, and leaue her deſolate. The holy Saint lifted vp his eies vnto heauen, and praied for her, and ſo diſmiſſed her. After a yeare the ſame woman returned to viſite him, with her ſonne in her armes, which God had giuen her, at the praiers of S. Hilarion, and this was the firſt miracle, that God ſhewed by him.

After this followed another more wonderfull: viz: A noble lady returned home from viſiting S. Antony with her three litle ſonnes, and being come vnto Gaza, all three fell ſick there, and died, whether it was by the change of the aire, or whether God would haue it for the honor of S. Hilarion. The diſconforted mother

ther ſeing ſuch a deſolatiõ in her houſe, was in maner, out of her witts, and called vnto mind, one whiles one ſonne, anothertime the other ſonne, and knew not which of them to bewaile firſt. And hearing that in the deſert, neere vnto the city, Hilarion did dwell, came vnto him accõpanied with two hand maids, and ſaid vnto him with vnſpeakable grief: I beſeech thee ô holy man by Ieſus Chriſt, and by his ſacred bloud, to come with me vnto the city of Gaza, and raiſe my three ſonnes, lying dead in that place, which thing wilbe for the glory of God, and the confuſion of the Idolaters.

S. Hilarion refuſed to do it, ſaying, it was not his vſage to go into the city, no nor out of his Cell: but the woman weeping bitterly, ſaid: ô Seruant of God, giue me my three ſonnes, whom Antony hath ſeen aliue in Egipt; cauſe, that I and thou may ſee them aliue in Siria. The people preſent hearing the womans words, wept aboundantly; and ſo did S. Hilarion, who vanquiſhed with the tears of the woman, went into the city of Gaza, at the ſonne ſett, and called on the name of Ieſus vpon the dead children, who aroſe incõtinent, & gaue thanks vnto the holy Saint, and all the company rendered infinite praiſes vnto God.

This miracle was diuulged in many places, wherfore much people reſorted, only to ſee the holy man. And many that were heathens and pagans by the only ſight of him, receaued the Chriſtian faith, and tooke the order of monaſticall life, and ſtaied with him. There had not bene before his time any monks in Siria, ſo that S. Hilarion was the firſt bringer of that holy inſtitution, and to liue in monaſteries, in to thoſe parts.

There was brought to him a woman, who had bene blind ten years, and had ſpent all her goods in phiſike: which when S. Hilarion vnderſtood, he ſaid vnto her. It would haue done thee much more good to haue giuen all thy poſſeſſions vnto the poore, becauſe Ieſus Chriſt would haue cured thee. When he ſaid this, he laid a litle of his ſpittle vpon her eies, and incontinent ſhee recouered her ſight perfectly.

There was in Gaza, a Chariott man poſſeſſed with the deuill, who had left nothing free in him, but his toung. This poore man was brought to Saint Hilarion, who ſaid vnto him: Beleeue in Ieſus Chriſt, and vſe this trade no more, which is perilous for thee, thou being of an impatient nature: And he promiſed ſo to do; and inſtantly he was whole and ſound, both in body and mind.

Another man called Marſitas was able and did cary on his back 15. buſhells of corne, and was in great eſtimation for it, for there was neuer an aſſe in all Siria, that was able to carry ſuch a load. Into this man the deuill entred, and made him ſo fierce, that he did much harme, and it was in vaine to bind him with cords, or chaines, for he brake them all in ſonder. One while he aſſailed this man, another time that man; and with his teeth did bite of the noſe of ſome, and the eares of others. He was led vnto S. Hilarion in ſuch ſort, as men vſe to lead a bull, when he goeth to be baited. When the monks ſawe him, they were all afraid, becauſe he was a man of a great ſtature, of a terrible aſpect, and of a grimme countenance.

S. Hilarion commaunded them to vnloſe all his bands, and to take off all his fetters he wore. When he was vntied, he ſaid vnto him: Come hither vnto me. Marſitas trembled and held downe hiſhead, and fell at his feet and licked them with his toung, all his former fiercenes being vaniſhed away. The bleſſed man kept him ſeuen daies in his company, and made continuall praiers vnto God for him, and to conclude, perfectly cured him.

There was brought alſo vnto him another man poſeſſed with the deuill, whoſe name was Orion, a very rich man, who had a legion of deuills in him. S. Hilarion expounding a paſſage of holy writte vnto his monks, the man poſeſſed came on a ſoodein, and ſlipping out of the hands of them that led him, ranne toward the holy ſaint, and tooke him vp in his armes, and hoiſed him aloft in the aire. All that were preſent, cried out, fearing he would caſt the holy man downe hedlong, being weak and feeble with continuall faſting, but Hilarion with a cheerefull countenaunce ſaid: Let me deale alone with this luſty wraſtler, and turning vp his hand, tooke him by the heare of the head, and threw him vnto the ground, and then ſett his feet on him, yea, he trode and ſpurned him with his feet, ſaying: Here yee ſhalbe tormented, yee accurſed diuells; the poore man yelling and houling, and turning his face toward the ground. And S. Hilarion ſaid vnto God: Ah my Lord, deliuer this wretch, vnlooſe this man that is bound, it is as eaſy for thee to vanquiſh and ouercome many, as one.

In this ſpace were heard to come out of the mouth of his wretch ſundry & diuers voices, like a confuſed ſhout or noiſe of people, but laſtly, he was made hole and ſound, and within a few dayes after, he came vnto the monaſtery with his wife and children, and brought preſents vnto the man of God, who ſaid vnto him, haſt not thou read, what befell vnto Giezi, and vnto Simon magus, the one ſold the grace and gift of the holy ghoſt, and the other deſired to buy it, and both of them were puniſhed ſeuerely for their ſinne. If thou knoweſt ſomuch, retorne vnto thy houſe with thy gifts, for I will not take them. Orion wept and ſaid: father receaue them, and giue them vnto the poore.

S. Hilarion replied: Thou maiſt do that better then I, for thou dwelleſt in the city, and knoweſt them that be needy: I haue forſaken all mine owne goods: vnto what end ſhould I take care or charge of other mens? I know, that vnto many, the name of a poore man is an occaſion of auarice, there is none, that giueth better vnto the poore, then he that reſerueth nothing for himſelf. Orion was much diſcomforted at his words, and lay proſtrat on the ground before him. Wherefore the bleſſed Abbot ſaid vnto him. My ſonne, be not aggreiued or afflicted at it, for that which I do for my ſelf, I do alſo for thy good: If ſhould receiue thy gifts, I ſhould offend God, and the legion of deuills ſhould returne into thee againe.

In the city of Gaza, there was a yong maid of good life, on whom a yong man was enammored. This man endeuouring by all meanes poſſible, to drawe her to his will, and nothing preuailing, went vnto Memphis and made his mind knowen vnto the inchaunters and ſorceres of the temple of Eſculapius. They gaue him a plate of braſſe, wherin were grauen dredfull figures, and bad him lay it vnder the threſhold of the damoſells dore, and to couer it with earth, and then to ſay certein words, which they taught him. Vpon this, the damoſell tooke

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ſuch affection vnto him, and was ſo fonde, that it was rather madnes then loue, for ſhe called for him, with a loude voice, ſhe ſcratched her face, rent her haire, and did other folliſh and rauing tricks.

The father of the damoſell brought her to be holpen, vnto S. Hilarion, and the deuill who tormented here, howled and ſaid: I haue bene enforced to come hither, I was well in Memphis. Alas howe great be the torments, I endure? thou doeſt commaund me, to come forth, and to depart, and I am bound vnder the threſhold of the dore, in a plate of braſſe. I cannot depart from hence, vntill the yong man, who hath ſet me here, do vnlooſe me. S. Hilarion ſaid vnto him; Is thy force then ſuch, that a plate of braſſe doth keep thee in bondage? Tell me now, why art thou ſo bold as to enter into this handmaid of our Lord? The deuill aunſwered: I came in, to preſerue her virginity, Ah villaine, ſaid the holy ſaint, wouldeſt thou, that art the enemy of chaſtity, preſerue her virginity? Why didſt not thou take poſſeſſion of him, who ſent thee hither. The deuill replied: why ſhould I do ſo, for he is a frend to the deuill my companion.

To conclude, S. Hilarion deliuered and ſet free the damoſell, and would not haue the impediment the deuill named, to be taken away, to ſhew, that nether magick, nor inchauntment, are of power to reſiſt or withſtand the will of God. Then he reproued the damoſel for ſome light and wanton behauior, ſhee had vſed; for puniſhment whereof, God had permitted the deuill to torment her. S. Antony wrote ſome letters vnto this holy ſaint, and reioiced to haue aunſwer from him againe. And if at any time there came any ſick men to him from Siria, he ſaid vnto them: Why do you fetch ſuch long iourneis hither to me, and haue my ſonne Hilarion in your owne countrey?

There were nowe many Monaſteries founded, and the holy man viſited them at vſuall times, and as he went to viſite them one time in this maner, he came by the way vnto a territory called Eluſan, and found them celebrating the feaſt of their Goddeſſe Venus, in her temple. When the people, though they were Idollaters, went out to meet and receiue him (for they had bene much obliged vnto him for doing good vnto many of them) the holy ſaint enterteined them louingly, and wept for tendernes of hart, and looking ſtedfaſtly toward heauen, beſought them rather to adore Ieſus Chriſt, then thoſe ſtockes and ſtones; and if they would do ſo he promiſed, he would come and viſite them oftentimes. Theſe ſimple words void of retorike, were ſo forcible with that rude nation, that before he departed thence, he ſet downe a plot and forme, for the building of a Church, and they moued him to make the heatheniſh prieſt, which made ſacrifice vnto the goddeſſe, a Chriſtian, which thing they obteined.

The holy ſaint viſiting the monaſteries builded by his diſciples, came vnto one, (whoſe gouernor was a couetous man) at the importunity of thé, that went in his company. Nowe hard by the monaſtery there was a vineiard, and they perceaued that with in it there were many watchemen, to kepe out thoſe that came with the holy man frō entring the ſame, leſt they ſhould meddle with the grapes, that were ripe, hauing ſlings, with which they threw ſtones againſt his company. S. Hilarion ſmiling therat, went vnto another monaſtery of a good man, who beſought, yea importunated him to eate a few grapes, to refreſh himſelf being faint with his long iourney. The holy old man ſaid: *Accurſed is the*

man, that ſeeketh the refreshing of his body before that of his ſoule: Let vs firſt make our praiers, and pay our det, we owe vnto God after that yee may go vnto the vineiard. When God was ſerued: S. Hilarion went vnto a high place, and bleſſed the vineiard, then he bad his flock to go and feed therin. The number of them, that went, was litle leſſe then. 3000. for ſo many he had in his company; This vineiard did vſually euery year yeald 100. meaſurs of wine, and 20. daies after the people had eaten the grapes, the vintage was made, and it yelded that year. 300. meaſures. But the couetous churle, who would not ſuffer any to enter within his vineiard, had much leſſe, then he vſed to haue, and that litle, which he had, became ſower, and then he repented (but to late) that he had bene ſo churliſh and diſcourteous toward the holy ſaint. This bleſſed old man had a guift of God, by the ſmell of bodies, of garments, and things, which any man touched, to know the vices they had, and to what euill ſpirit they were ſubiect; and with what vertues they were adorned.

Being now fully. 63. years olde, and ſeing the multitude of relligious men, that were vnder his obedience, and the great concourſe of people, that came to him dailie, to haue remedy of their afflictions, he was much diſcontent there at and lamented for the ſame: His religious men asking him the cauſe, he aunſwered them: It ſeemeth to me, being eſteemed holy by men, that God hath rewarded me in this life, for the ſmall ſeruice, I haue done vnto him. It ſeemeth to me alſo, that I retorne vnto the world, ſince vnder the colour of ſuſteining and mainteining the relligious men, there are preſented vnto me many occaſions of ſinne. His diſciples hearing theſe words did watch him dilligently, eſpecially Iſichius (for the great loue & affection he bore vnto him,) fearing he would ſteale away from thence.

On a time a venerable matrone came to viſite him, with intention to go further, and viſite S. Antony alſo. He vnderſtanding her intention, wept and ſaid vnto her; I was alſo of that mind, if the gouernement of this monaſtery had not ſtaid and with-held me, but nowe it is to late, for two daies ſince, the worlde is depriued of that worthy father: This matrone credited his words, and went no further, and within a fewe daies after came vnto their eares, the newes of Saint Antonies death.

It were a wonderfull thing to conſider the graces and giftes of this ſaint, his miracles, his abſtinence, and his profound humility. S. Ierome ſaith of him: I am amazed and aſtonied, to conſider the great enmity Hilarion had with worldly pompe and glory, and with the eſtimation of men. This bleſſed old man was viſited by prieſts, by relligious men, by clerks, by all maner of people, and he to fly from honour, which was donne vnto him by euery one, determined to depart, and trauell into ſome other country. When this was knowen, he was beſet and enuironed with more, then 10000. perſons, who beſought him not to leaue them, but he ſtriking the earth with his walking ſtaffe, ſaid; I cannot abide that my God ſhould be accounted a deceiuer or a lyer. I cannot endure to ſee the Churchs demoliſhed, the Altars troden vnder feet, and my childrē ſlaine with the ſword. By theſe words he ſaid: many gathered, that God had reuealed vnto him, ſome great euill and perſecution that ſhould enſew vnto his brethren, as it came to paſſe after, in the time of Iulian the Apoſtata.

To

To conclude, the blessed man would not stay with them any longer: and told the people, he would neuer eate bit of sustenaunce, if they did not permit him to go quietly; and they hindring him, he would not eate any thinge for seauen daies togeather. They seing his resolution to be such, permitted him to depart in peace, although it was much against their willes, and because the good old man was so feeble that he could not trauell on foote, he rode, and choose for to keep him company. 40. monks whom he iudged to be most abstinent, and most prepared to abide trauell and paine.

Passing with them through many countreis, he at the last arriued at the Cell of S. Antony. There he talked with the disciples left by that blessed man, and conforted them being sadde for the death of their master. He recreated himself a while with them, in visiting diuers places which they showed vnto him. In this place (said they) S. Antony vsed to pray: here he exercised himself in digging the earth: These trees were planted with his hands: here he made the fountein handsome for their vse, with his owne hands. Then they shewed him his Cell, the length wherof was fit to receaue a man, lying out in length. They also rehersed vnto him some of his miracles. S. Hilarion demaunded of two of those monks for the place of S. Antony his buriall, they only knowing it. It is not knowen, if they did shew it vnto him or no, because S. Antony had commanded them, and bound them by othe, not to disclose it vnto any; and he did it, lest any man should honor, or reuerence his body.

After the death of S. Antony, for three years space, it had not rained in all that prouince, wherefore the common people said it was, because the elements lamented for the death of that blessed man. They besought S. Hilarion to pray for them, which he did, and then it rayned. Wherfore he was for that benefit highly esteemed among the people of that country, they saying: that God had sent him vnto them, in the steed of S. Antony.

He departed from thence, and went to visite two holy Bishops Dracontius, and Philo; who were banished from their churchs, by the Emperour Constantius, for that they would not follow the heresy of Arrius. These holy Bishops were comforted much to see S. Hilarion, who departed from them, and went to Alexandria, and was lodged by certein relligious men, neere vnto the city. When night came, he saddled his litle beast, meaning to depart, and when they asked of him, why he would go away thus sodenly, he aunswered: lest my stay be the cause of some great trouble.

On the next day it proued euen so as he had said: for thither came officers of the Emperour Iulian the Apostata, guided by some of the citisens of Gaza to apprehend him, by order from that tirant; but when they found him not, they wondred, saying; nowe we find it true, that hath bene said vnto vs of this man, viz: that he is a coniurer and a sorcerer, knowing things to come. Behold: howe he is escaped out of our hands?

The B. Abbot went like a pilgrime in diuers countreis, but he was easilie knowen, where soeuer he came, for men possessed with the deuill discouered him. He knew that Iulian the renegat had made a search for him and his disciple Ischius, with an intention to put them to death, if he had taken them. In which, because he missed, he set their monastery on fire, and persecuted the

monks with extreme rigour. But within a while after, the wicked Emperour being dead, and alſo Iouinian who liued a very ſhort time, Valentinian ſucceded in the Empire.

S. Hilarion was entreated to returne, and gather his monks together, and to reedify his monaſtery which he would not do, but rather he tooke ſea, to go and dwell in ſome Iſlands vnhabited, that the ſea might keep that ſecret, which the land did diuulge and publiſh: but he could not be hid, for the people came likewiſe vnto him in that place alſo.

So he departed from that Iſland, and paſſed into Africk, and from thence into Cycile, where he made his ſtay vpon a cragey mountein. In the day he made a bundle of wood, and laid it on the back of one of his diſciples, to cary vnto the next towne to be ſold and with the mony ariſing therof, they bought bread, with the which, thoſe few, that were with him, liued and ſuſtenied their liues. He could not liue vnknown in that place nether, for a man poſſeſſed with an euill ſpirite, in Rome, cried out and ſaid: Hilarion the ſeruant of God is in Cycile. So that many diſeaſed people came thither to recouer their health by his meanes.

Becauſe he perceiued himſelf honoured in that place alſo, he departed, and went into Dalmatia, where was a dragon that deſtroied all the countrey, deuoured the oxen and other beaſts, and killed the huſband men, and the ſhepherdes. The bleſſed, man hauing compaſſion on the people, cauſed a great ſtack and pile of wood to be made, and when he had praied: he commaunded the dragon to go vpon the ſtack of wood, and when he was on it, he bad the people ſet fire ther vnto, and thus the dreadfull dragon was brent and conſumed with fire, in the ſight of all the people.

Then he determined to depart from that place alſo, for which cauſe, he was embarked, and being on the ſea he was aſſailed by pirats. His diſciples with the others, that were in the ſhipe doubted they ſhould be ſlaine, but the good man reprooued them for diſtruſting in God. And then ſtanding on the deck, he praied, and ſtretching out his hand againſt the pirats, ſaid: *Come no further this way*: O ſtraunge and wonderfull thing: at the ſaying of theſe words, they turned aſide, and returned back euen as ſwiftly, as though a ſtrong gale of wind had caried them away.

The ſea was alſo obedient vnto him: for at ſuch time, as he was at Raguſium, the ſea ſwelled and roſe out of meaſure, and ſo much, that the people of the country feared all of them ſhould be ouer-flowne and drowned. The bleſſed old man tooke land, made the ſigne of the Croſſe in the ſand, and held vp his armes againſt the ſtorme and the ſea was aſſwaged, and ceaſed incontinent, to the great admiration of all the country, who kept this deed in memory, and the fathers vſed to tell the ſame vnto their children.

Another time as he ſailed, and not hauing any thing to pay for the fraight, he would haue giuen vnto the owner of the bark, a book, in the which he had written the foure Ghoſpells, with his owne hand, which he alwais carried about him: but becauſe he had cured before time the ſonne of the maſter of the bark, he would not receiue the book of him, but he gaue him his fare, and rendered vnto him infinite thanks for his former benefit.

Finally,

Finally, this bleſſed old man remaining in Cypres, and hauing ſent Iſichius his diſciple, to viſit the aſhes and ruines of his deſtroied monaſtery, and to ſalute the monks remaining in that prouince, ſtaid in the city of Papho, vnto which place many ſick men, and men poſſeſſed came out of all parts of the Iſland, and the holy ſaint by praier healed them.

Iſichius being returned from Siria, the reuerend father conferred with him of his departure from thence, which he did not vpon inconſtancy, but only to fly from credit and honour, which was beſtowed vpon him in that place: So hauing found out a place not far diſtant from the city which ſtood out of the way, and was vnhabitable for the craggines, knowing that the going vp vnto it was very difficult, for they muſt go vp creeping with their hands, and that at the toppe therof was a pleaſante and delightfull place, furniſhed with many trees and cleare fountains, and that (as the fame went) many euill ſpirits haunted, and vſed in that place, and therefore none was ſo hardy, as to dwell there: the holy man reſolued to make the ſame his habitation. There were ſome, that came to viſite him, yea many diſeaſed perſons: and among others, one ſick of the palſye, who was the owner of the place. Great were the conflicts and encounters the ſeruant of God endured in that place by the deuills, who did inceſſantly diſquiet him; becauſe he was come to thruſt them out of their long continewed habitation. The bleſſed man tooke thereat great conſolation, for that he had there ſome enemy with whom to contend and ſtriue.

S. Hilarion being nowe come to the age of 80. years (Iſichius his diſciple being abſent) fell ſick: and perceiuing that the hower of his death drew nere, he wrote a ſchedule, or note of his hand, in which he left by his teſtament Iſichius his diſciple, to inherite all his treaſures: the booke of the Goſpells written with his owne hand, his lōg relligious weede, the ſackloth or hoode, with which it was couered. When it was knowne in the country, that the holy ſaint was ſick, ſome came to viſite him, and he charged them deeply, that aſſoone as he was dead, they ſhould bury him in the ſame place where he dwelt, and that they ſhould not keep him aboue ground the moment of an hower.

When the pāgues of death came, all things failing but his ſences, which were perfect, looking with his eyes open, he ſpake to his ſoule, and ſaid: Depart forth nowe, depart, feare not: thou haſt ſerued Chriſt 70. yeares, and doeſt thou nowe feare death? In ſpeaking theſe words, he ended his life. His body was buried incōtinently, as he had apointed; ſo that his death and buriall was reported in the city both at one time. His diſciple Iſichius being certified of his death, returned into Cypres, and faining that he deſired to dwell in the ſame place, where his maſter did dwell, and was buried; after ten moneths paſſed, he ſtole away the bleſſed body of his maſter, venturing his life for the ſame (for if the Cypriots had knowne it, he had bene ſlaine by them) and caried it into Siria, & buried it in his auncient monaſtery, an infinite company reſorting thither to ſee it.

The bleſſed body was found hole, perfect, and entier, and ſo were all his cloths and garments, euen as he and they were, when he was aliue, caſting a very ſweet and pleaſant ſmell. S. Ierome ſaith, that vntill his time there had bene variance and controuerſy, for the Syrians ſay; they haue his body, as they haue indeed, and the Cypriots ſay; they haue his ſpirite; but aſwell in the one, as in the

other place, are ſeene many miracles, done by the interceſſion and merits of this glorious ſaint: but much more in the place of Cypres, for in that place the bleſſed father tooke great delight.

The death of S. Hilarion the Abbot was on the 21. of October, and on the ſame day, the Church celebrateth his feaſt. It was alſo in the yeare of our Lord 379. Valentinian being the Romain Emperour. Nicephorus Calliſtus wrote of this holy ſaint in the 11. book cap. 14.

The life of S. Vrſula, and the elcuen thouſand Virgins. *Oct.* 21.

ON the ſelfe ſame day being the 21. of October our holy mother the Church doth celebrate the Martirdome of S. Vrſula and the 11000. *Virgins her companions, in whoſe hiſtorie ſome things are certaine, and other ſome doubtfull. This is certaine, that S. Vrſula and all her holy companions were Virgins, and martyrs, and were* 11000. *in number. For although neither the Romaine Martyrologe nor the Collecte Vſed in their feaſt doe affirme that they were* 11000; *yet becauſe Venerable Bede and Adon in their Martirologies, and Molanus in the additions he made Vnto the Martirologe of Vſuardus, and other authors, together with the tradition of the Church do auerre it, we haue ſufficient authoritie to beleeue it. But that which is Vncertaine, and doubtfull is, the maner of their martirdome: the Voyage which theſe Virgins made to Rome with ſoe great a traine, and their returne from thence with Pope Siricius when he left his Popedome; and other ſuch things, which ſome write without either ground, authoritie, or any probabilitie; contradicting the truth of Eccleſiaſticall Hiſtories, and reaſon it ſelfe. Wherefore leauing out that which commonly is reported of the maner of their meeting; and the end for which theſe* 11000. *were gathered together, and that they all died for the faith of Chriſt our Lord, and therby purchaſed Vnto themſelues the crownes of Virgins and martirs; I will relate heere what Cardinalle Baronius and William Lindanus Biſhope of Rurimund men of rare learning, haue iudged moſt probable and ſecure, taking it out of a very ancient booke of the Vatican librarie of Rome, which treateth of Brittanie, whoſe author is Gaufridus Biſhop of Aſſaffe in the kingdom of England, and is after this maner.*

GRacian ſonne vnto Valentinian the elder being Emperour, a certaine captaine of his called Maximus, a very ſtout and valiant man, naturall of the Iſland of Britanie which now is called England) rebelled againſt him, and was proclaimed Emperour; and by the fauour of the ſouldiers, and of other Engliſh men his friends, and acquaintance, entered into France, and poſſeſſed himſelfe of it all, but eſpecially of one prouince which then was called Armorica, and is that which now we call litle Brittanie; becauſe the Brittõs and Engliſhmen did conquere and raze it, and with great rage and furie putting to ſword all the naturalls thereof, left it vninhabited as a wildernes. Maximus thought it neceſſarie to people that prouince againe, becauſe it lay fit for him, therin to conſerue and tranſport his Engliſh ſouldiers: and for that purpoſe he deuided the fertill fields and lands of the leſſer Britanie amongſt his ſouldiers, which came to him out of England, to the end they might till and huſband and mãnure them, and reape the fruit therof. But becauſe his ſouldiers might marry and haue ſucceſſion,

and

and ſettle themſelues in that prouince, where there were noe woemen, for that they were alſo put to the ſword; he determined to ſend vnto the Ilands of Britanie, which comprehend England, Scotland, and Ireland, for a great number of virgins, which being brought vnto the newe and leſſer Britanie might marrie with thoſe ſouldiers, whoe were for the greateſt part naturals of their owne countrie. The chiefe commander of all that army was called Conanus, a man of great birth, and of greateſt eſtimation of all the Engliſh nation: whom Maximus had made his lieuetenant generalle, and Warden of all the ports of that coaſte. Conanus deſired to marrie with the daughter of Deonocius kinge of Cornwall, called Vrſula, a moſt noble and vertuous lady; in whom did ſhine all the gifts of chaſtitie, beautie, and grace, which might be deſired in a woman. Throughout all the prouinces of Britanie there were culled furth 11000. virgins, as well for the intent aboue mentioned, as alſo that they might accompanie Vrſula, who was to be their leader and lady. Some of theſe virgins went of their owne accord, and others by conſtraint, but ſeing that the commaund of Maximus then Emperoure, or rather tirant, was ſoe peremptorie, that no excuſe could be admitted, they imbarked themſelues in thoſe ſhippes, which were prepared for their paſſage vnto the new prouince of Britanie.

It pleaſed our Lord, that theſe ſhippes, lanchinge out of the hauen, mett with a quite contrary winde, which in ſtead of carrying that bleſſed and holy cõpanie towards Britanie, it furiouſly carried them quite contrarie: and paſſing by the Ilands of Zeland and Holland, droue them into the mouth of the riuer ſo Rhene, a riuer of great capacitie, depth and bredth, and carried them ſoe highe as the water did ebb and flowe. At that time which this hapned, Gratian the Emperour vnderſtanding what Maximus had done in England, and France, and that he carried himſelfe as Lord and Emperour, not as his Captaine and officer; for to repreſſe and chaſtize him, he entertained into his ſeruice the Picts and Hunnes, a fearce, cruell and barbarous people, who had conquered the Gothes, and done wonderous thinges by their force of armes. Theſe being gathered together vnder the commande of Melga, Captaine of the Picts, and Gaunus generall of the Huns, began to moleſt the ſeas, and to lie coaſtinge about after the manner of pirats, robbinge and ſpoilinge all that fell into their hands, with intent to paſſe ouer into England, to expulſe Maximus the tirant, and to ſerue Gratian the Emperour, who for that purpoſe had entertained them. Theſe barbarous people were at that preſẽt where theſe bleſſed virgins arriued, and perceauinge that the ſhips, which brought the virgins, belõged to their enemies, and to Maximus in particular, againſt whome they had vndertaken that voyage, they encountred with thẽ: and ſeing that they were loaden with virgins (beinge as diſhoneſt and laſciuious, as they were cruell and furious) they entended to rauiſh thẽ. But thoſe holy virgins (Vrſula their leader incouraginge and exhortinge thẽ) determined rather to looſe their liues, then their chaſtitie: and heere vpõ, as well in deedes as in wordes ſhewinge their valour and conſtancy, and that they were prepared rather to ſuffer what torments ſoeuer then to offend God; thoſe barbarous people, conuerting their loue into fury, and deteſtation of the Chriſtian faith, fell vpon them like wolues vpon a flocke of lãbes, and put them all to the ſword; becauſe they would remaine there no lõger, but paſſe ouer ſpeedily into

England which they thought had been vninhabited, becauſe Maximus had drawne ſo many ſouldiers from thence. Of all that holy and virginall companie, onely one called Cordula remained aliue, who through feare hid her ſelfe at the time of that ſlaughter, but ſeeinge what had paſſed, and that all the reſt of her companiõs were martirized, being encouraged by the motion of our Lord, who had choſen them all for himſelfe, the next day followinge ſhe diſcouered her ſelfe, and was alſo martirized, as the Roman martirologe recounteth.

The principall of theſe virgins which there ſhed their blood for the faith of Chriſt and their virginity, were (accordinge to Ado) S. Vrſula guide and cheife leader of all the reſt, and Sentia, Gregoria, Pinnoſa, Mardia, Saula, Britula, Saturnina, Saturnia, Rabacia, Palladia, Clementia, and Grata. On that day, in which they ſuffered, Chriſt their ſweet and beloued ſpouſe triumphed in theſe holy virgins ouer infidelity and carnality, ouer ſinne, and hell; and declared of what greater force the vertue of a Chriſtian is in ſufferinge death, then the crueltie of the diuell and his miniſters in inflicting it: for that his ſouldiers by their fall ariſe, by their death ouercome, and thereby receaue a crowne of eternall glorie. The bodies of theſe holy virgins were gathered together by the Chriſtians with great deuotion, and carried to the citie of Collen, which is ſeated vpon the ſame riuer of Rhene, where was erected a famous monaſtery of Nuns; and euen vntill this day many heads of theſe holy virgins are to be ſeene, and are reuerenced with ſingular deuotion, although they be diſtributed into many parts of Chriſtendome.

Some are of opinion that the place in which the holy bodies of theſe virgins now remaine, is the very ſame in which they were martired, becauſe the earth onwhich thatChurch is built will not retaine any dead body, although it be of a child newly baptized, but by night it caſteth it forth, as Lindanus Biſhop of Ruremund recounteth; giuinge this as a token that God will not haue any other body to be buried, where the bodies of theſe ſo many virgins, and martirs his ſpouſes lie, who there ſhed their pureſt blood for the cõfeſſion of his faith, and defence of their chaſtitie. It is recounted alſo that S. Vrſula and her holy companions fauour and aſiſt them at the hower of their death, who in their life time haue been deuoted vnto them. The martirdome of theſe virgins was accordinge to Baronius in the yeare of our Lord 383. Gratian and Valentinian and Theodoſius the elder rulinge the Empire, whome Gratian had made his compartener in the Empire, ſeeinge himſelfe to be ſtraightened on euery ſide by the warres of ſo many barbarous people, and ſtandinge in neede of the aſſiſtance of ſo valourous a Captaine. It was alſo vpon the 21. of October, vpon which day the holy Church celebrateth their feaſt. Of theſe 11000. (beſides thoſe authors we haue already rehearſed) haue written Wandalbertus, who floriſhed in the yeare of our Lord 850. Sigibertus Monke of the Monaſtery called Gemblacum who liued almoſt 500. yeares ſince, Rogerius Ciſtercienſis, Richardus Præmonſtratenſis, Claudius de Rota; Bonfinius in his Hiſtorie of the affaires of Hungarie, Petrus de Natalibus, Polidore Virgill in his Hiſtorie of England, and aboue all the reſt more copiouſely Laurentius Surius in his fift tome of the liues of Saints.

The

The life of SS. Chriſantus and Daria Martyrs. Oct. 25.

SAint Chriſantus was borne in the cittie of Alexandria: he was ſonne to an honourable Perſon, of the order of Senators, called Polemius: who together with his ſonne, and the reſt of his familie, came to dwell at Rome, where he was moſt graciouſlie, and friendlie wellcomed, and honourablie aduaunced by Numerianus the Emperour. Being once ſetled at Rome, the greateſt care of Polemius was, to haue his ſonne Chriſantus, that was of a quick and piercing witt, and great capacity, trained vp in learning. As Chriſantus was turning ouer manie bookes, and ſeeking out ſuch as were moſt for his purpoſe, it happened, by eſpeciall prouidence of God, that he mett with one, wherein were written all the foure ghoſpells. He did peruſe them attentiuely; and read them from the beginning to the end: he plainely perceaued the ſteppes of darkneſſe, and ſhade of death, wherein he had walked; and that our ſoules had no other light, ſauing onlie Chriſt Ieſus. And being deſirous to haue the riches, hidden in that booke, more diſcloſed vnto him; and vnderſtanding, how a famous clearke in holie writte, named Carpophorus, lay ſecrett in a caue, for feare of the perſecution; he went vnto him, and with teares beſought him, to inſtruct him in the faith and the ghoſpell of Chriſt. Carpophorus did willingly accompliſh his deſire: he inſtructed him firſt; and then Baptized, and laſtly ſo confirmed, and ſtrengthned him in our faith, that, ſeauen daies after, he openlie auouched and and taught in Rome, that Ieſus Chriſt was the onlie true God. Polemius came to haue notice hereof: and, partly for zeale of his blinde religion, partly for feare of the cruell lawes, and puniſhments eſtabliſhed againſt the Chriſtians, he was greatly enraged with his ſonnes proceedings, whom he therefore committed to a darke and cloſe priſon, aſſigning him his meate with a ſcant and verie hard allowance. But findinge this puniſhment was to litle purpoſe; and wrought no other effect in Chriſantus but onlie to ſtrengthen him in his faith; he tooke another courſe of kinde vſage, and gentleneſſe, and pamperinge; ſeekinge by the meanes of certaine bond women of his owne, yonge, beautifull, and gallantly attired to peruert him, and allure him to naughtineſſe; that leeſing his chaſtitie, he might the more eaſilie looſe his faith. They brought him out of priſon: they aparailed him richely, they lodged him in a goodly chamber, moſt coſtly furniſhed and hanged: the women came in, to performe their lewd and wicked intent: but Chriſantus, fearinge his fraiktie and feeblenes, lifted vp his eies to heauen crauing help and ſuccour of our Lord. And he did afoard it him ſo aboundantly, that, as Simeon Metaphraſtes writeth, a heauie ſleepe and drouſineſſe ſo deepelie poſſeſſed thoſe women, that none could awake them, except they were caried out of the chamber: and by this meanes God preſerued his ſeruaunt from ſo great a daunger.

Polemius did iudge it more cõuenient for his purpoſe, to ſeeke out ſome faire yonge gentlewoman, wiſe, louely, diſcreet and gracious, and matche her with his ſonne and make her his heire to the end, that ſhe, as his lawfull wife, might work his mind, & make it more pliant; which the others, being ſeruants, could

not bring to passe. Amongst the virgins of Minerua, they found out one called Daria, endued with al the rare gifts and qualities that might be desire d & wished in a woman. They acquainted her with all theire designes and purposes, yet hardly could they perswade her to marrie Chrisantus, & vndergoe that taske of healinge him from that, which they called madnesse. Notwithstanding at length the teares of old Polemius, and a strong imagination that heerein she did her Gods great good seruice, did make her relent, and win her to doe it. She apparailed her selfe most gorgeously: she came into the place where the yonge man was, with a comely behauiour, yet somewhat streigning it to a light wantonesse, and heedlesse demeanure: she assailed him with louely, and sweet, but well weighed reasons, and gentle termes, endeuoring to perswade him, to forsake and abandon that faith of Christ, and marrie with her. But our Sauiour was on Chrisantus his side, to stay him from sliding into sinne: he gaue his words such a heauenlie grace, and printed in his minde such forcible reasons, that with them he conquered Daria, and made her fall into the selfe same snare wherein she laboured to entrappe Chrisantus. For moued by his reasons, and powerfully drawen by the grace of God, she resolued to be a Christian. They accorded to keepe their virginitie vnspotted, and yet giue it out, and so possesse others with a conceite, that they were married: by which meanes Chrisantus was freed out of prison, and from the keepers his father had placed about him: Daria was baptized, and both of them did liue together, as brother and sister, keeping their puritie vndefiled.

Now as it is the propertie of goodnesse, freelie to impart it selfe to others, and of vertuous people to desire and endeuoure that others be partakers of that precious iewell which themselues enioie, eache of them counsailed all such persons, with whom they conuersed, to receaue the faith of Christ our Sauiour, and leade a chaste and vertuous life: and manie were perswaded to embrace such good counsaile; the woemen by Daria, the men by Chrisantus. This was speedilie knowen ouer all Rome; and notice thereof came to Celerinus prefect of the cittie; who forthwith commaunded them to be apprehended, and brought before Claudius the Tribune; apointing him to heare and examine their cause, and, finding them guiltie, to punish them. The Tribune commaunded Chrisantus should be led to the temple of Iupiter, where, because he refused to adore the Idoll, he caused him to be most cruellie beaten. The executioners performed the Tribunes comaund, with so litle remorse and compassion, that his bones and bowels might be seene through his wounds. They caried him back againe to prison; cast him into a loathsome darck dungeon; loaded him with gyues and fetters; and cast vpon the ground manie filtie and stinking things. But in the sight of the cruell officers, his yrons were turned into dust: and in steede of the stinking noysome smel, there was a most sweete and fragant sent. Then a Bulls hide was flaied and taken off, and Chrisantus naked, was put thereinto, wherein he remained a whole day, exposed to the scorching beames of the Sunne (though he receaued thereby no harme at all.) They cast him once againe into prison, loden with yrons, which were streightwaies cõsumed and turned to pouder; and manie lights appeared, which made the dark dungeon bright like noone day. They tied him vnto a post, meaning

ning to beate him with rodds of yron; which when the officers tooke vp in their hands, they became verie ſoft, and no man could ſtrike with them anie one ſtroake to anie purpoſe. At length the Tribune Claudius conuinced that ſo great wonders as theſe, were not done by art Magick, but by the hand and power of God, the beames of whoſe grace did now beginne to enlighten his hart, falling downe at the feete of S. Chriſantus, and crauing pardon for the harme which he had done him, he deſired him to pray to the God he adored, and by whom he was aſſiſted in ſo manie and ſo cruell torments, to graunt him pardon for his ſinnes, and knowledge of himſelfe. The like did all his ſouldioures: whom the martir embraced moſt louinglie: and there were baptized all at one time Claudius with Iaſon and Maurus his ſonnes, and Hilaria his wife, all his whole familie, and the ſouldioures of his charge with manie otiter people.

The Emperour Numerian aſſoone as he came to the knowledge of ſo great an alteration, commaunded that all ſhould be put to death. Claudius was caſt into the riuer Tiber, with a great ſtone about his necke, and drowned: the reſt were beheaded. Hilaria ſome daies after, being at her praiers in a caue, where bodies of the martirs were buried, was taken by the painims: and as they were about to carrie her before the Emperour, ſhe craued ſome reſpit to make her praier; wherein ſhe requeſted allmightie God, to take her into the cõpanie of her huſband, and ſonnes. His Maieſtie vouchſafed to heare her praier, and ſhe rendered her ſoule into his hands, and her bodie remained with the other holie ſaincts.

The Emperour gaue order that Chriſantus ſhould be brought to a priſon called Tullianum, and Daria to the common ſtewes amongſt naughtie woemen: where, by the preſence of that holie virgin, ſo ignominious and reproachefull a place was turned with her praiers into a chappel. For God did ſend in her defence a lion, who ſlipping off his chaines, and breaking looſe out of his den, laied himſelfe at the feete of Daria, with ſignes and tokens that he would defend her. Not long after came in a bold impudent youth, with intention to defloure the B. virgin. But the lion encountred him, caſt him to the ground, held him downe with his pawes, and looked vpon her, as one demaunding, how he ſhould vſe that wretched yong man. She commaunded that he ſhould doe him no harme; and taking occaſion from the lions obedience towards God, ſhe ſpake vnto the man, and reduced him to the faith of Chriſt. He ſeing in what perill of his life he had bin, and how once he was rather dead then aliue, and ſeing himſelfe againe free from all danger by the commaundment of the holie virgin, went preaching a loud through all Rome, There was no other God, but Ieſus Chriſt, whom the Chriſtians adored. The keepers of the lion came to haue him back: but he fell vpon them, and caſt them to the ground, and ſtaid expecting the will and pleaſure of the Saint: ſhe by ſo good an occaſion, did likewiſe acquaint them with the power and ſtrength of the faith of Chriſt; and they were conuerted thereunto, and became the publiſhers and preachers of the glorie and Maieſtie of our Lord.

Celerinus the Prefecte, informed of all this, cauſed a fier to be kindled about the lodging, to burne and conſume the virgin and the lion together: but by the will of almightie God, to whoſe power nothinge is impoſſible, in whoſe ſight his martirs are renowned and glorious, the lion hauing receaued the virgins

bleſſing, bowing downe his head, went through the flame without burning, and through the whole citty without doing or receauing anie hurt or damage. After all this, Chriſantus was put vpon a torment called Armentarium: but the poſt brake in ſunder, his bands were vnlooſed, and the torches which were lighted, to burne him on the ſides, were quenched. Thoſe alſo, which would haue tormented Daria, had the ſinewes of their handes contracted, with ſuch exceſſiue paine that they were conſtrained to let her alone Finallie they led them out of the cittie, into the way called Salaria; where hauing digged a great ditch or pit, both the Saincts were put aliue into the ſame, and then couered and ouerwhelmed with earth and ſtones, and after this manner, iointlie martired and buried.

Many Chriſtians had gathered themſelues once together in a caue, to celebrate the feaſt of theſe holy martirs. Numerianus the Emperour, vnderſtanding this, ſent a companie of ſouldiours, commaunding them to ſtop vp the mouth of the caue, and let not one eſcape with life. There was amongſt them a prieſt, whoſe name was Diodorus: he ſaid maſſe, and gaue them all the B. Sacrament, encouraging them to ſuffer that death with ioy, and conſtancie, for the loue of Chriſt: they did according as he did exhorte them, and ended their liues glorioulie in that place.

The Church doth celebrate the feaſt of SS. Chriſantus and Daria the 15. of October: and their death was in the yeare of our Lord God 284. in the raigne of Numerianus Emperour. The martyrdome of theſe Saints was written by Verinus and Armenius, prieſts of Saint Steuen Pope and martir: Metaphraſtes enlarged it ſomewhat more. S. Damaſus made certain eloquent verſes in praiſe of theſe Saintes, and ſet them on their tombe. There is mention of them alſo in the Romaine Martirologe, and in that of Vſurrdus: as alſo in the 5. tome of Surius; in Cardinall Baronius, and Gregorius Turonenſis.

The life of S. Euariſtus Pope and Martyr. Oct. 26.

OVr ſauiour ſaith in S. Matthew: that none can gather grapes of thornes, nor figgs of thiſtles. *This cometh to paſſe; becauſe a mans power is bounded and limited; but the power of* God *is infinite, without bounds or meaſure: he can therefore, if he pleaſe, gather figgs of thiſtles, and grapes of thornes, as it appeareth, he did by S. Euariſtus* Pope; *who was made aſweet and delicious fruit, being in his life holy, and in his death, a martyr. God gathered this grape from a thorne, viz. from a Iew that was his father. The life of this holy Saint collected by* Damaſus, *and out of an epiſtle Decretall of the ſame Euariſtus, and out of other Authors, was this.*

EVariſtus was ſonne to a Iew called Iudas, and was borne in Bethlehem; and when the holy Pope Anacletus was dead, he was choſen to ſucceed in his place. He was a verie learned and holie man; and the firſt, that diuided the pariſhes of Rome into ſundrie titles, amõg ſundrie prieſts, which were afterward called Cardinalls. The ſame Euariſtus ordained that ſeuen deacons ſhould accompany

company the Biſhop, whereſoeuer he went, and ſhould ſtand by his ſide, whenſoeuer he preached, to the end his miniſtery ſhould be honoured, his doctrine witneſſed, and alſo that he might ſhew ſome kind of authority, and be defended if any Gentill made ſhew of violence againſt him. He alſo prouided, that matrimony ſhould be publikly ſolemnized, and not in ſecret: and that the ſpouſes ſhould go vnto the Church, to haue the nuptiall benediction: though, as Tertullian ſaith, that eſpouſalls and marriage were made in the Church, euen from the time of the Apoſtles.

Moreouer, he commaunded; that Biſhops ſhould not leaue or forſake their Churches to go vnto others, which thing is agreable with the condition of maried folks, who may not abandon their owne wiues, for other women. He alſo ordained that the accuſations of the people ſhould not be receaued againſt their owne Biſhop, if they had not notice before, or els ſome pregnant ſuſpition of fault in him.

It is not knowen, how S. Euariſtus died, but that the Catholike Church hath and doth account him in the nomber of the Popes which were martirs. In ſuch ſort, that hauing holden the Papacy 9. years 10. months and 2. daies, and hauing giuen holy orders three times in the moneth of December, and at them ordered 5. biſhops 6. prieſts, and 2. deacons, he exchanged this temporall life for the eternall, (and was buried in the Vatican, nere vnto the ſepulcher of S. Peter, chief of the Apoſtles) on the 26. day of October, and on that day the Church doth celebrate his feaſt. The death of this holy Saint was in the yeare of our Lord 120. in the time of the Emperour Traian.

The life of SS. Symon and Iude Apoſtles. *Oct.* 28.

Holy writh in the firſt booke of Machabees ſpeaketh of Mattathias, who hauing done noble acts in the defence of the people of Iſrael, and finding himſelf now tired, old, and neere his death, called to him his ſonnes, kinsfolkes and freinds, and the chief of them that had ſerued vnder his ſtandart. When they were all come, he made vnto them a large ſpeech, exhorting them earneſtly to perſeuer in the ſeruice of God, and in his holy faith: for that he was able to deliuer them, though all the world were againſt them, as he had done in former times, when they put their truſt in him. He to this purpoſe, recounted vnto them the examples of Abraham, Phynees, Dauid, Daniel, and his three freinds. After this, he concluded his ſpeech with theſe words; Behold, Symeon your brother is a man of wiſedome, giue eare to him, as to your father. Iudas Machabeus alſo is valiant, and corragious, euen from his childhode, let him be the captein of your hoaſt.

This hiſtory agreeth much for the B. Apoſtles Symon and Iude: for that Mattathias is the figure of Ieſus Chriſt our Lord, who hath done worthy acts in the world, for the defence of all Chriſtians, which haue ſerued vnder his banner, & ſpeaketh thus to them: Behold you Chriſtians, Symon my Apoſtle is your brother, and a man of

wiſdome, liſten to him, and eſteeme him as your father, and imitate him in holy and vertuous life. Iudas alſo, his companion in martirdome, is valiant, euen from his youth, let him be your captein in the battle, take him for your Aduocate, and commend your ſelues to him, for that wil help you much to obtein the victory. The liues of theſe two Apoſtles, taken out of that which is written of them in the holy Scriptures, and out of diuers Authors, was in this maner.

SAint Symon and S. Iude were the ſonnes of Alpheus and Mary Cleophæ, and brethren to S. Iames the leſſe, and Ioſeph the iuſt. Symon was called Cananeus, for that he was borne in Cana of Galily, and S. Luke calleth him Zelotes in the Greeke toung, for that Cana by interpretation is zelous: He was thus ſurnamed, to be knowne from Saint Peter, who is alſo called Symon; as Iudas was ſurnamed Thaddeus, to diſtinguiſh him from Iudas Iſcariot. It is not written, when or howe they were called to the Apoſtleſhip, but there is mention made of them in the Ghoſpell, when the names of the twelue Apoſtles are reckoned. As alſo when Ieſus Chriſt in the ſermon of the ſupper, ſaid: *He that loueth me, ſhalbe loued of my Father, and I will loue him, and manifeſt my ſelfe to him.* Iudas anſwered him: *How is this to be done, that thou wilt manifeſt thy ſelfe to vs, and not to the world.* Chriſt ſpake of his death, and of his reſurrection, after which they were to ſee him againe: for that he would manifeſt himſelf vnto them really and veritably in body and ſoule. When alſo his eternall father would truly come to inhabite by grace in him, who loueth him, and obſerueth his lawe.

There is no other particuler mention of S. Iude, nor of Saint Symon in the Ghoſpell, but that they were preſent in all places, and at all times, that the Ghoſpell ſaith; the Apoſtles were with Ieſus. As at the banket in the deſert, when Chriſt fed much people twiſe with a fewe loaues, and a fewe fiſhes. They were preſent at the raiſing of Lazarus, at the entring of our Lord into Ieruſalem, when they ſange Oſanna. They were preſent at the ſupper, when our Lord waſhed their feet, communicated them, made them prieſts, and conſecrated them Biſhops.

They fled alſo, when Ieſus was taken in the garden, they ſawe him rayſed to life, not as a ſpirite, but the ſame that he was, before he died. Our Lord talked and conuerſed with them, as may be ſeene by the actions of Thomas, who touched the wounds of his hands and ſide: they ſawe him alſo aſcend into heauen, they were alſo preſent at the comming of the Holy Ghoſt with the other Apoſtles; and when they receiued him, they receaued alſo his gifts, and eſpecially that gift of toungs, with which they preached the Goſpell in diuers parts of the world.

Symon preached in Egipt, and Thaddeus in Meſopotamia. They kept company in Perſia, and preached therin together, as Saint Iſidorus, Ado, and venerable Beda ſay. Aſſoone as they came into that country, all the Idolls, which before gaue oracles, became dumb, and whereas Baradach captain to the king of Babylon (whom ſome Authors call Xerxes) hauing then in hand a great enterpriſe, deſired to be enformed of the ſucceſſe therof by oracle, and paſſed from one vnto another; at laſt one of them, bad him looke for no anſwer,

anſwer, as long as Symon and Iude, Apoſtles of Chriſt were in the country.

Baradach cauſed them to be ſought out, and brought before him. He demanded who they were: from whence they came; and what they did in that ſame country. The Apoſtles aunſwered, that they were Hebrews, and ſeruants of Ieſus Chriſt: and that they were come into that country for the good of all maner of perſons, in teaching them the true faith, which if they receaued, it ſhould be the right meanes for the ſauing of their ſoules. Baradach ſaid to them: when I returne from the diſpatch of my affaires, I will heare you willingly. The Apoſtles ſaid: It ſhalbe better for thee preſently to confeſſe him, by whoſe meanes, thou maiſt ouercome thine enemies, and reduce them to the obedience of thy king: Baradach ſaid: I thinke your God be more potent then ours, ſince that your comming hath put them to ſilence: but, tell me; what ſucceſſe ſhall the warre vnto which I go, haue? The Apoſtles ſaid: To the end thou maiſt ſee, that thy Gods be not only impotent, but alſo liers, and deceuers, we will giue them leaue to aunſwer to thy demaunds, that they giuing an anſwer of that, which they know, we may ſhowe what they be, and what they can do.

The Gods anſwered by their miniſters (whom Baradach had cauſed to come thither) that the warre ſhould be long, and that therin much ſlaughter ſhould be on both ſides. When the Apoſtles heard their anſwer, they laughed: and Baradach ſaid to them: I heare theſe words to my griefe and ſorrow; and do you laugh? The Apoſtles replied: feare not, for too morrow at three a clock, there ſhall come embaſſadors from the Indian rebells vnto thee, who ſhall moſt humbly entreat thee for peace, and ſubmit themſelues wholly to thy mercy. When the miniſters of the Idolls heard theſe words of the Apoſtles, thy ſcoffed therat; and in a rage againſt them, ſaid to the captein: Theſe followes come from the Indiãs thy enemies, that thou crediting their deceitfull ſpeeches, maiſt not be prouided and furniſhed with defence; and then the Indians may come and giue thee ſome notable diſcomfiture. To this the Apoſtles replied, and ſaid to the captein: we do not bid thee to tarry a moneth, or longer, but one day only: if thou find vs to ly, puniſh vs, as thou pleaſe. Baradach aunſwered: I think beſt to keep you and them alſo in priſon, vntill I ſee, which doth deceiue me; and then I will puniſh them that do deſerue it.

On the next day, euen as the Apoſtles ſaid, the embaſſadours of the Indians came, with whom Baradach hauing concluded a peace, reſolued to puniſh ſeuerely thoſe falſe prophets, but the Apoſtles ſtaid him, ſaying: that they were not come into that country, to take away any mans life, but to giue it vnto many. Then the captein would haue giuen them many Iewells, but they would not take any. He had them vnto Babilion, where the king was; vnto whom he repeated what had befallen, betwene him and the Apoſtles; and cõmended them very much, and ſaid: they had the gift of prophecy, knew things to come, were humble and vertuous, and coueted no temporall gaine.

At that time, the king had in his company two magitians or Inchaunters, one was called Zaroes, the other Arphaxat, who were fled out of India where Saint Matthew preached, for that he had diſcouered their wickednes and deceits. Theſe malicious fellowes, ſeeing the Apoſtles to be of the colledge and cõpany

of S. Matthew their deadly foe, perſecuted them, ſaying of them much euill vnto the king: And with their inchantments, cauſed many ſerpents to appeare in the place, to terrify the Gentills, and to hurt the Apoſtles: but they by their wõrd only, commanded the ſerpents to wound the inchaunters, but not to kill them. The ſerpents obeied and put them to great griefe and paine; and moreouer, hauing loſt hereby their reputation and credit, they were enforced to depart from Babilon, and to go vnto other cities.

They laboured what they could, to do ſome miſchief vnto the Apoſtles; ſaying in euery place, where they paſſed, that they were enemies to their Gods, and would not haue them to be adored, and that they ſeperated wiues from their huſbands vnder the collour of relligion, and ſuch other things. And in the places where credit was giuen vnto them, they gaue the people warning, that if the Apoſtles came that way, they ſhould put them to death, and neuer ſuffer them to ſpeake. The holy Apoſtles preached the faith, without empeachment or contradiction in Babilon, and conuerted many, for that they did many miracles, eſpecially in healing all ſickfolks from their infirmities what ſoeuer. They baptized the king, and all his family, and hauing inſtructed many in the faith, they ordered prieſts, and deacons, and made Abdias Biſhop, who had followed them from Ieruſalem, and had (as he ſaith) ſeen with his corporall eies Ieſus Chriſt, in his mortall fleſh.

It fell out at that time, (as the ſaid Abdias recounteth it, and Saint Antoninus of Florence repeateth) that a woman, daughter to a noble man of Babilon, was gotten with child, and the author of that wickednes was not knowen. She being vpon the time of her deliuery, her father and mother vrged her, to tell the man, that had diſhonored her, that they might inflict vpon him ſome puniſhment, agreable to his deſert. Shee, to free her ſelfe from further reproache, for that he was of ſo baſe a condition and eſtate, that ſhe was aſhamed to tell who it was, laid the blame vpon a deacon of the Apoſtles, ſaying: that he committed that villany. The deacon was forthwith taken, and led before the king. The Apoſtles vnderſtanding therof, and knowing he was innocent, went to the court, and requeſted the king, that the parties, and the child that was newly borne, might be brought before him; and ſo it was done.

The Apoſtle asked, when the child was borne: and anſwered, that the ſame day; then they looked on the child, and ſaid vnto him: we commaund thee in the name of Ieſus Chriſt, to tell vs, if this deacon hath committed the offence, that thy mother chargeth him withall. The infant aunſwered: This deacon is good and chaſt, and neuer in his life committed any carnall ſinne, and he is not my father, His enemies vrged the Apoſtles inſtantly, to aske of the child, who it was, that had committed the offence: they aunſwered: It is lawfull for vs to cleare the innocent, but it is not fit for, vs, to diſcloſe them that are faulty. And at this the wholle company remained aſtonied and amazed.

The faith being well planted in that place, they departed from Babilon, and went preaching through many prouinces of that kingdome, and at laſt they came to a very rich city called Suamir, in which place Zaroes and Arphaxat

Arphaxat the two magitians told the miniſters of the Idolls, that the Apoſtles were in the city. Wherfore many of them aſſembled, and tooke the Apoſtles, and impriſoned them, and led Simon to the temple of the Sonne, and Thadeus to the temple of the Moone, for to adore them: but at the praiers of the Apoſtles, the Idolls and their ſtatues fell in pieces, and to duſt, and out of them went two deuills, in the ſhape of Negroes, with horrible roaring and houling. The painims were moued therat with ſuch indignation, that in a rage, and with infernall fury, they ranne vpon the Apoſtles, and cut them in pieces.

At that time, the heauens and skie was cleare and calme: and one a ſodein, it was couered with black clouds, which powred downe a dreadfull tempeſt, and withall fell many thunderblots, which beat downe to the ground the temples of the Idolls nere vnto them, and ſlew many of the Painims, among whom were the two Magitians, whoſe bodies were afterwards found beaten to aſhes. The king of Babilon, who was a Chriſtian, was much grieued for the death of the Apóſtles, and ſent men to fetch their bodies vnto Babilon, where he cauſed a Church to be builded vnto them, in which place they remained for a while. They were afterward caried to Rome, and laid in the Church of Saint Peter. The martir ome of theſe holy ſaints, was on the 28. day of October, and on the ſame day, the Church celebrateth their feaſt. The Apoſtle Iudas Thaddeus wrote one epiſtle, which is numbred in the canonicall ſcripture. God graunt we may be all written in the booke of life. Amen. The martirdome of theſe two holy ſaints was, in the yeare of our Lord 64. in the time of Nero the Emperour, after the opinion of Onuphrius and Caniſius.

NOVEMBER.

The feaſt of all Saincts. Nouember 1.

THe ſacred ſcripture in the booke of Heſter recounteth: that king Aſſuerus, to ſhew the greatnes and maieſty of his Empire (in the third yeare of his raigne) made a moſt ſolemne feaſt, to the Lordes and Princes of his court, and to all other the ſubiects of his kingdomes. This feaſt laſted many daies; the tables were allwaies couered, and richly furnished, with moſt coſtly meat, and delicious wines; and euerie other thing was in great aboundāce. No man was forbidden; but euery man might eate, when and of what it beſt pleaſed him. Yet that in which the greatnes and maieſtie of the king was showed, was (as ſaith the text) that there was great ſtore of wine, and that moſt excellent, and ſuch was giuen to euery one as pleaſed him beſt.

When the king made this feaſt, Queene Vaſti his wife made alſo another vnto her Ladies, and the damoſells of the court; in which likewiſe her magnificence and bountie was shewed, being ſerued alſo at her tables with ſundrie and different dishes, of moſt delicate viandes. This feaſt is a figure, and repreſentation of that, which paſſeth in the triumphant, and militant Church.

The great king Aſſuerus repreſenteth our Lord God: who to shew the glory and maieſtie of his Empire (in the third yeare of his kingdome) made a moſt ſolemne feaſt vnto the Princes and Lords of his court, and all other of his kingdomes. Theſe three yeares ſignifie the three eſtates, and ages of the world, to witt, of the law written, and of the law of grace.

That king Aſſuerus made this feaſt in the third yeare, ſignifieth: that in the third age and ſtate of the world, to witt, in the time of the law of grace, our Lord God opened heauen; for before, in the time of the law of nature, and law written, heauen was shut vp from men, and they could not enter thereinto; but in the time of the law of grace, God opened his royall pallace, and inuited all the great Lords of his court, to participate and enioy the rich treaſors he had therein; as the Apoſtles, Martyrs, Confeſſors, and Virgins doe: who ſit continually at his celeſtiall tables, and eate that which is moſt to their content. For the viands or meates being variable, to witt, the delights and contents in heauen being ſundrie, euery one taketh, & reacheth that, which ſauoureth beſt vnto him. But aboue all, the wine, for that it is moſt excellent, maketh the feaſt better, and sheweth the greatnes thereof. This wine ſignifieth the taſte, and ſuauity of the Holie Ghoſt, which is beſtowed, among them in great aboundance, and the bleſſed being (as it were) inebriated of God, are made partakers therof; and haue no mind nor thought of any thing that

may bring diſcontent, or annoy: but all things cauſeth vnto them vnſpeakable ioie and delight. This is the feaſt which the king made. It is ſaid alſo, that the Queene made a feaſt to the Ladies, and damoſells of the court.

By the Queene is vnderſtood the Catholique Church, who maketh a feaſt vnto her women and damoſells, that is: the ſoules trauayling in her affaires. It is not altogether from the purpoſe, if it be ſaid: that they that be in the militant Church be called woemen, and they that be in the triumphant be called men; becauſe, as man is the more perfect creature then woman, ſo there is found more perfection in them that be in heauen, then in them that be on the earth, though they be all holie perſons, the reaſon is this: they which be in heauen cannot fall any more, but they that be holie on earth, may fall againe, and ſo do many and oftentimes. Before Queene Vaſty kept this feaſt, ſhe gaue vnto her damoſells to eate, ſometimes of one kind of meat, ſometimes of an other, yet moderately, and in meaſure, but on the feſtiuall daie, ſhe gaue them all kind of delicacies moſt freely. So alſo the Catholique Church maketh ready her table daily for all faithfull beleeuers, yet diuerſly, ſome dayes with one kind of meat, ſome daies with another.

Sometimes ſhe maketh a feaſt, and giueth meat to all them that haue been good all the time of their liues, and this ſhe doth in celebrating the feaſt of S. Iohn Baptiſt. Another day ſhe dreſſeth a dinner for great ſinners, preſenting vnto them a Mathew, and a Marie Magdalene, which for a ſeaſon offended God by their wicked liues. She alſo maketh a feaſt for religious men on the day of S. Benedict, S. Dominik S. Francis, and ſuch others as they be. She maketh a feaſt to the religious recluſes on the day of S. Clare, of S. Catherine of Siena, and ſuch others. To the maried people, when ſhe celebrateth the feaſt of S. Ioſeph. Vnto Kings and great Lords on the daie of the Epiphanie, when the feaſt of the three kings is celebrated: vnto Biſhops and Prelates on the daie of S. Ambroſe, S. Martin, S. Nicholas, and of ſuch like. Vnto Virgins and damoſells, on the day of S. Agnes, S. Lucy, and many others. But the day of all Saints, ſignifieth the day that Queene Vaſty made the feaſt, and prepared the royal banquet vnto all her ladies and damoſells; becauſe on this day the Catholique Church doth prepare and dreſſe meat for all manner of people, when ſhe celebrateth the feaſt-day of all the ſaints in heauen; who be a paterne and example for all men in the world; that by imitating them, they may reforme their liues, and amend all looſe, and lewed behauiour.

DIuers and ſundrie reaſons haue been diuerſly alleadged, why the Church of God doth celebrate a feaſt of all the ſaints together. One reaſon is: the dedication of a temple, which was conſecrated in Rome, in the name of all the Saints. Ado Biſhop of Vienna, and thoſe authors that write the liues of the Popes and Emperours, relate it in this manner. About the yeare of our Lord 608. Boniface the 4. being pope, there raigned in Conſtantinople Phocas the Emperour, who though he be noted to be couetous, and cruell, yet was he a Catholique prince, and very affectionate to the Church of Rome, and a priuate friend vnto Pope Boniface.

There had been built in Rome a moſt ſumptuous temple, in honour of Cybele (that falſe goddeſſe, mother of all the Gods) and in the name of all the other Gods alſo. This was built by Marcus Agrippa a noble man of Rome, who called it by a greeke name Pantheon, that is to ſay: the habitation of all the Gods. The temple is round, and hath no other windowe, but one great hole in the top thereof,

thereof, which giueth light to all the temple. It is ſaid; Agrippa cauſed it to be built in that faſhion, for that he would not ſhew himſelf partial toward the Gods; in ſetting one in a more honorable place then another, but to make them al equall; and by the iudgment of thoſe, that haue kill in Architecture, it is held the moſt artificall building, that is in all our knowne world.

Of this temple, with the conſent of the Emperour Phocas (becauſe he had iuriſdiction, and co.naunded in Rome, and a great part of Italy) Boniface made a Church, and conſecrated it to the mother of God, and of all Saints. His reaſon was: that euen as the pagans in this temple, had adored the diuells, and all the crew of their heatheniſh Gods, with Cibele their mother; ſo from thence forth there ſhould be honored in the ſame place, the Bleſſed mother of the true ſonne of God, and al the whole court of heauen, with the holie martirs alſo. For at that time they did not ſo ordinarilie celebrate in the Church, the feſtiuall daies of the Confeſſors.

The Pope called this feaſt, *S. Maria ad Martires*, and willed it ſhould be kept on the ninth day of May. Afterward Pope Gregorie the 4. who liued in the yeare of our Lord 827. (after the opinion of Onuphrius Panuinius) tranſlated the feaſt vnto the firſt of Nouember; becauſe of the infinite number of people, that reſorted to Rome, to ſollemniſe that feaſt. Wherefore, he thought it more conuenient, to transferre it vnto a ſeaſon wherein the fruits of the earth were gathered, and brought into the barnes, that there might be ſufficient ſtore therof, and no ſcarcity for the pilgrimes and ſtrangers; as there was wont to be, and is ordinarilie in the month of May.

At this preſent, that Church is called: S. Maria Rotunda; and the daie is called; the daie of all Saints. On the firſt of Nouember it is celebrated with great ſollemnitie, and marueilous concourſe of people to the honour of the B. Virgin and all ſaints. And this may be one of the reaſons why the Catholique Church celebrateth this ſollemnity. Another reaſon is: for that the Church endeuoureth to ſatisfie in honoring all ſaints in common; ſince it is not poſſible ſo to do in particuler feaſtes.

The holie Ghoſt, by whom the Church is ruled and gouerned, apoinith ſome feaſt daies of ſaints to be kept feſtiuall, beſides thoſe daies, which are kept holie in the honour of Chriſt, his B. mother, and the Apoſtles. The reaſon why the feaſt day of one ſaint is celebrated more then another, may be: becauſe they were martired in Rome (which is the head of the world, and the perpetuall ſea of the vicar of Chriſt, as long as the world endureth) as S. Laurence, S. Agnes, and others. Or for that their bodies haue been tranſlated thither from other countries, as S. Anaſtaſius, and S. Gorgonius. Or elſe, for that they haue been renowned martirs, as S. Vincent of Valentia, the Spaniard, and S. Catherine of Alexandria: or it may be, for ſome other ſuch like cauſe.

The reaſons of them all are not knowne, but ſecret. As of the ſaints which the ſame Church putteth into the Canon of the maſſe: for though they imitate liuely (as Gabriell ſaith) the paſſion of Chriſt, yet it ſeemeth there be ſaints of more fame, which might haue beene ſet in that moſt rare and ſinguler place, as well as other that be there; as S. Sebaſtian, S. George, and many others. Yea as the ſame Gabriell ſaith: it hath beene knowne; that ſome men in particuler Churches,

haue taken some saints out of the Canon, and put others in their place; and it hath beene found; that they that haue beene blotted out, haue beene put in againe; and they that were newlie written, were cancelled, and blotted out. So that it seemeth there is in it some misterie, for the which it is fit, those saints should be nominated and none other.

And it seemeth to be the ordinance of God, that in some particuler citties and prouinces, the feasts of sundrie saints should be celebrated. As through all Spaine, the feasts of S. Isidore, and Ildephonse are celebrated. At Toledo is kept the feast S. Eugenius; and at Alcala, the feast of the two saints Iustus and Pastor. The Popes do also obserue the same order in Canonization of saints, concerning the saying of their office, and solemnising of their feast. For although he that is canonized, is to be holden, and reputed a saint of all Christians, vnto all whom it is comaunded that they honour him as a saint; yet for the celebratiō of his feast, a place is set downe and assigned, or els a particuler cōgregation. As to S. Francis of Paula, founder of the order of the Minimes, his feast is kept in all the places of his religion, and in some citties; as in Towers in France where he died. Of S. Catherine of Siena also, who is canonized, and her feast is kept through all the order of preachers, and in the cittie of Siena in Italy.

Of S. Romualdus founder of the Calmaldoly, whose feast is solemnized in all the monasteries of his religion, and in the cittie of Rauenna, where he was borne, and in the towne of Fabriano, where his body lieth, yea, not long agoe, Pope Gregorie 13. hath granted a plenarie Indulgence to all Christians both men and women, vpon the feast day of the said Romualdus, which is on the 19. of Iune, that shall visite the Churches of the monasteries of the Calmaldoly, aswell of monkes as of nonnes; And the like is also, of many other saints.

Notwithstanding all this diligence of the Catholique Church, there remaine many thousands of saints, of whom is kept no feast nor commemoration, neither in generall, nor in particuler, yea, of many there is no memory nor knowledge. Or these then, which be an infinite number, is celebrated the feast of all saints. Which is a reason of great consolation, for afflicted and tormented mindes; for though when the sacred scripture maketh mention of those which be saued, it is done with such restriction, and limitation, that it maketh the most valiant to tremble, and desmaieth the faint and weake harted: as it is said of them that departed out of Egipt, that of so many thousands, two only entred into the land of promise; and also when Christ saith: *that the gate of heauen is narrow, and the way by which we go thither straite:* As also when he speaketh of rich men, and saith: *that it is more easie for a Camell, to passe through the eye of a needle, then for a rich man to enter into heauen:* As also the parable of the ten Virgins, of which fiue were excluded out of the gate, yet this (I say) is matter of great consolation, to see that the holie saints be so many, that there cannot be feasts performed vnto them all, through the whole yeare, and that they must haue a particuler daie allotted for them all; in which the Church singeth for the Epistle, a lesson of the Apocalips of S. Iohn, where it is said; that euery tribe had so many thousands of saints in heauen.

The third reason, why the feast of all saints is kept, is: for that we be much bound vnto them, for many graces and fauours, which we continually receaue of them,

of them, and by their meanes; and for that cauſe it is conuenient, that in their memory we make ſome feaſt, and reioice for the ioie which they haue, by poſeſſing the preſence of God in heauen. This obligement and bond is ſo great, that before this ſollemnitie was inſtituted, by Gregorie, or Boniface, ſome Catholiques, and deuout Chriſtians, were in particuler perſwaded to celebrate ſuch a feaſt; of which number S. Auguſtine was one, who ſaith in a ſermon: My deare and louing brethren, we celebrate the feaſt of all ſaints vnder one ſollemnitie, of whoſe company heauen reioiceth, and the earth is made happy by their aide, and the Church renowned by their triumphes. That the obligation and bond which we haue to the ſaints is great, we may ſee by this: that not ſpeaking of the fauours and graces, which we all receaue of God by their merits and interceſſion, there is not a man in this world, if he looke into his life, but he ſhall find himſelf obliged to ſome particuler Saint, it being certaine, that God for his ſake hath done him ſome good.

Moreouer, it is a cleare caſe, that we are bound vnto the ſaints, hearing Chriſt ſay of them: that they feele an accidentall ioy, euery time that a ſinner doth repent. By which we may gather; that if they feele ſuch ioy, to ſee a ſinner bewaile his ſinnes with teares, to knock his breaſt, to ſighe, and lifte vp his voice to heauen, if this muſick pleaſe them ſo much, that for the ſame, they make publike ioy, and ſollemniſe his conuerſion, what Iubiley, triumph, an ſollemnity make they, when ſuch a ſinner is freed clearly from his ſinnes, and from the priſon of the body, and entreth into heauen? If the ſaints reioice ſo much at our good, it is very fit that we reioice by celebrating their feaſtes. The fourth, and laſt reaſon why we celebrate the feaſtes of all the ſaints is: becauſe we ſhould imitate them. When the poore man ſeeth the treaſors of the rich, his pouerty is more apparent and manifeſt; and the ſinner ſeeth his defects better, when the vertues of the ſaints are repreſented vnto him.

The Catholike Church celebrating the feaſts of the ſaints, doth not only intend to honor them, and God in them, but alſo would lay them before vs, for a patterne and example, to the end we ſhould imitate them, if we would go whither they be gone and be ſaued, as they are ſaued, and poſſeſſe Gods glory as they poſſeſſe it. Aſſuredly we may ſay, that many that are called the diſciples of Chriſt, and indeed be Chriſtians, for that they be Baptiſed and haue faith, in workes are Pagans, and diſciples of the diuell, blinded, an deceiued, and that their conſciences be harquebuze proofe, as may be ſeene by that which followeth.

In this feaſt of the ſollemnitie of all ſaints, the Church readeth a Ghoſpell, which was the firſt that Ieſus Chriſt preached in the world, and conteineth the deſpiſing of all temporall things, and (as S. Auguſtine ſaith) compriſeth the ſomme of all that, which is neceſſarie for the perfection of a Chriſtian. He ſtaieth not on that point, but beginning to preach his new law and Goſpell teacheth vs all to make ſmall account of things preſent, and to make moſt reconing of things to come; to extirpate the loue of terrene goods out of our hearts, and to direct our loue vnto celeſtiall things. This is quite contrary vnto that, which the world teaceth, for Chriſt ſaith: *Bleſſed be the poore*, and the world replieth: Bleſſed be the rich. Chriſt ſaith: *Bleſſed be they that weepe*, and the world ſaith: Bleſſed be they that laugh. Our ſauiour ſaith; *Bleſſed be they that ſuffer hunger*: and the world ſaith:

Bleſſed are they that are alwaies full. Hereby we may ſee, of whoſe ſchoole euery one is, and whoſe diſciple he is.

Some are troubled, vexed and tired, neuer taking repoſe nor reſt, to get riches together, to vſe deligths, and pleaſures of the world, which are hurtfull vnto their ſoules; and yet they ſeeke after them ſo earneſtly, that they could not vſe more dilligence, if they ſhould haue heard Chriſt ſay? They that ſeeke riches, delights, and pleaſures of the world, be happie and bleſſed. What folly and blindnes is this, to profeſſe thy ſelfe a Chriſtian, and to liue like a Pagan? Either liue as thou beleeueſt, or beleeue as thou liueſt.

In times paſt, there were in Athens many ſchooles of Philoſophers, different one from another, as the Stoicks, Academicks, Peripateticks, Pythagoreans, Epicureans, and Cynicks: and euery one liued conformeable vnto the opinion of his ſect. You needed not aske of them, whoſe diſciples they were, for by their habite and behauiour, it was forthwith knowne, vnto what ſchoole they belonged. You ſhould ſee in a Stoick a graue maieſtie, an honeſt behauiour, quietnes, temperance, conſtancy in one ſtate, and ſtabillitie like a rock in aduerſitie. In a Cynick and Epicurean, yee might haue ſeene the inconſtancy and vanitie of a diſſolute perſon, a ſcoffer, pratler, and taunter, ſo that euerie one ſhowed in deed, what doctrine he profeſſed.

It were well if euerie Chriſtian would do ſo alſo, to witt: that euery one in his countenance, his words, and workes, would ſhew himſelfe to be a Chriſtian, and the diſciple of Chriſt. That great Philoſopher Picus Mirandula ſaith very well. Not to beleeue the faith of Chriſt Ieſus, and his doctrine, preached ſo plainly, and confirmed with ſo many miracles, is great obſtinacy, but to hould, receiue, and to beleeue the ſame, and to liue contrary to that which it teacheth, is folly in the higheſt degree.

Is it not extreame folly (as that excellent and famous preacher *Thomas de Villa noua* ſaith in a ſermon) for vs, that fight, as we Chriſtians do, vnder the banner, and ſtanderd of Chriſt crucified, to labour and ſtriue for riches, for delights, and pleaſures of the world? Chriſt our captaine is nailed on the Croſſe, naked, poore, ſhamed, and reproached; and we that be his ſouldiers, will (forſooth) be rich, well apparelled, honored, and enioie all contentments, and pleaſures we can procure. Is it not a very folly for vs, that haue alwaies enioyed in the world conſolations, recreations, and all kind of temporall delights; and yet make account to be receiued into the ſocietie of the Apoſtles, and company of the Martirs.

S. Paul ſpeaking aloud to all men ſaith: If we ſuffer as the Saints haue done, if we imitate them, and their liues, we ſhall raigne with them. Which is as if he had ſaid: If we do not imitate them, we may be well aſſured we ſhall not haue their company. S. Iohn Euangeliſt ſaw a great company of the Saints in heauen, and wondering much to ſee them ſo bright and beautifull, demaunded of an Angell, who they were? The Angell anſwered: Theſe be they, which be come out of tribulation, and haue endured in the world many troubles, perſecutions, and death it ſelfe.

How can they that be nice and delicate, and drowned in worldly pleaſures, come into their company? The Saints ſit at the table of Chriſt, and they all weare the

the ſignes, and tokens of their torments; as Chriſt himſelfe, carieth the ſignalls of his woundes. Some carie thoſe markes they receiued in the world, hauing beene beheaded, ſtoned, boyled or flaied. Others how they were broiled, killed with clubbes or the like. How can thoſe people that were euer rich, and laboured to be tenderly cheriſhed, honored and whollie poſſeſſed of worldly delights, appeere among them that were flaied, boyled to death, killed with clubbes, ſtoned or beheaded?

The ſame Ieſus Chriſt which ſaid: *Bleſſed be the poore. Bleſſed be thoſe that waile. Bleſſed be they that be hungrie. Bleſſed be they that be perſecuted*; ſaith preſently after that. *Wo to you that be rich. Wo to you that haue your content in this world. Here you haue it, and in the next you ſhall faile of it.* As if he had ſaid: Remember, that there be not two paradiſes. There were two before time, but becauſe man was rebellious againſt God; he loſt the terreſtriall Paradiſe, and was caſt out of the ſame, to the end he ſhould not thinck of it, nor labour to obtaine it againe. And if he ſhould ſtriue to obtaine the ſame, he ſhould be aſſured, neuer to haue the celeſtial paradiſe, for he that hath his paradiſe heere, let him not look to haue the other hereafter.

So was it ſaid to the vnfortunate rich man, who being in the flames of hel lifted vp his eies, and ſeing Abraham and Lazarus, asked for one drop of water, to coole his tong in that flame, but he was anſwered. Remember thou haſt had proſperitie, therefore look not to haue it any more. All theſe things we are taught by the feaſt of all Saints, and the Catholique Church doth celebrate it, to the end we ſhould imitate them.

If we cannot imitate the Apoſtles, let vs follow the examples of the Martirs. If not the martirs, yet of the Confeſſors, and if not of the Confeſſors, let vs be aſhamed at leaſt that eleuen thouſand weak, and tender damoſells, hauing giuen their liues to enioy that, which the holie ſaints in heauen enioy, any man ſhould be ſuch a coward, or crauãt as not to endure that, which feeble woemen, and virgins haue endured. This is the laſt reaſon, why the feaſte of all Saints is celebrated, to witt: becauſe we ſhould imitate and follow their ſteppes, both in life, and death.

For all theſe reaſons before mentioned, it is iuſt and reaſonable, that on this day we ſhould do honour vnto them all. And as S. Iohn Damaſcene ſaith: we are to honour the moſt B. virgin, for that ſhe is the mother of God. And we ought to honour S. Iohn Baptiſt, for that he was a propher, the precurſor, and a Martir. We ſhould honour the Apoſtles, as the brethren of Ieſus Chriſt, and witneſſes of his life and death. We are to giue honour to the Martirs, as to the ſouldiers, and partakers of the cup of Chriſt.

We muſt giue reuerence to the Confeſſors, for the conflicts they had within themſelues, liuing in continuall penance, and mortification. We muſt beare reuerence vnto the virgins: as vnto the ſpouſes of Chriſt: and vnto the other holie Saints, and all the Angells of the Hierarchies, as citiſens of heauen, enioying the preſence of God. And ſo honoring them, and imitating their vertues, we ſhall receiue help and benefit by their aſſiſtance, and prayers in this world, and be receiued into the glorie which they poſeſſe in the eternall beatitude. Vnto the which God bring vs, for his great mercy ſake. Amen.

The commemoration of the faithfull deceaſed. Nouemb. 2.

THe Prophet Daniell being in Babylon, diſcouered a fraud, and deceit, which the miniſters of a temple vſed, in making men to beleeue, that their Idoll called Bell, did eate vp thoſe meates that were offred vnto it, when as they themſelues indeed did eate it vp. Darius the king punished theſe men with death; where vpon the people raiſed an vproare and commocion, againſt the prophet, and (the king not being able to reſtraine their furie) they threw him into a denne among Lions, to be by them rent, and torne in pieces. In this wofull ſtate the holie man remained ſixe daies, being grieuous, aſwell for the continuall ſight of the lions, as for that the place was filthie, and ſtincking, and beſide all this, honger afflicted him exceedinglie.

It fell out at that ſeaſon, that the Prophet Abacuc being in Paleſtina, and carying victualls to his sheapheards, an Angell told him; that God comaunded, he should carry that victuall vnto Daniell, who was in the Lions denne in Babylon. Abacuc excuſed himſelfe ſaying: that he knew not where Babylon was, neither did he know Daniell. The Angell ſaid: I will shew thee, and with that, he tooke him by the haire of the head, and in a moment, ſet him in Babylon, in the Lions den, and shewed him Daniell, readie to die with hunger. Abacuc ſaid vnto him; Daniell, eate of this meat that is ſent thee by God. Daniell did eate thereof, and was ſome what refreshed, and enabled thereby to ſupport, and beare the affliction of that place of punishment, vntill at laſt, he was taken out by the kings comaundement.

By this figure is repreſented liuely vnto vs, the commemoration the Catholique Church maketh for the dead, on the next day after the feaſt of all Saints. Daniell in the Lions denne, repreſenteth the ſoules that be in the paines of purgatory. It agreeth alſo verie fitlie, that the lions did not rent nor teare Daniell in pieces, alſo that the ſight of them was grieuous in that place of paine, and alſo hunger afflicted him very much. So the ſoules that be in the paines of purgatorie be not tormented by the diuells, which is very iuſt; as not fitt, that they should chaſtice thoſe, that they could not ouercome. The place it ſelfe which is allotted vnto them, is painfull and grieuous, for it is full of fire, which is the ſame with the fire of hell, (as S. Auguſtine affirmeth.) Honger doth afflict them alſo, which is the great deſire and longing they haue to ſee God; For though they be ſecure to ſee him at length; yet it is a great grief vnto them, that the time is prolonged.

The prophet Abacuc, who caried meat vnto his sheepheards, is a figure, of euerie good and faithfull Chriſtian, which doth good vnto the ſoules in purgatorie. For in the carying of meat vnto his sheapheards, viz. vnto his Curate, or any other prieſt, in bringing bread and wyne vnto the Church, and the other almes, which are done for the ſoules (ſuch as praiers, and ſacrifiſe bee) an Angell cometh, and bringeth it vnto Daniell in the denne. And in deed, it is an article of the Catholique faith, that all thoſe things that be offered for the ſoules in purgatorie, by perſons that be in ſtate of grace: or elſe if the worke it ſelfe doth merit, and deſerue it, (as the holie ſacrifiſe of the maſſe) both conforteth and helpeth the ſoules that be in purgatorie exceedingly.

THe vndoubted veritie, that there is a purgatorie, is an Article of the Catholique faith, and he that denieth it, ſhall thereby prooue himſelfe an hereti-

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que. This truth is prooued by the teſtimonies of the ſcripture, as that excellent learned man frier Alfonce de Caſtro ſaith, in his book he made againſt hereticks. Eſay ſaith: *Our Lord ſhall waſh the vncleanes of the daughters of Syon, and the bloud of Hieruſalem in the ſpirit of Iudgment, and in the ſpirit of heat.* The prophet Malachy alſo threatning ſinners with the coming of Almightie God to chaſtice them, ſaith of him: *that he is a fire, in which the ſiluer is molten, and purified.* Theſe two places are alleadged by S. Auguſtine to prooue; that there is a purgatorie after this life. Ieſus Chriſt our ſauiour ſaith the ſame, viz: that *he that ſpeak wordes againſt the Holie Ghoſt, ſhall not be pardoned neither in this world, nor in the world to come.* S. Gregorie vſeth this ſentence, and ſo doth S. Bernard alſo, as an effectuall proofe of this veritie. For they ſay: if ſinnes be not remitted in the other world, this ſentence, (*ſhall not be remitted in the other world*) ſhould not haue beene written. And the truth being that in all holie writte, there is not any ſuperfluous word, for to ſay there were any (as S. Baſile ſaith in his exameron) were blaſphemie; it followeth then, that there is a purgatorie: for it is a cleare caſe, that no ſinne is pardoned in hell.

S. Paul alſo writing to the Corinthians ſaith: *that the workes euery one hath done be they gold, ſiluer, or ſtones wood, haie, or ſtrawe, the fire ſhall try them.* And then he ſaith imediatly. *That he whoſe workes ſhall haue need of this tryall, ſhall ſuffer detriment, ſo that ſuch ſhall not be ſaued, but by fire.* Origen alleadgeth this ſentence to prooue this veritie. There is another verie forceable reaſon for this point Saint Iohn ſaying in the Apocalips (ſpeaking of the holy & heauenly cittie of Ieruſalem) that none ſhall enter thereinto with any ſpot or ſtaine of ſinnes, yet many men die with veniall ſinnes, and others that haue mortall ſinnes are confeſſed, and haue not time to do their enioined penance. Of theſe who are pardoned, and abſolued of their faults, it is cleare that they ſhall do penance in purgatorie, before they enter into heauen: for thither they cannot come with any ſpot.

Therefore we muſt needs confeſſe, that there is a Purgatory, where the ſoules ſhalbe purified and refined from all their filth, and defects with which they depart out of their bodies, before they enter into heauen.

Moreouer, many holy perſons, and of vertuous life, who are worthy of credit herein, haue had reuelations of this truth, as Saint Gregorie writeth in his dialogues. But beſide all theſe reaſons alleaged, I will relate one, which is of great authoritie, and was (as it is ſaid) the firſt cauſe, and beginning, that mooued the Catholique Church to ordaine, and inſtitute the Commemoration of the faithfull departed, one the next day after the feaſt of all Saints, and this it is.

In the life of the holie Abbot Odilo (written firſt by Peter Damian Cardinal of the Church of Rome, and related by frier Laurence Surius) we read that a religious man returning from the viſitation of the holy ſepulchre in Ieruſalem, and other places of the holie land, the ſhip wherein he ſailed, was driuen forcedably vpon certaine vninhabited Iſlands, which were full of rocks, and craggie hilles, neere vnto Theſſalonica, and be called the Iles of Vulcan.

The religious man took land in the Ile, and found in an obſcure and ſecret place an hermite, vnto whom he went, and among their cõferences the religious

man told him, that he was of the prouince of Aquitaine in France. The hermite, hearing that, was very glad (as appeared by his countenance) and asked him, if he knew the monasterie of Cluny, and Odilo the Abbot thereof. The religious man said, yes: and desired to know the reason, why he demaunded that question. The hermite answered: know you that in this Iland be hollow places, full of wind and fire, which some call the mouth of Vulcan, by the which are seene diuells to enter in, and to go out ordinarilie, in diuers and sundrie shapes and formes.

Sometimes by their external looks they seeme to be cheerfull and iocund, & at other times they seeme to be pensiue and sadd. I being desirous to know the causes of this different behauiour, adiured, and charged them in the name of Almightie God, to tell me the true cause; and they said vnto me; that they make shew of ioy and gladnes, when the soule of any person, that hath liued wel in the world, whom they could neuer induce to commit mortall sinne, is brought vnto purgatorie for some veniall sinnes; and the diuells seeing them to suffer in the flames are satisfied therewith, and shew their gladnes by externall signes. But if there be giuen any almes, any masses said, or any good workes done by good people (as fasting and prayer) whereby the soule departeth sooner out of that place, and flyeth vnto heauen, this causeth the diuells to be afflicted. They complaine especiallie of the monkes of Cluny, where continuall prayers are made for the soules of the dead, that they may be deliuered out of that paine. Therefore I praie thee (said the sollitarie hermite) and I coniure thee in the name of God Almightie, to request the Abbot Odilo, and the other to say masse, and prayers without ceasing, for the soules in purgatorie, since so much good ariseth thereof.

The religious man wondred at his wordes, and promised him faithfully to deliuer the message. So, being returned into France, he visited that monasterie, and recited vnto the Abbot and his monkes, all that which befell in those caues, and mouth of Vulcan. The holie Abbot Odilo, vnderstanding the same, ordeined, and commaunded, that in all his monasteries, they should haue the soules in recomendation. Then he made a generall constitution throught all his order, that euerie yeare, on the next daie after the feast of all Saints, they should make a generall Aniuersary, for the soules of the faithfull deceased.

The Bishop of Rome, who was at that time Iohn the 16. hauing notice hereof examining well the deed, and seeing it to be holie and repleat with vertuous compassion, not only approoued it, but also commaunded the same to be done, through the vniuersall Church.

This Catholique article that there is a Purgatory, being certaine and also explaned; ye must vnderstand, that the proper place is one of the partes of hell, of which there be foure: One is of the damned; the other of the children that dye without Baptisme, before they haue the vse of reason; the other is Purgatorie, & the fourth is *Limbus Patrum*, or the place of the holie fathers, where the holie soules remayned before Christ dyed, and were then deliuered out of the same place, which now at this present is vacant. It is also very certaine, that by especiall order, and decree of Almightie God, some soules haue their Purgatorie, in places particuler to themselues; as S. Gregorie saith of one, that had his Purga-

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torie in a Bayne, for his faultes committed therein; and it being manifeſted vnto a prieſt, that he ſhould celebrate Maſſe for him, he was quitte and freed, and went vnto heauen.

Concerning the paines of Purgatorie you muſt vnderſtand, that it is fire, and (as S. Auguſtine ſaith) it is the ſame, that the fire of hell is; and is yet diſcreet, and different. For as the natural fire conſumeth the ſtraw, and purifyeth the gold; ſo this fire conſumeth eternally the ſoule in hell, after the manner of ſtraw, and the ſoules in purgatorie which be like gold, it burneth, and purifieth. It hath alſo another propertie, that it tormenteth not al men equallie, and therefore it is called diſcreet fire, for it maketh one to feele more paines, another leſſe, according to the faultes and ſinnes they haue committed.

It is vſually ſaid thereof, and it is moſt true; that the ſtoning of S. Stephen, the gridiron of S. Laurence, the arrowes of S. Sebaſtien, the Iron combes of Saint Vincent, and all the martirdomes the ſaints endured, do not come neere the paines of them, that ſuffer in purgatorie. And there is as great difference betweene the one paine and the other, as betweene the ſoule that ſuffreth in purgatorie, and the bodie that ſuffreth heere in this world.

There is adioined vnto the paine of feeling, a greeuous longing, and deſire the ſoules haue to ſee God, which is ſo great, that in ſome ſort it doth ſurmount the paine of feeling, which is the fire. They ſee themſelues there without remedy, for any thing they can do of themſelues: and they know they muſt paie the vttermoſt farthing, if they in the world do not help them. In that place doth afflict them the negligence and careleſnes of their kinsfolk, and friends; they ſorrow alſo, for the ingratitude of their heires; and ſlownes of their executors, in accompliſhment of their willes. They ſay many times with the holie man Iob: *Haue mercy and compaſſion of vs you at the leaſt, who in the world are ſaid to be our friends, for the hand of our Lord hath touched vs.* We be in thoſe paines, out of which we cannot deliuer our ſelues; you may well do it: but why then do you not? you may help vs: why be you then ſo forgetfull? you may ridde vs from, and out of theſe ſharp and byting torments; why be you then ſo negligent or rather cruell, as to let vs lie ſtill therein?

The father complaineth of his ſonne, the wife of the huſband, the ſiſter of the brother, and the friend of his friend. Sometimes God permitteth thoſe that haue not remembred their friends deceaſed, to be forgotten themſelues, and to ſuffer that, which they haue permitted other men to ſuffer, and to be tormented by the torments from which they would not help to deliuer others. Laſtlie you muſt vnderſtand, that to do good vnto the ſoules in Purgatorie, is not only profitable vnto them, but alſo vnto thoſe, that do it: ſins it is a worke of great charitie acceptable vnto God, profitable to keepe a man out of ſinne, and is alſo good for the health of the body. The holy ghoſt entendeth ſo much in theſe wordes ſaying: *To pray, and to do good for the dead is a holie, and a healthfull work and is alſo very profitable for the ſoules*, their paines being diminiſhed, and they deliuered the ſooner. The workes that help them are foure: viz: Almes; faſting; diſcipline, with other penall works; and the fourth is the holie ſacrifice of the Maſſe ſaid for them.

You muſt alſo vnderſtand, that there is difference betweene theſe workes: for

that three of them (if they ſhall do the ſoule good) muſt be done in the grace of God, and if they be done other wiſe, they do not help them, except they be done by the apointment of another. And if that he, that comaundeth the good worke to be done, (as to giue almes, or ſuch like) be then in the ſtate of grace; in this caſe the worke is good and auaileable, and helpeth the ſoule, though the perſon that did that good worke, were not in that good eſtate himſelfe.

Concerning the maſſe, and theſe other workes (as I haue inſinuated before) there is a difference. For that helpeth alwaies, notwithſtanding, that he that ſaid it, was not at that time in the fauour of God: for that he who offreth it, doth it in the perſon of the Church, who is alwaies in the fauour of God; and therefore it helpeth thoſe ſoules alwaies for whom it is eſpecially ſaid, and celebrated. So that we may truly ſay; that this is the beſt, and moſt ſecure worke, that can be done for the ſoules in purgatorie.

If this, which we haue ſaid, be the truth, as vndoubtedlie it is, viz: that the paines in purgatorie be ſo great and exceſſiue: and that alſo being true, which S. Auguſtine ſaith, as it is for certaine; to witt: that to ſee God, one houre only, is of more worth then all the treaſures of the world; And ſithence with all them he cannot do that, which one may do with the good workes he doth for a ſoule in purgatorie; that is: to deliuer it out of paine, and that it may ſee God before the time, it ſhould otherwiſe ſee him; How greatlie and vnſpeakablie ſhall that ſoule be obliged, and bound vnto the perſon; that ſhall ſo help, to deliuer it? without doubt, more then can eaſilie be ſaid.

And that ſoule being ſo much bound vnto anie partie, (after it is in heauen, and enioieth the glorie of God) ſhalbe his perpetuall aduocate, and beſeech the diuine maieſtie, to be gratious vnto him, that hath beene ſo good vnto it, by procuring it to be freed from the fault, and deliuered from paine, purchaſing heauen, by enioying it before the deſerued time. Which happie felicitie in his kingdome, God graunt vnto vs all, for his heauenly bounty, and infinite mercy. Amen.

The liues of SS. Vitalis and Agricola Martirs. Nou. 4.

THe Apoſtle S. Paule in his epiſtle to the Galathians, ſpeaking of them, that are baptized, and haue put on Ieſus Chriſt, by receauing his faith; ſaith that, in the ſight of God, there is neither ſeruaunt, nor free man, but all are equall. *His meaning is not, that among Chriſtians there ſhould not be maiſters, and ſeruaunts; ſome to commaund, and ſome to obey, for this would be contrarie to all good gouernement, and to the common courſe, and vniuerſall order of the world: wherein the Starres, the Riuers, the Trees, the Beaſtes, the Birdes, the Fiſhes are euidentlie diſtinguished, not onlie by theire vertues, but alſo by theire greatneſſe, and leſſenes; and by a certaine preeminence and ſubordination: beſides that if there were equallitie in all men, none would vndergoe painfull, and meane offices in the common wealth; none would labour and toile, none plowe nor ſowe: and euerie one rulinge, and none obeyinge, all would runne ſtreight waies to ruine and deſtruction. So that S. Paules meaninge is not, that Chriſtians ſhould be all equall in this: but rather as S. Ierome and S. Auguſtine ſay, that in the eyes and ſight*

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of God, the ſeruant is no leſſe worthie, nor leſſe eſteemed then the maiſter, if both of them be Chriſtians, and both do the workes of Chriſtians.

Of this we haue an example in the two holie martirs SS. Vitalis and Agricola: Agricola being the maſter, and Vitalis the ſeruant. They were both Chriſtians, and martyrs, and equally eſteemed and regarded by Ieſus Chriſt, and the holie Church doth celebrate the feaſt of them both equally. Their life, written by S. Ambroſe, was in this manner.

IN the perſecution of Diocleſian, and Maximian, there dwelt in the cittie of Bologna in Italy, a noble cittizen called Agricola, who had a ſeruant named Vitalis. They were both Chriſtians, and for that cauſe were apprehended by the miniſters of theſe two cruell Emperours. Theſe holy Saints, being in the preſence of the Preſident; the ſeruant, to wit, Vitalis, was firſt put to torments, thereby the more to terrify the maiſter. And becauſe ſeruants be ordinarily ſcourged for their chaſtiſement, and do tremble and quake to ſee the whippes; it was the Iudges will, that the firſt torment of Vitalis ſhould be ſcourging, and ſo he cauſed him to be beaten rigorouſly.

After that, he put him vnto other manner of torments: and herein, the Iudge was ſo cruell, and the officers ſo mercileſſe, that the bodie of the holie martir, was whollie couered with blowes, and woundes. So that ſearch neuer ſo narrowly, you could not ſee any thing but woundes, and gaſhes. There was not any blood left in his vaines, but all was ſhed, and the ſcourges, and wandes of Iron, wherewith they ſtroke him, hit not, nor touched not the whole skin any more, but the rawe fleſh, and the bare bones, ſo that his very bowells were ſeene. The glorious martir lifted vp his eyes vnto heauē, and made a deuout prayer, ſaying: O my Lord Ieſus Chriſt, my God and Sauiour; I humblie beſeech thee, that it would pleaſe thee to receaue my ſoule: for I deſire much to enioie the crowne, which thy holie Angell hath ſhewed vnto me. His prayer being ended, he yealded vp his ſoule vnto God.

Agricola was preſent at this ſpectacle, who being a man of good nature, pleaſing behauiour, friend to all, affable, doing good, and hurting none; was generally beloued of all. And therefore the executioners, yea, and the Iudge himſelfe alſo, being deſirous to haue him change his mind, and to ſacrifice vnto the Idolles, wherby he might be deliuered from death; made him to be preſent at the martirdome of his ſeruant Vitalis; to the end, he might learne (as is ſaid before to beware by another mans coſt, and affliction. But he that had ſeene the ſucceſſe of his ſeruant, was more deſirous, to gaine a crowne as he had done, rather then to be terrified with the torments; and ſo he remained firme and conſtant in his firſt good purpoſe.

The Iudge and the officers were wroth, and enraged againſt him, and the more, for that they had vſed him courteouſly, and he had deſpiſed, and contemned them; in which rage, the Iudge commaunded, he ſhould be put on the Croſſe. The executioners were not ſlowe, to execute the commandement of the Iudge. Forthwith the Croſſe was brought, and Agricola was ſtripped naked. Then laid they him at length vpon the ſame, and piercing his hādes and feete with ſharp nailes, they crucified him, lifting him vp aloft. In that place was to be ſeene, a wonderfull and liuely repreſentation of our Lord in his ſeruant, that is to ſay, of

Christ in Agricola. The holie martir being thus raiſed on high, ſhewed, that he made ſmall account of earthlie thinges, but deſired heauenlie. He hauing bene on the Croſſe a good ſpace, on the ſame daie, that his ſeruant Vitalis yealded vp his ſoule vnto God by ſcourging, he rendred vp alſo his ſpirit on the Croſſe. And ſo the maiſter and the ſeruant, were equall in their martirdome, and in their reward.

Their bodies were buried in a Churchyard where the Iewes were buried; and in that place they remained, as Roſes among thornes, and light in darknes, vntill the time of S. Ambroſe, as he ſaith himſelfe, writing the ſtory of their martirdome. But he hauing notice of the place, where they were, at the requeſt of a holie widow called Iuliana, who had particuler, and ſpeciall deuotion to theſe holie ſaintes, tooke them out of that place: and tranſlated them into a Church, which the ſame Iuliana had builded vnto them; where their bodies take their repoſe and reſt, and their ſoules expect to be reunited vnto them, at the laſt daie of Iudgment.

The martirdome of theſe holie ſaints, was on the 4. of Nouember, and vpon that daie, the Church maketh of them a commemoration. This befell in the yeare of our Lord 298. in the raigne of the Emperour Diocletian. The Spaniſh Hiſtory ſaith: The bodies of theſe holie ſaintes, are ſaid, to be in the Royall monaſterie of S. Maria Naxara in Spaine.

The life of S. Charles Borromeus Cardinall and Archbishop of Milan. The 4. of Nouemb.

SAint Charles was borne in the yeare of our Lord 1538. the 2. day of October, Paul the 3. being Pope, and Charles the 5. being Emperour. His father was called Gibertus Borromeus, and his mother Margarit de Medices, ſiſter germain to Pope Pius the 4. not inferior to any other Lord of Milan, eyther for religion, or for antiquitie of their familie and nobilitie. Our Lord entending to declare that he had deſigned this child for the honor and increaſe of the Catholique Church, it pleaſed his diuine maieſtie, to honour his birth with a ſtrange and wonderfull ſigne. For in the ſame moment of time wherin he was borne, there appeared ouer his mothers bed chamber a light, like vnto the beames of the ſunne, and as long as a calliuer can well carrie, which was attentiuelie conſidered by ſundrie perſons that beheld the ſame: foretelling by this vnuſuall light, the ſplendor and heroicall facts, as alſo the holy and irreprehenſible conuerſation of S. Charles.

Many were the arguments which he gaue of his future ſanctitie, being yet a litle child: as, to erect and adorne litle Altars before which he made his praiers, and other like exerciſes of deuotion. And it is all moſt incredible how much this litle ſoule, tooke delight and contentment therein. Which being conſidered by his parents, ſeemed to preſage no other thinge of him, but that he was eſpecially called of God to an eccleſiaſticall eſtate: for which cauſe they clothed him in the habit of a Cleark, which he receiued, and wore the ſame ſo ioifully, as it ſeemed they had in this fully accompliſhed his deſire.

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His virtues encreaſed in him together with his yeares: wherof he gaue moſt rare teſtimonie ſtudying in the vniuerſitie of Padua, where neuer any heard word to iſſue forth of his mouth, which ſauoured not of vertue and edification: he was exceeding patient, ſweete, peaceable, modeſt, and humble, ſo that none euer ſaw him arrogant, neuer in any choler, neuer addicted to pleaſures, or any youthfull leuitie. During his ſtudies, he had for maiſter and conductor one Alciat (who after was Cardinall) vnder whome he made ſo great profit, that at the age of 22. yeares, he was with the generall applauſe of all, adorned with the title of Doctor.

Pius the 4. Vncle to Charles, being made Pope in the yeare 1559. he ſent for him vnto Rome, and created him Cardinall and Archbiſhop of Milan, giuing him charge not only of affaires concerning the gouernment of the holie Sea, but alſo honored him with ſundrie titles of moſt rich and wealthy dignities. Being pleaced herein (although he were ſet in the higheſt degree of honor) yet he neuer omitted to inſtruct and teach by his wholſome examples, the prouinces as well neere at hand, as far off, purſuing the affaires of his charge, faithfully and with ſingular prudẽce, to the incredible cõtentment of euery one. Amõgſt many affaires of importance which were effected and brought to happie end by his labour & induſtrie, one and that of cheifeſt moment was the concluding and finiſhing of the councell of Trent the which Pope Paul the 3. had begun in the yeare 1537. to withſtand and ſuppreſſe the wicked hereſies of Luther, Caluin, Zuinglius, and other ſeducers, but could not haue it ended for ſundry difficulties which occurred; wherof Pope Pius the 4. hauing once againe vndertaken the purſuit, he gaue the firſt and chiefeſt charge therof vnto his nephew Charles, as to one moſt zealous in this affaire: wherin he trauelled with ſuch ſolicitude, vigilancie and feruor of courage, as none but him ſelfe could ſo well haue effected a buſines ſo intricat as that was.

The councell being ended, himſelfe was the firſt, who (his Vncle houlding yet the ſoueraigne ſeate) put in practiſe the execution of thoſe decrees, in his owne biſhoprick of Milan; and other Biſhops moued therto by his example, did the like: by meanes wherof many kingdomes and prouinces in Chriſtendome, increaſed incredibly in the ſeruice of God and in Catholique pietie: but the greateſt fruit remained in the Church of Milan where this holy paſtour deſirous to reforme his clergy and people, begonne firſt with his owne perſon, then with his houſe and familie, diſmiſſing out of his ſeruice all ſuch perſons as ſeemed to him leſſe profitable to his deſigne, to the number of no leſſe then fourſcore perſons (but firſt recompenſing them all well) retaining the cleargie men of whom he hoped good example and aſiſtance, in that which concerned the reformation of his church of Milan.

The Catholique church hath receaued an immortall benefit by the meanes of this holy man, for none ſo much watched and ſolicited as he, to bring into vſe the anciẽt cuſtome to hold prouinciall and dioceſan councells, according to the decree of the councell of Trent. For in the ſpace of 9. yeares, that he reſided in Milan, he held ſix prouinciall councels, and eleuen ſinodes of the dioceſe: wherin he inſtructed his ſubiects with ſo many documents and good examples, that the new order of the church of Milan, did illuſtrat all the adioining epiſcopall

ſeas. For proofe of his zeale charitie and liberalitie we may looke vpon the many churches chappells altars which he either builded or repaired, as alſo ſundrie colleges, and ſeminaries which he erected for the education and inſtruction of youth, who ſhould afterwards trauell in the vinyard of Ieſus Chriſt. In Milan he built a colledge called the colledge of gẽtlemen, therin to inſtruct the young nobilitie in all vertue, learning, and diſcipline: and another for the cleargie of the Heluetians and Rhetians, where they are inſtructed in philoſophie and diuinitie, to helpe the conuerſion of thoſe countries: which produceth ſuch exceeding fruit, that it may of right be called, the rampaire and defence of the Catholique faith in the confines of Germanie. At Pauia the built another, called the colledge of Borromeus, which is without compariſon, the moſt goodlie and moſt ſumptuous that is in all Europe, and endued the ſame with great reuenues. He founded a congregation of ſecular prieſts, called the Oblats of S. Ambroſe. He built a church nere our Ladies of Rhauda, in his dioceſſe in honor of the Queene of heauen: and another very ſumptuous in Millan called the church of S. Fidelis, which he gaue to the fathers of the Societie, to whome he alſo founded the colledge of Brera in Millan where they read all ſciences like vnto that which was erected in Rome by Pope Gregory the thirteenth. He likewiſe built a colledge for the order of Theatins. Two other ſeminaries built he in Milan, the one, in the Church and houſe of S. Iohn Baptiſt, capable of a hundred and fiftie prieſts. The other, called Canonicall, wherin are reſident ſixtie cleargie men, who ſtudie the holie ſcripture, and caſes of conſcience to become capable to take vpon them the care of ſoules: two others alſo in the dioces of Celana. He erected two Conuents for the poore Clariſſes in the habit of Capucineſſes, each containing fiftie religious; who leade ſo holy and auſtere a life, that all the citie of Milan hold for aſſured, to be ſuccoured by their praiers in any neceſſitie. He built alſo a houſe with prouiſion ſpiritual & temporall for poore maidens that were left fatherleſſe that ſo their honeſtie ſhould be conſerued and two for women which either were forſaken by their huſbandes or by ſome meanes had blemiſhed their good names, or were any way in danger of ſoule or body: an Hoſpitall alſo for thoſe that where infected with the plague.

Finally, to omit many more of like ſorte for breuities ſake, he let paſſe no worke of charitie towards poore & diſeaſed perſons of either ſex, as well of body as of ſoule. For example, at what tyme there was in Milã an infinit number of poore beggars gathered together, who were ready to dye for hungar and thirſt (the plague being then in chiefeſt furie) he cauſed to be giuen vnto them, all the prouiſion that was in his houſe, and after commaunded all his ſiluer and golden plate to be carried to the kinges coyners, and to be ſtamped into mony, and giuen vnto them; And moreouer he diſclothed his pallace of all the the tapiſtry, to the very carpets of his tables; to cloth the poore againſt the rigor of the cold. Yea his charitie extended it ſelfe ſo far, as to lye himſelfe vpon the bordes, and cauſe his owne bed to be carried to the hoſpitall. And further, he depriued himſelfe of the Dutchie of Auriance in the kingdome of Naples, valued at ten thouſand Ducats mony of Naples, giuing all that ſumme vnto the poore, vnto hoſpitals, and vnto other workes of pietie: ſo that one may iuſtlie ſay, that S. Charles was much more affected towards the poore, then he was towards

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his owne kinred. Amongst sixtie or seauentie thousand poore persons, sick of the plague and of other diseases, one was not to be found that wanted foode or rayment, so great was the care and solicitude of S. Charles; especiallie to those who were infected with the plague, whom this pittifull pastor, did goe in person from tent to tent to succor and visit as they lay in the fields, which visit he often continued till six or seauen houres within he night. And albeit he had in his traine a great number of priests, which he had sent for as far as Sauoy, to administer vnto them the holie Sacraments, yet he himselfe also vndertooke the same work so full of perill, as to visit them, and to administer the sacraments vnto them with his owne handes, making no difficultie to stand by the bedds side of those that dyed, and to put them in mind of the mercy of God, and to giue them full hope of pardon in the houre of death.

Great likewise was the temperance, abstinence and austeritie of life of this holie saint, who first accustomed to fast once a weeke: then twice, and afterwards foure times a weeke, and so continued vntill such time, as quite forsaking flesh, wine, and all other meates, he accustomed himselfe to fast euery day (except holie daies) taking only a meane refection in bread and water. He likewise got a custome, to eate and to studie altogether so to gayne time: and many times he was found eating vpon his knees, because of his reading of the holy scripture; which he still did read in that posture of body, to declare the great reuerence that he bore therto. Sometimes he remained in the church by occasion of the fortie houres praier, all the time that they lasted: and almost in each houre preached to the people, the concourse wherof was great both night and day. To these rigors of fastinges, he added the chasticement of his bodie with whippes and scourges, wore a shirt of haire, slept vpon a pad of straw, or else vpon the bare bordes. He would not in the greatest cold, come nere the fire, and alwaies had his handes bare, so that sometimes the bloud it selfe issued from them.

For an euident signe of the sanctitie of this seruant of God and in approbation of his great zeale in defending the rightes and priuiledges of the church, and reforming of corruption crept in amongst the religious and cleargy vnder his care, behold how the hand of Almightie God was very present assisting him, at such time as a wicked Apostata attempted to slay him: the occasion of which crime, was as followeth. This holie Archbishop endeauouring to reforme the order of the Religious called Humiliats (of whom he was Protector by order of the Apostolique sea) and labouring to restraine their scandalous libertie, and to reduce them to the first obseruation of their ancient rule; foure of them who stifflie withstood this reformation, conspired his death, not otherwise able to auoide restrainte, by reason of the great zeale and authoritie of their zealous pastor and protector. Wher-vpon, one of them named Ierom Farina, for a summe of mony receiued, promised, to be executioner of this murder. This fellow therfore conducted by the diuel as a second Iudas, in the yeare 1569. the 26. day of October, at one a clock in the night, finding S. Charles according to his custome at prayer in his Bishops chappel, euen as the quire song these words of the ghospell, *Let not your hart be troubled, nor feare you not.* This wicked murderer, hauing got on secular apparell approaching neere vnto the Bishop, shot off a pistoll,

charged with a bullet, and ſundrie other murthring ſhot: the bullet wherof lighted full vpon his back, and ſome of the other leſſer ſhot, pierced his garments euen to his fleſh, and others went thorough a table of an inck thick, and the reſidue did notably batter the walls that were before him. Sodainly all the aſſiſtans roſe vp on their feete, and began to be affrighted and to feare, he only who had receiued the blow ſitting ſtill vpon his knees, remayned in peace, not ſhewing any ſigne of feare. But becauſe the blow had made him much to bow downward, fearing they ſhould thinke that he were ſlaine, holding his handes ſtill ioyned together, he at the laſt lifted vp his head towards heauen, and hauing appeaſed thoſe that were preſent he ended the prayer he had begun, without ſo much as once more mouing his body. Afterwards retyring him ſelfe to goe to reſt, he found that his Rochet was fouled with the bullet, and his other garments alſo, but were not pierced. Notwihſtanding, there appeared vpon his back a bunch of a bluiſh color, like to dead fleſh where the bullet had light, which fell at the feete of S. Charles, as it were for reuerence, not drawing ſo much as a drop of blood: which marke remayned vntill his death, for a memorie of the fact. The doctors of phiſick, and many others which had ſeene and conſidered the place that was ſhot, iudged that it was a cleare & manifeſt miracle. In fine the murderer was apprehended with his four companions, by the commandement of the Duke Albuquerco gouernor of Milan, by an edict which he publiſhed the ſelfe ſame night, and ſhortly after were put to death for their horrible fact.

Hauing walked in the narrow way of this world, triumphed ouer vices, and adorned himſelfe with all the excellent vertues before rehearſed, the houre of his departure approaching neere, he firſt viſited the holie ſudarie of our Sauiour Ieſus at Turino with a ſingular and vnſpeakable deuotion, and from thence went to the mount of Varalla nere to Nouara, where there is a deuout ſolitary place of Religious men, and the ſepulcher of our Sauior is erected like vnto that in Hieruſalem with diuers other monuments of Chriſts paſſion, wherunto the holy man was ſpecially deuoted: where he abode the ſpace of fifteene dayes, exerciſing himſelfe in moſt auſtere workes of penance, and rendring his ſoule capable of celeſtiall glorie by a generall Confeſſion of all his life, with many ſighes and abundance of teares. But falling ſicke by his too much rigour, and feeling that his ſicknes increaſed, he returned towards Milan, enflaming thoſe that went in his companie in the loue of God by a burning charitie wherewith he was wholie enflamed, and by his ſermons which he made of the glorie of the bleſſed, which were ſo full of fire and ſo piercing, that the harts of thoſe that heard him were touched therwith in ſuch ſort, that their eies diſtilled fountaines of teares.

He arriued at Milan, vpon the feaſt of the All ſoules towards euening and hauing paſſed the day following in holie diſcourſes, and receiued the Sacraments of the Church with ſingular deuotiō and humilitie (holding his eies fixed vpon a picture of the ſepulture of our Sauiour as he was dead) couered with a ſhirt of haire and with aſhes, like vnto another S. Martin (whoſe virtues he had diligently imitated during his life (with great trāquillitie and quiet of body and mind, he rendred his ſoule vp to God, about three houres after ſunne ſetting, the laſt

yeare

yeare of the popedome of Gregorie the 13. and 47. yeare of his age. It is impoſſible to declare, what ſorrowe, what lamentations, and what ſighinges; the vnexpected death of this moſt holie paſtor, cauſed both in poore and rich. The Church, deplored her vigilant paſtor; the tribunalls, their incorrupted iudge, the orphanes, their protector and defender; and the needie, their moſt liberall benefactor. Finally, to ſatisfie the great deuotion of the people, which flowed thither on euery ſide, it was neceſſary to expoſe the body the ſpace of three dayes in the church, to the view of euery one. The Biſhops Pallace was filled with deepe ſighes, the ſtreetes with ſobbs, and the houſes with teares and howlinges: ſo that there was not any in ſo great a multitude of people, which did not bewaile the loſſe of his good father (for hard it was ſo to iudge, whether there were more people in the ſtreetes then vpon the topps of the houſes) and who purſued not his moſt holie paſtor, with complaints and inconſolable ſorrowe: in ſuch ſort, that all the people cryed out aloud, *Mercie, mercie*: euery one thinking him ſelfe right happie, to touch with his beades or Roſarie, the venerable body.

The miracles which almightie God wrought by the interceſſion and merits of S. Charles, were very many, wherof theſe which follow were in part examined and approued for his canonization. He healed by the virtue of his holie prayer, Iohn Pietro Stopano, at this day Archbiſhop of Matia in the valley of Telino, of a deadly diſeaſe, being forſaken of the phiſitians. By the ſigne of the Croſſe, he preſerued the Abbot Bernardino Taruſi, and Ioſeph Cauallerio being drowned in the riuer Ticino. By the force of his prayer, he ſaued from the perill of death, Iulio Homatto, who being on horſback, fell from the top of a moſt high and horrible precipice. He draue away by the benediction of his handes, diuers diuels who had long time obſeſſed a young youth. With the ſame benediction he healed in an inſtant, one Margerit Vertua, who had a double tertian ague for the ſpace of eight months, and was brought vnto ſo low eſtate, that ſhe could not (lying alwayes on her bed) moue ſo much as any one parte of her body. In an inſtant, he likewiſe healed by his bleſſing, a noble woman, of a diſeaſe proceeding of witchcraft and diueliſh art.

Theſe miracles with many others, were wrought by him during his life, but he wrought a great many more after his death: wherof for breuity ſake, I will recounte only ſome, omitting the circumſtances, which make the miracles the more famous, and declare only the matter it ſelfe and ſubſtance of the thinges Dame Paula Iuſtina Caſata, religious in the great monaſterie of Milan, hauing bene for the ſpace of eight yeares and a halfe paralitique, altogether dead on the one ſide, infected with diuers other diſeaſes, and laſtly giuen ouer of the beſt phiſitians of the cittie, finallie inuocated S. Charles Borromeus, and that with very great fruit: for as ſoone as ſhe had made her prayer before the picture of S. Charles, by her ſtedfaſt faith ſhe was healed, the yeare 1601. vpon the feaſt of S. Iohn Baptiſt. And at the ſelfe ſame inſtant, fearing to be more ſlack in giuing thankes vnto the Sainte, then he had beene to giue her health, ſhe went forth of her chamber, entred into the church, and ſung, *Te Deum*, together with the other religious, who were all aſſembled to ſee this miracle.

Siſter Candida a religious woman of the conuent of Capucineſſes in Milan,

hauing lyen three yeares ſick, and her diſeaſe being iudged incurable by the doctors: hauing receiued the Sacraments readie to die, aroſe vp whole and cheerfull from her bed, for that at the ſame inſtant, ſhe had made a vow vnto Saint Charles, and had cauſed to be laid vpon her, the gowne which he was wont to weare in his chamber: which ſhe then went and carried with her owne hands into the church, to the great amazement of the other religious. This hapned the yeare 1601. vpon the feaſt of S. Peter and S. Paul.

In the month of October, the yeare 1604. Phillip Naua of Milan, had a ſonne borne blind, the interior organs being offended, that there ran downe continually a pricking humor, which had cauſed to grow without, two ſtrange clods or bunches of the bignes of halfe an egge, vnder the which the eies were wholy hid and buried. This cauſed Lucina his poore mother, ſeeing the deffect to encreaſe from day to day (the 25. day after his birth) to implore the aſſiſtance of S. Charles, beſeeching him, that amongſt the middeſt of his miracles, he would reſtore her infant his eies, and in particular for the loue of the name of Charles, giuen vnto the infant at his Baptiſme. Inſtantly S. Charles appeared in a viſible forme, and hauing giuen his benediction, reſtored the child both ſight and perfect health of his deformitie.

The like hapned to one Martha Vighia of Milan, who hauing being afflicted for ſix whole yeares with the paine of her eies, and after all ſorts of medecins, out of hope to recouer her ſight, S. Charles appeared vnto her in her ſleepe, anno 1601. willing her to goe viſit his ſepulcher, and ſo ſhe ſhould returne in perfect health: herupon ſhe was led by the hand vnto the church vpon a friday, where ſhe made her prayer, and as ſoone as ſhe had kiſſed the ſtone of the ſepulcher of S. Charles, her ſight was entirely and perfectly reſtored vnto her.

Candida Franciſca, religious of S. Agnes in Milan, hauing kept her bed 22. monthes, lame of her right legge, and ſo greatlie afflicted in all her body, that the doctors gaue her ouer as a dead woman: the 22. of Iune, anno 1601. houlding in her hand the picture of S. Charles, and inuoking him by moſt vrgēt prayers, preſently all her paynes were healed, and at the ſame inſtant, her right legge, which was a handfull ſhorter then the other, was reduced to the iuſt length and quantitie of the other.

Iohn Iacques Lomati, a gentleman of Milan, had his legges ſo greiuouſly eaten and full of holes, that he could not ſtand vpon his feete, nor goe one ſtep without a ſtaffe: ſo that the Chirurgeons of the cittie ſaid, that there was an end of Maſter Lomati. It chanced one day, that he was more ſorely tormented then ordinary, wherupon he went to the ſepulcher of S. Charles, and beſought him of helpe. And to the end to obtaine the ſame ſo much the ſooner, he adiured this celeſtiall cittizen ſaying. If thou be that Saint whom all the people doo ſo honor, obtaine helpe of God for me, Sodainly as he had made this prayer, and that he had attentiuely heard the holy Maſſe, he found himſelfe healed of all his euills, and his ſoares conuerted into ſound and liuelie fleſh, the 24. of September 1587.

Iohn Baptiſta Tiron, being a child of fiue yeares old, falling into the riuer of Ticino, as ſoone as he had called to memorie the name of S. Charles, before whoſe picture he was dailie wont to make his prayers (inſtructed herein by his father)

father) this holie Prelat appeared presently in visible forme, who drew him forth of the flood, led him vpon the waues thereof aboue a hundred cubits, and brought him safely to the banck, before the sight of sundry persons, who despaired of the life of the child.

Margarit, daughter of Angell Montis, of Milan, came out of her mothers wombe, with her two feete twisted together, so that the soles of them were turned backwards, and the vpper part was vnder. She being sixe yeare old, and hauing still this deformitie, her mother called Militia Verga, carried her to the sepulcher of S. Charles anno 1601. to craue helpe, offering a burning wax light vnto this friend of God for her daughter. The child lighted the wax light, and at the same instant, her right foote was set streight and put in his place, and iust length. By and by after she came againe, and made and repeated her former prayer, and her left legge receiued the like cure: but yet a litle marke still remained of the precedent defect, in memorie of the holie miracle.

Iohn, daughter of Iohn Baptist Maronis, cittizen of Milan, had from her birth her legges and her feete so exceeding crooked, that she could in no manner of sort walke vpon them: and the ioynts of her knees being out of their place, she could make her legges turne this way or that way, which she listed, and easily could cast them vpon her shoulders: so that she trayled her selfe whither she would goe vpon her handes and knees, with litle creepers made of wood. The 4. yeare after her birth, her mother being in prayer at the sepulcher of S. Charles, the child receiued full and entire health in all her members, in the month of Iuly 1604.

Anastasia of Magis, of the same cittie, had bene for the space of 36. yeares, obsessed by sundrie malignant spirits. And albeit that in so long a space of time, she had proued sundrie meanes, as Exorcismes and inuocation of other Saints, made many voyages, pilgrimages and the like, yet nothing at all did profit her. At the last she had recourse to this holie Cardinall, and as she was in great deuotion before his picture, crauing to be deliuered, the 24. of October 1601. she felt her selfe smitten vpon the breast, and that with so great a stroke, that she fell downe halfe dead vpon the ground; And remayning so the space of two houres, she arose free from all infestation of the diuells, and was neuer since troubled more. The life of this Saint is extracted out of the Italian abridgment set forth by the very Reuerend Prelate Francis Penia &c. put into french by Charles de Canda, Prior of Domp-martin &c.

The foure Crowned Martyrs. Nouemb. 8.

THe *Apostle Saint Paul writing vnto Timothie his disciple saith*: None shalbe crowned, but he which fighteth lawfully. *Which is asmuch as if he had said: He that fighteth according vnto the apointment of his Captaine, such a one meriteth the crowne, and to triumph.*

Among the Romaines in their warres, some did worthy, and very notable exploites: but because some were against the apointement of the captaine, they did not only depriue them of the crowne of victorie, but chasticed them seuerely. Some fathers there were, which

put their owne ſonnes vnto death, for that they went out, to anſwere a challenge on the contrary part, in ſingle combat; although he returned with victorie, and ſlew his aduerſarie honorablie. And this, becauſe he had bene forbiden vpon paine of death, not to iſſue out to any ſuch encounter, without ſpeciall licenſe. Hereby wee ſe, that that ſouldier only deſerued to haue the crowne of triumph, which fought, and got the victory, by the appointment of his Captaine.

It is conuenient, that we imitate Ieſus Chriſt, euen as theſe holy martirs imitated him, which are called the foure crowned, becauſe their names were not knowen. Theſe verily did merite the crowne, for that they imitated Ieſus Chriſt; and as he gaue his life for their ſakes, in like manner did they giue their lifes for his ſake. The life of theſe holy martyrs, and of other fiue, whoſe bodies are buried in one, and the ſame Church within the citty of Rome, was this; taken out of the Martirologes of Venerable Bede, and Ado Archbiſhop of Treuers.

THE vnſatiable hunger of Diocleſian and Maximinian (thoſe two great, and profeſſed enemies of Ieſus Chriſt, and his holy Saints,) was not ſatisfied, although by their order and apointment (and of others which where their Iudges and Preſidents) there was ſhed much Chriſtian blood daily, through moſt partes of the world, but the more they put to death, the more their cruelty increaſed. It was told vnto Diocleſian, that there were in Rome foure cittizens Chriſtians, whoſe names were Seuerus, Seuerianus, Carpophorus, & Victorinus. The Emperour commaunded that they ſhould be forthwith apprehended, and brought vnto the Idoll of Eſculapius, and if they refuſed to worſhip it, that they ſhould be ſcourged to death; and according to his apointment it was done.

They were led and conducted vnto the diuell, and they made account of him as he was, refuſing to adore him; whereupon they began to torment them. They pulled of their clothes, and bound them vnto ſeuerall pillars. The ſcourging which was giuen them, was ſuch, and ſo great, that in that torment they yealded vp their ſoules vnto God. The tirãt comaunded, that their bodies ſhould be caſt into the ſtreet, that the dogges might deuoure them, and although they remained there fiue daies, yet they were not touched by any beaſt, whereby it euidently apeared; that men were more cruell and bloody then the very beaſtes. The Chriſtians took vp their bodies, and buried them in the Arenarium, three miles out of Rome, in the way *Lauicana*.

It is ſaid; that pope Melchiades (who liued ſhortly after their martirdome) put them into the Catalogue of holy martirs, & becauſe their names were not knowne, he called them; The foure Crowned. But afterwardes it was reuealed to a holy man, that their names (as is ſaid before) were Seuerus, Seuerianus, Carpoforus, and Victorinus.

of the

Of the fiue Martyrs, SS. Claudius, Nicoſtratus, Simphorianus Caſtorius, and Simplicius. Nouemb. 9.

NEere vnto the place where the foure martirs laſt ſpoken of were buried, there had bene laid two yeares before, but on the ſame daie, the bodies of fiue other holie Saints, who in like manner had bene put to death for the faith of Chriſt, by comandement of the ſame Emperour Diocleſian. Pope Melchiades, (who ordeined the feaſt of the foure crowned to be celebrated) entended, that together with them, there ſhould be a commemoration of theſe fiue martyrs, which were called, Claudius, Nicoſtratus, Simphorianus, Caſtorius, and Simplicius. Theſe holy Saintes were Caruers, and remained in Hungarie, by the apointmēt of the Emperour, and wrought together with many other of their trade, in the quarries of marble, which the Emperour vſed in his buildings, in diuers places of the world. Foure of theſe bleſſed men were Chriſtians, and Simplicius was an Idolater. As they wrought together, the chizells, and other tooles of Simplicius, were oftentimes broken, and the tooles of the others did neuer break. Simplicius being much amazed hereat, demanded of Simphorianus how it fell ſo out, and he made anſwere: my tooles break not, for that, euery time I take any of them into my hand to worke, I call vpon Ieſus Chriſt my God. Vpon this occaſion Simphorianus vſed ſuch perſwaſions vnto Simplicius, that by the help of God, he was conuerted vnto the Chriſtian faith, and was Baptized.

It fell out afterward, that Diocleſian gaue the charge vnto theſe fiue bleſſed Saintes of a building, in which they ſhould ſet the ſtatues of diuers liuing beaſtes, and in the middeſt of them an Idoll, of one of his heathenish Gods. The holie Saintes made vp the worke very cunningly, and placed the ſtatues of the beaſtes orderly; but for the ſtatue of the Idoll, they would neither ſet it vp, nor ſo much as engraue, or make it. The Emperour (who was then in that prouince) ſeing this building finiſhed, admired the artificiall work manſhip thereof, but he was much diſpleaſed for that they had not ſet vp the Idoll, as he had comaunded. The fiue bleſſed Saintes were not preſent, when the Emperour viewed the vork, but the other maſter workmen were. And for that one Artificer oftentimes enuieth another, eſpecially the ignorant, who are moſt malicious againſt the moſt ſkilfull in their maiſteries; the Emperour demaunding to know the cauſe, why the Idoll was not ſet vp; the other ſurueyors and chief workemen anſwered: that the other would not do it, for that they were Chriſtians; and refuſed it not only in that Idoll, but alſo in all other of that kind.

The Emperour hearing this, diſſembled the matter ſome feiwe dayes, demaunding of the workmen, if there were any other caruers in ſtone, that were as cunning as theſe fiue? And when it was aunſwered him, that their like were hardly to be found, he called them before him, and ſaid vnto them. If

you will make the figure of this Idoll, you ſhall do me very acceptable ſeruice, and I will reward you liberally for the ſame. The holy Saintes made this bold anſwere: we had rather ſuffer death, then giue men occaſion to comit Idolatry. Then you be Chriſtians ſaid the Emperour. They anſwered reſolutely: In deed ſo we be. And if in that art or miſtery, our knowledge or ſkill paſſe in excellency other workmen, it cometh to paſſe, for that, euery time we begin to work, we call vpon the moſt holy name of Ieſus.

The Emperour being loth to looſe ſuch excellent workmen, gaue in charge to Lampadius a tribune, that by mild wordes and offers, he ſhould perſwade the holy Saintes to renounce the Chriſtian faith, and to worſhip the Idolls. Lampadius vſed all diligence herein, but ſeing the holy Saintes, conſtant, and firme in their faith he certified the Emperour thereof, who commaunded him to put them to the torments.

The tribune cauſed the holie ſaintes to be brought before him, and withall, the ſundry inſtruments belonging to thoſe engines, that Diocleſian, as a fell and cruel beaſt, had inuented, to torture the Chriſtians. But this ſpectacle quailed not the reſolute ſeruants of Chriſt. Wherupon the tribune cauſed them to be cruelly beaten, and their fleſh to be torne with crookes of Iron, which had keene ſharp pointes, like vnto the clawes of Scorpions. It is ſaid: that when the Tribune had tormented them in this cruell manner, and had ſpoken many blaſphemies againſt Ieſus Chriſt, the diuell entred into him, and killed him.

The wife, children, and kinsfolk of the tribune went vnto the Emperour, complayning, and ſaying: that the fiue workmen were inchanters, and that by their art they had killed the Tribune. Diocleſian being enraged hereat, commaunded they ſhould be encloſed in coffins of lead, and caſt into the ſea: and ſo it was done. Fortie daies after, a Chriſtian called Nicodemus accompanied with certaine other Chriſtians, ſought out the Reliques of theſe fiue holy martirs Claudius, Nicoſtratus, Simphorianus, Caſtorius, & Simplicius, and carrying them vnto Rome, buried them in the Arenarium before named in the way Lauicana.

The martyrdome of theſe fiue was, as the other of the foure crowned, on the 8. of Nouember, and one that day the holy Church maketh of them a commemoration, though it be alwaies vnder the title of the Foure Crowned. Their martirdome was about the yeare of our Lord 300. In the time of Diocleſian, two yeares before the other holie martirs, as is aboue ſpecified.

The

The Dedication of the Church of S. Sauiour in Rome. Nou. 9.

WE read in the ſacred ſcripture, that the wiſe king Salomon, hauing finiſhed the moſt famous work of the Temple, appointed a day to conſecrate it; at which day there aſſembled an infinite multitude of people of his realme, apparailed all in feſtiuall garments. The prieſts and leuites were ready in moſt rich ornaments. The ſingers, and muſitians ſtood alſo prepared for their office. There was a huge company of bullocks & sheep ſlaine, to be offred on the Altar, for a burnt offring.

King Salomon was vpon a Throne, in the middeſt of the Temple, three cubitts high from the ground, and kneeled toward the Sancta Sanctorum; making his prayer vnto God; and in humble, and lowely ſpeeches, offred the Temple to the diuine maieſtie, ſaying: by what meanes ſhall I preſume, to giue a thing vnto thee on earth, if the heauens be too litle for thy habitation. Then he made certaine requeſts, ſaying thus.

Lord, I beſeech thee that euerie one that ſhall come into this Temple, to make their prayer, for any affliction or trouble, thou, o my God, vouchſafe to help him, and comfort him. I beſeech thee alſo that this fauour may not only be ſhewed vnto the inhabitants of this cittie, and countrie, but alſo vnto ſtrangers, and to thoſe that ſhall come hether, from farre countries. If they ſhall want rayne, and the earth be barraine, and drie, if the people come into this place, and make their praier vnto thee; I beſeech thee O Lord, to ſend it them forthwith. If there ſhall be peſtilence or mortalitie amongſt thy people, and they ſhall reſort vnto this Temple, and deſire thee to turne thine anger from them; thou O mercifull Lord, vouchſafe, to heare and deliuer them.

If they go vnto the warres, be the enterpriſe neuer ſo dangerous, and the ſouldiers come firſt into this Temple to pray, I beſeech thee O Lord to grant them victorie. If at any time thou be incenſed againſt the ſinnes of thy people, although thou ſhalt threaten to punish them rigorouſly, and that thy hand be lifted vp, and aduanced to ſtrike them, yet if they that be in fault reſort to this Temple, and craue mercy of thee; thou ô mercifull Lord, be mercifull vnto them. I requeſt this, ſaid Salomon, for thy infinit mercy, for the loue thou beareſt to Dauid my father, and for the ſeruice that I, the king and guide of thy people, haue done to thee in building vnto thee this Temple.

This Salomon ſaid and for a ſigne that God granted all his requeſtes, (as after in the night God told him) there deſcended a great fire from heauen, that conſumed the ſacrifice: and the glorie of God filled all the houſe, with brightnes and reſplendencie, ſo that euery one lifted vp their voice, and shouted, in ſigne of ioy, and admiration. The prieſts and the leuites, and thoſe that had the charge of the muſike of voices and inſtruments, ſounded, and praiſed God; and they all iointlie gaue him thanks, that he would vouchſafe to haue a houſe amongſt men, vnto which they might reſort, to aske for mercy and grace. The feaſt laſted eight dayes, in the which the king, and the prieſts offred many ſacrifices; and the people were in all that time, in continuall triumph, and ioy.

Hereof the Catholique Church taketh the cuſtome, to celebrate the feaſt of the dedication of Churches; as namely in Rome is celebrated the dedication of the Church of Saint Saluator. The hiſtorie thereof taken out of the life of Saint Silueſter the Pope, Was this.

EVen from the time of the Apoſtles, there were alwais amongſt the Chriſtians, ſome eſpeciall places dedicated vnto God, which of ſome were called Oratories, and by others Churches. Thither came the Chriſtians, and met together, eſpeciallie vpon the Sundaies, to heare the word of God, to be preſent at the diuine ſeruice, to pray and to heare maſſe, and to receiue the body of our Lord Ieſus Chriſt, in that moſt holie Sacrament. But after that the Emperour Conſtantine was Baptized by S. Silueſter, and was healed by the meanes of his Baptiſme, not only in his ſoule of his ſinnes, but alſo in his body of his leproſie; he, as a perſon thanckfull to the deuine maieſtie, of whom he confeſſed to haue receiued this grace and benefitt, made a lawe, and publiſhed a decree, through all the lands ſubiect to the Empire of Rome, that euerie one might build Churches, where it beſt pleaſed him. And that by his example he might encourage others thereunto; in the yeare of our Lord 325. he cauſed a Church to be builded, in the honor of Ieſus Chriſt, Sauiour of the world, in his owne place of Lateran, adorning it with many rich Iewells, and veſſels of Gold and Siluer, but aboue all, he beautified it with an Image, repreſenting our Bleſſed Sauiour himſelfe very liuelie; and this place was deuoutlie viſited, by the faithfull beleeuers.

S. Silueſter the Pope conſecrated that Church, which was the firſt, that had bene publiklie conſecrated among the Chriſtians, for the celebration of the diuine offices. In that place the ſame Biſhop ſet the Altar, vpon which S. Peter celebrated the holie maſſe, and it was of wood, like vnto an emptie cheſt. The Apoſtle vſed this manner of Altar, euen as the other popes his ſucceſſors did, compelled by the neceſſitie of the time. For the perſecution being very ſharp, the afflicted Chriſtians flying from one place vnto another, carried with them this portable Altar, to celebrate thereon, ſometimes in the caues vnder the ground, ſometimes in the Churchyards, where the bodies of martirs were buried, and ſometimes in the priuate houſes of Chriſtians.

The mind of S. Silueſter was; that this Altar ſhould remaine for a memorie, in the firſt Church of the Chriſtians, and comaunded, that none but the Biſhops of Rome, ſhould celebrate vpon it. And that all other prieſts ſhould celebrate, not vpon an Altare of wood, but vpon an Altare of conſecrated ſtone. And to the end, the memory hereof ſhould continew, and be perpetuall, he ordained, that euerie yeare the dedication of this Church ſhould be celebrated. And this is the feaſt which is ſollemnized on the 9. day of Nouember.

It is a thing very neceſſarie and conuenient, that among Chriſtians there ſhould be ſome places dedicated vnto God; as Churches, and Oratories bee: to the end they might reſort thither, to pray, and demaund helpe of God in their needes & troubles. For if in citties, and other townes, be diuers ſhoppes for particuler thinges; and if in the houſe, be ſeuerall roomes for ſundrie offices, it is alſo neceſſarie, that among the multitude of Chriſtians, there ſhould be ſome places, where they may treat, and ſpeak with God. And theſe being dedicated to ſuch a worthie work, it is alſo conuenient that they ſhould be conſecrated; and alſo, that all due reſpect, and reuerence be giuen vnto them.

All this our Lord would giue vs to vnderſtand, by the example of the Temple of Sa-

of Salomon, the workmanſhip whereof was of exceeding great Maieſtie, as may be ſeene in two things eſpecially, which the holy ſcripture reciteth, to wit: That in the Temple there was not a thing, but it was of Gold, or engraued, or ſet in Gold. The other was, that the fabrick, or workmanſhip being ſo magnificēt, and ſtately, yet in all the time of the building thereof, there was not heard the noiſe of an hammer, or any other toole therein.

Some expound theſe words thus; ſaying: that this was a kind of ſpeach commonly vſed, when they would ſhew, what ſpeed a thing hath beene done withall, as when it is ſaid: ſuch a thing was done before it was ſeene or heard. So although the work of the Temple laſted many yeares, yet in reſpect of the hugenes and magnificence thereof, it may be ſaid: that therein was not ſeene, not heard the ſtrook of an hammer. Others ſay: that euery thing was brought thither ready wrought, from other parts, and that they did nothing, but lay and couch things in their due place. And ſo this Temple was a figure of the B. Martirs, who are hewed, and ſquared in the Quarries of this world, ſuffring heere diuers troubles and afflictions: but then in heauen, they ſuffer no more ſtrokes, nor feele more troubles, but haue their reward for that, which they haue borne, and ſupported in the world.

In theſe things then is ſhewed the ſtatelines, and magnificence of this Temple; In the which, although it was the Temple of God, yet was there only in it the Ark of the Teſtament, and that not alwaies neither; for at the time of the captiuitie of Babilon the Prophet Ieremy hid it in a hill; and then they put into it another made like it, and yet for all that, it was greatly honoured not only by men, but euen by God himſelfe.

Then by greater reaſon ought we, to reuerence, and honour our Churches, in the which reſideth Ieſus Chriſt true God, and true man, and that really, in the B. Sacrament of the Altar. There are not ſacrificed Bulles, and weathers, but the vnbloodie ſacrifice of Ieſus Chriſt, vpon the Altar of the Croſſe, is there repreſented; where he is offred in a liuely ſacrifice to his eternall father, for the ſaluation of mankind; and the ſame doth the Prieſt daily in his name, in the holie ſacrifice of the Maſſe.

In our Churches be alſo the Sacraments, by which are healed, and cured ſundrie infirmities. Some be weak, to encounter and fight againſt the Diuell, the world, and the fleſh, and to make ſuch men able and ſtrong, the Sacrament of Confirmation is giuen vnto them. To others, for the ſame purpoſe, and to make them rich in vertue, there is giuen the Sacrament of the holy Euchariſt. And to the end others ſhould be continent, the Sacrament of Matrimonie is giuen vnto them. For others, that be wounded, hurt, and ready to die of ſundrie infirmities, and they whoſe ſoules are already and whollie dead in mortall ſinne, are prouided the Sacraments of Penance, and Extreme vnction. So that the Church is as an Apothecaries ſhop, ſtored with ſpirituall medecines, for all the infirmities and maladies of the ſoule, and body.

Beſides theſe, in the Catholike Church be the treaſures of God. For therein are pardoned ſinnes: in it are giuen the giftes of the holy Ghoſt: in it the praiers of the faithfull are more meritorious, and be ſooner addreſſed, and ſent vnto the Iudgment ſeat of the great God. For in it, in very deed, is the ladder of Iacob,

whereby the Angells go vp,and come downe. They go vp with the praiers and petitions of the faithfull, and preſent them vnto God, and then come downe with their diſpatch, for the good and profit of the faithfull beleeuers.

In the Church is preached the Goſpell, the obſeruation of the commaundements of God is taught, vertue is comended, and vices be reproued. So that in it ſome are ſtroke with feare, ſome haue compuction, theſe weepe,others reioice; ſome are comforted,& others are inflamed with the loue of God.In the Church, the faithfull ſoule talketh with God; there he is praied vnto; and in that place he is honored. In the Church,the Angells are preſent; becauſe there is the heauenly court; yea, the very ſame God is there: really and perſonally; and hath promiſed to be there vntill the end of the world.

In all theſe things you may ſee, how much our Churches be more worthy then the Temple of Salomon. So then;if that Temple be ſo much magnified by men,and God alſo; it is conuenient,and moſt iuſt,ſeing that our Churches be in ſo high manner honored with the preſence of God himſelfe, that they be alſo honored, and reuerenced by vs, and that therein, nothing may be ſaid or done vnſeemely,or vnfitting of ſo worthie a place. Let preſumptuous people,and the prophaners of Churches, feare the like ſeuere puniſhment, as God gaue to that wretched king Antiochus, who prophaned the Temple of Ieruſalem, God ſtriking him with a moſt terrible, and horrible infirmitie. This wretched catife knew,that this euill happened vnto him,for prophaning the Temple of God in Ieruſalem, and therefore he bewayled his ſinne exceedinglie. He prayed vnto God,and craued pardon of him,but the text vttereth there a terrible,and dreadfull ſentence viz. The wretch prayed vnto God,of whom he could not obtaine mercy. The ſorrow of this man, was like the ſorrow, and repentance of Eſau, Cain and Iudas; that is to ſay defectiue and vnprofitable, and therefore he was condemned as they were alſo.

We read in auncient hiſtories, that Pompey the Great was victorious in all his enterpriſes, and affaires, before he did prophane the Temple of Ieruſalem; but after that time he was infortunate in all his buſineſſes, and finally, he was vanquiſhed in battaile by Iulius Cæſar; and eſcaping by flight, repaired for aide to the king of Egipt, as to his friend, but in ſteed of help, he found his death: the king cutting of his head, and ſending it vnto Cæſar the conquerour, as a preſent.

For prophaners of Churches, and holie places, theſe two examples are ſufficient: and for thoſe that vſe ſmall, or no reuerence to Churches this one is inough:That our Lord and Sauiour himſelfe,chaſtiſed them with rigour,which caried not due reſpect vnto the Temple of Salomon. For he himſelfe in perſon (when as man he conuerſed with men) did driue the people out of the ſame Temple, with whippes and ſcourges, becauſe they vſed to, and in the ſame, ſmall,or no reuerence. Let them, who prophane our Churches) being of farre more excellency then that was) imagine,yea aſſure themſelues, that they ſhalbe chaſtiſed with much more rigour.

Surelie, we ought to beare great reſpect and reuerence to our Churches, and to behaue our ſelues in them, as Dauid counſelleth in a pſalme,where he ſaith: *In the Temple of God, let euery one ſpeak of his glorie.* All that which is to be ſpoken of in

of in the Church, ought to be to the glorie of God; and if it be to his glorie, it will redound, and arise to our profitt; since in that place he will make vs partakers of his mercies, which shalbe the beginning of our Beatitude. God grāt vs all to find in his Church mercy, for his deare sōnes sake, our Blessed Sauiour, Amen.

The life of S. Theodore, Martyr. Nou. 9.

IT is written in the booke of Iudges, how Sampson that renowned souldier of God, at his death pulled downe a temple of the Gentiles, whereby manie of them were killed, and the temple falling to the ground was vtterly destroyed. Herein Sampson did worthy seruice vnto Almightie God, who had determined by this meanes, to chastice that treacherous, and vnbeleeuing nation.

The verie like befell vnto another valiant souldier of Christ, called Theodore, who set fire to a temple of the Gentiles: for which cause, he was afterward martyred. And in the one, and the other of these things, there was done vnto our Lord God, great, and good seruice. The life of this glorious martir, is taken out of an homilie, or sermon, made by S. Gregorie Nissen, which he preached on the daie of his martyrdome, in the same Church, where he was buried. He rehearseth it in this wise.

THe cause (good Christian people) why you be here assembled from diuers partes, with trauaile, and toile of your persons, by reason of the sharpnes of the winter, is onlie to celebrate the feast of the glorious martyr S. Theodore. This is a thing iust and reasonable, since we be all obliged vnto him, for the great and many benefitts, which we haue receaued by his intercession. One of these is well knowne vnto all, namely; how the Barbarous Scithians this last yeare threatning to kill vs, and hauing drawne their swordes to bath them in our blood, returned back vnto their countrie in manner of flight; not for feare of our corporall armes, but being terrified with the Crosse of Christ; with which, this glorious Saint, our patrone chased them away. I desire you all to be attentiue, and I will reherse in what manner this holie martir came to giue his life for Christ, whileſt he liued in this world: for I do not know in particuler, the reward he hath in heauen. And when we know this, we ought to take the profitt, by endeauoring to imitate him.

I saie then, that we haue his blessed body in this Church: and although it be of the same matter and nature, that other dead bodies be, yet it is not to be likened vnto them; for if you open any of their sepulchers, the bodies appeare loathsome to the sight, and be displeasing to the smell; so that we turne our face from them, considering the miserie of our nature, and the frailtie of mankind. But vnto this glorious martyr it falleth out otherwise. For assoone as we enter into the Church, where his blessed bodie is, (as we haue done this daye (the sight is pleasing, seing the sumptuous, and cunning built Church, where it seemeth the Caruer and the painter contended to excell each other: the one, in the building of the same, aswell in the pauement, as pillers of the finest marble (in which be engrauen sondrie pictures of lyuing creatures) as in the rooffe, and couering of tymber, which is curiously wrought, and cunningly ioyned. The painter was not inferiour in his art, setting forth liuely on the walles,

the heroicall acts of this glorious martir. On the one ſide are the tirants, with their ſterne, and fell lookes, on the other ſide, the flame, and fire of his martirdome; the holy Saint keeping alwaies a mild, and quiet countenance. Theſe images and pictures ſerue in ſtead of bookes: becauſe without ſpeech, they continuallie publiſh, and ſhew vnto vs, the worthy deedes of this glorious martir. For it is the property of a picture by ſilence to ſpeak; and being painted on the wall, ſerueth vs inſteade of a lecture in the ſchoole.

If one hath entred into the Church, and enioyed the ſight of theſe things, and yet being deſirous to go further; if he approch vnto the ſepulcher of the holie Saint, and touch it with his hands, it ſeemeth a holie, and deuout work. But if he be worthie to haue the ſepulcher opened, and that he may ſee the holie body there incloſed, O what great content, hath he! for that there was neuer meadowe decked with odoriferous flowers, that gaue a better ſmell, or would be more pleaſing to the ſight then this. He that is thereof worthy forthwith approcheth, his eyes fixed, and his mouth ioyned vnto the bleſſed reliques, from which iſſueth no euill ſauour, but a fragrant ſmell. There are ſhed warme teares, there are powred out inflamed ſobbes, the Saint is hartely beſought, to make interceſſion for vs vnto the maieſty of God. But if one be worthie, to haue a litle of the earth, into which his bleſſed bodie was conuerted, this is accounted a chiefe happines. The vſe is, to lay it vpon ſick men, hoping thereby they may recouer their health, as oftentimes they do. I wiſhe the faithfull beleeuers to conſider hereof, and withall, whether it be graunted vnto the Emperours, and Monarks of the world, to haue the worthie honor, and veneration that is done vnto this Saint. But leauing this, I come vnto the hiſtorie of his life.

His natiue country was in a part of this Region, which looketh toward the Eaſt. In that place he was borne, and in that place he was brought vp, but at this preſent, the whole world is his natiue country: for euery martyr may call himſelfe Natiue, of what country ſoeuer is vnder the ſunne. This bleſſed ſaint, was a ſouldier, and ſerued vnder the ſtandards of Diocleſian and Maximian, at ſuch time as they ruled the Empire. Theſe Emperours being lodged in that country for the winter time by aduiſe of their captaines, there aroſe a moſt perillous warre, not with the Barbarous nation, but in the ſame armye: which was cauſed by a diueliſh decree, made by the Emperours, and put in execution by the captaines. In which Edict all Chriſtians that refuſed to ſacrifice to the Idolls, were condemned to dye. The bleſſed ſouldier, not now of the Emperour, but of Ieſus Chriſt, ſeing the wicked ordinance made, and how cruelly it was executed, ſhewed not any baſenes in mind, nor altered not his countenance, (though he knew for certaine, that he was accounted by all men for a Chriſtian) but ſaid boldlie: that this decree was deteſtable, and that he meant not to obey it, though he loſt this life for the ſame. Theſe wordes came vnto the eares of the Coronell, who called vnto him the captaine, and euen as Herod and Pilate did before, when they confered together of the death of Chriſt, and were made friendes by depriuing him of life, ſo theſe two conſulted, and accorded together againſt Saint Theodore.

Cauſing him to be brought before them, with roughe wordes, and ſterne countenance they demaunded of him; how he durſt be ſo arrogantlie bold, as to deſpiſe

to despise this lawe of the Emperours, and to saie that he would not obey it? S. Theodore with a constant, and cheerfull countenance said: I do not disobey the Emperour, when he commaundeth things that be iust and reasonable, and wherein he is to be obeyed: but when he commaundeth me to adore for Gods, those which be none, and which I do not acknowledge for such, I intend not to obey him. I confesse Iesus Christ to be God, the only begotten sonne of his father, consubstantiall with the holie Ghost, who is likewise God, and yet not three Gods, but one God, whose faith and religion I professe. If this seeme to be euill vnto you, heere I am ready and offer my selfe. Let the hangman come and cut of my head, let fire come and consume me, and let him that is offended at my wordes, cut out my toung. I am resolued, and my bodie is heere ready, patiently to suffer any torments whatsoeuer, in any part, or in euery member thereof, for the loue of this creator, and maker. The two vniust iudges hearing the couragious resolution of the yong man, were confounded, studying what answere to make him.

A certaine souldier of that company, who was accounted discreet, & wise presenting himselfe before them, said vnto him: ô Theodore, if the God whom thou adorest haue a sonne as thou saist, tell me, whether he hath begotten him after the manner of men, who seek out solitarie and obscure places, as being loth to be seene, in so base, & shamefull an acte? Saint Theodore answered: my God feeleth no shame in the generation of his only begotten sonne, but it is a heauenly generation, conuenient vnto God onlie, and so I do beleeue, and reuerence it. But do thou (who seemest to be a discret and considerate man) tell me, doest thou not hold and repute it, for great reproch and infamy, to adore for God, a woman (as your Cibele mother of the Gods) who after the manner of a shee wolfe, from tyme to tyme, is great with child, and bringeth forth children? At this question of S. Theodore, not onlie that sawcy fellow was put to silence, but also the iudges cast their eyes to the ground; noting well the substantiall reason of the yongman, and how vnfit it was, to adore for a Goddesse, a woman, who was alwaies, either with child, or els that was deliuered of child. Afterward, studying what to do with S. Theodore, they determined to let him go at liberty, and they gaue him time, wherein he should be better aduised what he would doe. It may be (said they among themselues) that when he hath thought better on it, he will leaue his foolish opinion, and obey our Emperours. These men called the wisedome of the yongman folly, as they which be stark drunk, vse to cal them drunck, which be sober, and most free from that distemper. The time, which was assigned vnto S. Theodore to aduise, and deliberate, he conuerted to the effecting of a renowned deed, which was this.

There was in Amasia, the chiefe cittie of that prouince, a Temple, dedicated vnto Cybele mother of the Gods; which Temple was neere vnto a ryuer, that ran by the citty. Saint Theodore determining to burne it to the ground, for the better performance, expected a wind, that should driue the flame: and so setting fire vnto it, the Temple, and all therein conteined, was consumed to ashes. By this heroicall deed, he gaue answere of his determination, in the time that was giuen him for aduise. Great was the vproare and tumult that the pa-

gans made, ſearching for the kindler of the fire, entending to puniſh him, with the greateſt torments that might be imagined. There was no great difficulty in finding him, for S. Theodore himſelfe confeſſed that he had done it, and in his words & countenance, he ſhewed himſelfe to be well pleaſed with the act, and the rather, for that an Idoll of the ſame Goddeſſe had bene burned therein. This on the other ſide was as diſpleaſing to the pagans, who held that Idoll in high eſtimation.

They tooke S. Theodore, and haled him vnto iudgment, howling and yelling generally, as if they had bene beaſtes, or out of their wittes. The iudges demaunded of them; if he had kindled that fire? The holie Saint forthwith confeſſed; that he had done it, and willed them to make readie torments, for he was prepared to endure them. The deſire, and willingnes which the iudges beheld in S. Theodore to ſuffer torments, made them haue the leſſe will to torture him, wiſhing to themſelues the like couragious ſtomake, as the yongman had. Whereupon, without regard of the complaints, and exclamations of the common people, who (fearing their Gods would chaſtice them all, for this treſpaſſe that Theodore had committed againſt them) beſought them with great inſtancy to put him to death.

In this rage and furie of the people, the iudges ſaid to S. Theodore: notwithſtanding thou haſt deſerued death, yet we will pardon thee, and make thee high prieſt of the Idolls, if thou wilt ſacrifice vnto them, and leaue and relinquiſh the name of a Chriſtian. The bleſſed yong man deriding them ſaid: In deed you promiſe me great preferment, and that which may mooue a man to follow your counſell. For the prieſtes of your Idolls, I hold them to be accurſed wretches, and if I be made chief of them, I ſhalbe made the moſt accurſed wretch of them all. Long ſince haue I laughed at this folly and madnes of many great men; that ſometimes the Conſulls, yea the Emperours of Rome themſelues, would take the office of the high prieſt (which you promiſe vnto me) vnder a ſhew of religion, and they which were firſt clothed in purple, were clad after in the habite of fooles or madmen. And many times they cut in pieces liuing beaſtes for their ſacrifice, putting ſome part thereof to ſeeth, and ſome to be conſumed with fire. Such a blindnes is not committed, but by them that be blind, as they bee, ſince by leauing the adoration of the God of heauen, they adore Gods made of wood, ſtones, and mettall.

The Iudges hearing the reaſons, perceiued they loſt their time, and could not preuaile with Theodore: wherefore they called him a ſacrilegious, blaſphemous, and wicked villaine, and commaunded he ſhould be tormented. They bound him vnto a poſt and whipped him, then rent they his fleſh with crooks of Iron, and put burning torches vnto his ſides. The more diligent the executioners were to torture him, ſo much the more cheerfully the bleſſed martyr (as if he had bene in a pleaſant garden) ſong this verſe of Dauid: *I willalwaies bleſſe our Lord, his praiſes ſhall euer be in my mouth.* When the cruell officers were tyred, they tooke him from the poſt, and caſt him into a dark dongeon, in the which were heard all that night voyces, which ſong ſweetly, and the roome was filled with an admirable brightnes, and thoſe that were without were partakers hereof.

When

When the keeper of the prison perceiued it, he called some companie vnto him, and went into the place where S. Theodore was, finding no more persons there, but the holie saint, and the rest that were prisoners as he was, who were all a sleep. The next daie they tormented him againe, and seing him firme and constant in his faith, they gaue sentence that he should be burned, and glorifying God, the fire indeed took his life away, but spared his bodie, for it did not consume, nor scorch one haire of his head. Wherefore a religious woman called Eusebia, wrapped it in a cleane sheet, and enterred it, that we might enioy this pretious treasure, which hath caused this assembly of people, to honor him, and celebrate this daie of his triumph, where euery one is holpen for his sake. Out of this man he casteth diuells, another he deliuereth from infirmities vnto others he releeueth the infirmities of the body, vnto others the necessities of the soule. There those that be tossed with the tempests of the world, find a safe port, and secure hauen. There the Orphans find a father, the pilgrims an Inne, the afflicted a comforter, and help for them that are in necessitie.

O thou holie Saint, and glorious martyr Theodore, that art among the quiers of Angells, vouchsafe to go vnto the presence of God, and praie before the throne of his maiestie for vs, that be in this place assembled, to celebrate the triumph of thy blessed martirdome. Encline to vs that call vpon thee, honor thee, and be present at the solemnity of thy feast. And though our corporall eyes cannot see thee; yet cast downe thine eyes vnto our sacrifices, and bow thine eares vnto our prayers, make present hereof we beseech thee vnto the maiestie of God, desiring him to harken vnto vs, and to heare thee, that vnto him may be recommended, thy country, which is also ours, thy brethren, kinsfolk, friends, and they, that vnto thee be religiously deuoted, who be here present: and that he would defend vs from all our enemies in generall, and in especiall, from these barbarous Scithians. Thou as a valiant souldier fight for vs, as a holie martyr praie for vs. Obtaine for vs a perpetuall peace, that we may imploy our selues, in the seruice of him, whom thou seruest.

And if perhaps there needeth greater help, speak vnto thy brethren to acompany thee. Call vnto Peter head of the Church, speak vnto Paul doctor of the Gentiles, and vnto Iohn the beloued, and Famous Diuine; that the Churches, which these men haue founded, and the soules whom they haue conuerted, may remaine constant, in the holie and Catholike faith, which they once receiued. That they may be also freed from hereticks and heresies, from tyrants and their tirannies; and by confessing Iesus Christ boldly, and faithfully seruing him, they may afterwards possesse and enioye him eternally, being partakers of his grace in this world, and of his glorie in the kingdome of heauen. The holie Church maketh commemoration of S. Theodore, on the daie of his martirdome, which was on the 9. of Nouember, about the yeare of our Lord 300. Diocletian, and Maximian being Emperours. The body of S. Theodore lieth in the Church of S. Sauiour in Venice, whither it was brough from Constantinople. And it is certainly beleeued, that it is he, whose life we haue heere written, though there were more martirs of this name.

The life of SS. Tryphon, Reſpicius, and Nimpha martyrs. Nou. 10.

GReat was the pride of that hauty king Pharao, in perſecuting the people of Iſrael, ſeeking all meanes he could to hinder them from increaſing. But the bleſſed God of heauen ordained, that the more diligent the wicked king was againſt them, ſo much the more he ſhould remaine defeated, in his enterpriſe, and diſgraced, all things falling out contrary to his deſignes, and intents, for the people multiplied, and increaſed the more.

The ſame befell vnto the diuell, for in the firſt growing and ſpreading of Chriſtianity, he deſired to root out the Chriſtians, and to that intent he ſtirred vp the tyrants, to put them to death, & martyr them, as indeed innumerable of them were. But the more he laboured herein, the more the number of the Chriſtians increaſed. This may be ſeene by the example of three holie martyrs, to witt: SS. Triphon, Reſpicius, and Nimpha. The diuell began with one of them thinking to end with him, but the two others ſeing his martyrdome, offered themſelues voluntarily, and without compulſion vnto martirdome, and to dye in company with him, for the loue of Chriſt their Lord. The manner hereof, as it is extant in diuers martyrologes, was in this ſort.

SAint Triphon was borne in Rome, in a ſtreet called Saxea. He being very yong, exerciſed himſelfe in good and holie works, and God by his meanes did ſome miracles, by healing perſons poſſeſſed with the diuell, and grieued with other infirmities. In that ſharp perſecution of Decius, this holie ſaint ſhewed himſelfe zealous of the honor of God, by preaching Ieſus Chriſt publiklie; without fearing the Edicts of the Emperour, or the cruelty that his officers vſed againſt the Chriſtians. He encouraged the feeble, & animated the faint harted, not to dread the torments which ſhould quickly end, and were meanes to attaine perpetual ioye in heauen.

A gouernour called Quilinus, being certified hereof, and finding it to be very true, for that Saint Tryphon himſelfe confeſſed the ſame, he commaunded he ſhould be tormented. The firſt was the ordinary torment, that was to tye him vnto the Equuleus, where his bodie being racked, it was rent and torne with hooks of Iron. Then ſet they burning torches vnto his ſides, and gaue him many blowes with knotted ſtaues; and laſtlie, his feet were burned through, with hot burning nayles.

S. Triphon tolerated all this with a couragious mind, and a cheereful countenance, ſo that a Tribune called Reſpiciuſ ſeing it, conſidered thus: That a man of fleſh and blood, could not haue ſuch ſtrength, nor tollerate ſo great, and ſo many torments, if he were not aſſiſted, and holpen by God: And if God did help him, it was certaine, that he was very high in his in his fauour: Wherupon, it might be truly gathered, that the God whom this holy man confeſſed, and for whoſe ſake he endured ſo many torments, and by whom he was ſo much holpen, was the true God; and that all the other were falſe Gods.

In the time that Reſpicius ſtood in theſe conſiderations, there came to him a gratious dewe from heauen, vnto which he made no reſiſtance, but openly confeſſd,

feſſed, that he was a Chriſtian. When the officers that tormented S. Triphon heard this, they laid hands on him, and began to torment them both together. Then did they lead them into the Temple, vnto the ſtatue of Iupiter: and S. Triphon kneeled downe, not to adore it, but to make the ſtatue fall in pieces to the ground, as appeared euidently, by that which followed.

There was preſent hereat a Damſell called Nimpha, who ſeing this miracle, ſaid with a loud voice: Ieſus Chriſt is the true God, and thoſe which the Gentiles adore, be falſe Gods, and no force, ſeing the prayers of the Chriſtians, make them fall to pieces. By occaſion of theſe words, Nimpha was likewiſe tormented with SS. Triphon, and Reſpicius. The officers beat them with certaine whips, which had plummets of lead tyed to the end of euery cord. This was giuen vnto them with ſuch cruelty, that they all three yealded their ſoules vnto God in that torment. Which was on the 10. of Nouember, in the yeare of our Lord 251. In the raigne of the aforenamed Decius. And on the ſame daie, the Church celebrateth their feaſt.

The life of S. Martin, Biſhop and Confeſſor. Nou. 11.

WE read in the firſt book of kings of that valyant and couragious yong man Dauid, that when he returned with victory, from the battaile with that fierce gyant Golyas, he made all them that came to ſee him to wonder. He was yong, well proportioned, and tall of body, as Caietan noteth well vpon this place, and giueth this reaſon, ſaying: that Saul put his armor on him, when he would haue ſent him againſt the gyant; and that Dauid refuſed them; which was not, for that they were to bigge, but for that he was not vſed to beare armor.

Of Saul we know by the Scripture, that he was very tall, and then Dauid neceſſarilie muſt be ſo alſo. He was beautifull, and well ſett, and had alſo a comely countenance, and went in leather like a sheapheared: he carryed in the one hand the great head of the Gyant, and in the other the bloady sword, which had cut it of. The ſterne and grimme ſight of the Gyants head, made the beauty and comelynes of Dauid to ſeeme more. The people came wondring, and euery one was delighted with the ſight of him. In this manner came he before Saul, with whom was Ionathas his ſonne, the heire of the kingdome, who ſeeing the behauiour of Dauid (as the text ſaith) took ſuch affection vnto him, that euen there in the ſight of them all, he tooke of part of his garments, and put them vpon Dauid.

Thus much of this figure ſerueth for our purpoſe; that Ionathas did shew his great loue vnto Dauid, in beſtowing his garments on him. The ſame did the glorious S. Martin with Ieſus Chriſt, for with him he deuided his garments, wherein he shewed, that he loued him much, as is euident in the diſcourſe of his life, written by Seuerus Sulpitius, which we haue abridged in this maner.

SAint Martin was borne in Sabaria, a towne of Hongarie. His parents were of noble bloud, but they were Gentills: his father had bene Coronell of the horſe, in the army of the Romains, ans was retired to his houſe, to reſt, and repoſe himſelfe. Martin being ten yeres old, went to the Church (againſt his

fathers mynd)and requested to be made a Catechumen;which was,to write his name in the rolle of them,that desired to be Christians,for after they were well instructed in the faith,they were to be Baptized. He spent his time in seruing of God, and entended no other thing,but to please him, conuersing always with his seruants in the Church.

There he was instructed in learning, and good behauiour. He had a great desire to goe and liue a solitary life in the desert, if his tender age had not hindred him,and also an edict that came from Rome,which commaunded;that the sonnes of the auncient souldiers should be enrolled,and serue in person in the warres. By this occasion, the father of Martin, who disliked the holie desires of his sonne,caused him to be enrolled, and sent him vnto the warres, being then 15. yeares old; and in those warres of Constantius the sonne of Constantine the great, and Iulian he serued.

He was in the ordinary garrison of Pauia a citty of Italy,and with him he had a seruant, vnto whom many times he gaue attendance: such was his humility. They eate at one table, and sometimes Martin pulled of his bootes, and made them cleane; yea it is said, that once hauing a seruant of a good nature, he dismissed him,and looked for another, that should be stark naught,that he might haue occasion to merite more. He serued in the warres.3. yeares,before he was Baptized, yet he eschued the vices, which be ordinary and vsuall amongst souldiers.

He was affable, curteous, and charitable to his equalles, lowely amongst his companions, he was sober and temperate in the cherishing of himselfe; in such sort, that hee seemed rather a religious man then a souldier; and before he was baptized,he did all, that a good Christian should doe. He took that wages which was giuen him, and reserued no more therof for his owne vse,then that which was necessary for the maintenance of his person, the rest he gaue vnto the poore: for those vertues & charitable acts which were in him, he was beloued of all men.

On a time as he entred the citty of Amiens, which is in Gallia Belgica,he saw a poore man naked,that craued almes of them that passed by.It was winter,and extreme cold. S. Martin was at that time armed,and had no other garment, but his souldiers coate. The holy Saint seeing no man to bestow any thing on the poore man,cut his cote in two parts with his sword,and gaue one halfe therof to the poore man, and the other part he reserued for himselfe. Many saw this deed; and some laughed to see him with half a garment; and others were ashamed, to consider they had not done the like charitable deed in al their life; and better might they haue done it, since they might haue clothed the poore man, and not haue vnclothed themselues.

The next night, S. Martin being in a sound sleep he saw (in a vision) Christ couered with the piece of the garment he had giuen vnto the poore man, and drawing nere vnto him; asked if he knew that garment? Then he heard Christ say to his Angells, Martin being yet a Catechumen, hath couered me with this garment. By this doth euidently appeare that which Iesus Christ said in the ghospell. *That which is done vnto the poore,is done vnto me.* S. Martin was not proud of this, but yelded thanks vnto Christ for it,and was very earnest and diligent

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to obteine Baptiſme, and deſired to leaue the ſeruice of the warres; but at the entreaty and importunacy of his Coronell, he ſtaied vntill his time was expired. He was Baptized at the age of 18. yeares, and remained ſtill a ſouldier for the ſpace of two years, after which time he left the warres by reaſon of a peace enſuing which ſeemed to be miraculous, and was this.

The armies being ready to ioine battell, a peace was made, vpon very honorable conditions, for the ſide, wheron Saint Martin was: yea it is thought, that almightie God made it, for his holy Saints ſake, who being abuſed in words by his captaine, who called him coward, and baſe fellow, ſaying alſo, that he deſired to leaue the ſouldiers life, that he might not be indangered in that battell; Saint Martin offered to paſſe through the enemies ſquadrons without any armor; for which cauſe God to preſerue him from that iminent daunger, procured an honorable peace to be made for his ſide. Then went Saint Martin to Saint Hillary Biſhop of Poiters, with whom he remained ſome certeine daies enioying his holy company, and was edified by his vertuous behauior. Then deſirous to returne into his owne countrey, he tooke leaue of Saint Hillary both of them weeping aboundantly at their departure, at which time S. Hillary gaue vnto S. Martin the order of Acolite, and beſought him to retorne back vnto him ſpeedily.

Saint Martin trauelling on the way was like to haue bene murdered, for certain thieues lying in waite for him, one of them ſtriking a full blow with his ſword to wound him, and another beating it of with his weapon, Saint Martin ſhewed no feare at all. And being demaunded the cauſe, he made anſwere: I neuer had leſſe feare in my life, for that I ſerue a Lord, who (I am aſſured) will not abandon me in a greater daunger, then this is. Herof the holy ſaint tooke occaſion, to preach vnto them Ieſus Chriſt: and one of thoſe thiefs was conuerted, and entred into religion, and died a bleſſed man. At laſt he came to his owne countrey and preached the faith of Chriſt vnto his father and mother. His mother was conuerted, but his father continued ſtill in his Idolatry, and after that, many other perſons were conuerted to the faith, by his meanes.

At that time the Arrian hereſy was ſpred very much in the countrey, where S. Martin preached: and becauſe he only publikely reſiſted them, the heretiks did perſecute him with all extremity, and on a time they impriſoned him, and ſcourged him publikely, (ſo ſhameleſſe they were,) and not content herewith, they ſent him into exile. S. Martin departing from his natiue countrey, returned into France, and there he vnderſtood, that S. Hillary was alſo baniſhed by the Arrians, wherfore he paſſed into Italy, and builded a monaſtery nere vnto Millan, where ſome Chriſtians aſſembling together, liued iointly with him a monaſticall life. But he was there alſo greuouſly perſecuted, by a principall Arrian heretique, called Auxentius, who after he had done him many wrongs and abuſes, neuer ceaſed, vntill he had driuen him from thence alſo.

S. Martin yealding to the time, tooke ſea, and came to an Iſland called Gallinaria, in the company of a holy prieſt: where they two remained a good ſpace, ſuſteining themſelues with the rootes of herbes only. Then newes came vnto him, that S. Hillary was returned vnto his Biſhoprique. Wherefore he determined

to find him out, and when he came thither, the holy father receiued him very louingly.

S. Martin dwelling there, built another monaſtery nere vnto Poiters, vnto which place came a Catechumen, to be inſtructed in the faith and holy behauior. It happened that S. Martin being abſent, the yong man fell ſicke, and died; and whilleſt the other religious men prepared to bury him, the holy Saint came, and made great ſhew of ſorow, for the death of that his diſciple, and coming into the roome, where the dead body lay, he bad all the other depart out: thē he ſhut the dore, and remained there two houres in praier; and he that was dead began then by litle and litle to recouer his ſenſes, and returned to life, and perfect health. When the other religious men ſaw it, they gaue vnto God infinite thanks; and the yong man that had tafted of death, was baptized, and liued many yeares after. S. Martin raiſed to life another dead man, who had hanged himſelfe (as it was thought) vpon a melancholick humor predominant in him, depriuing him of his vnderſtanding: but by the praiers of S. Martin he recouered, and was reſtored to his life and health alſo.

The fame of this holy Saint was ſpread very farre wherwith the cittizens of Towers being moued, ſought means to haue him to their Biſhop, but it was a hard matter, to get him out of his monaſtery. They that went for him, vſed this wile, to get him away: Aman that loued the monaſtery, told him his wife was ſicke in Poiters, and deſired him to goe thither, to viſite and heale her. S. Martin vpon this occaſion departed from the monaſtery, and the meſſengers of the city of Towers, carried him away by force, before the monks (who had laboured to hinder his departure) perceiued it. S. Martin was receiued in Towers with great ioy, by all the common people, who ſaid all with one voice; They were now happie, ſince they had to their father and paſtour, ſo holy and humble a man.

After he was made Biſhop, though he changed his eſtate, yet he altred not his life, for he was as lowely, and was apparailed as meanely as he was before time. He diſcharged his office and duety to the full: for he was very diligent, in procuring the good of his flock, and in repelling all euill from them. He reproued vice, commended vertue: he preached, he puniſhed, he rewarded, and did not omit any thing, that was conuenient and fit to be done; ſoe that thereby he diſcharged fully his duety toward his neighbour. To diſcharge his duety toward God he cauſed a monaſtery to be built vpon a craggy mounteine, two miles from the citty, to which place were aſſembled many religious men, and there he had a cell, into which he withdrew himſelfe oftentimes, to pray, and to liue in contemplation.

The religious men who aroſe in ſhort ſpace to the nomber of 80. moued by the example of S. Martin liued a holy life, in chaſtity, pouerty, obedience and continuall faſting and prayer, and their habites were made of camells haire. Their diet was very temperate, none drunk wine, except he were ſick, and they went very ſeldome out of their cells. S. Martin had ſome of theſe mōks alwais in his company; and when he ſtayed any time in the monaſtery, and returned into the city, they that were poſeſſed of the deuill gaue notice therof, by the feare and dread they ſhewed, and by the paine they ſuffered before he entred

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the towne, and this befell, into what city ſo euer he came.

This holy prelate vſed great diligence, in the extirpation of Idolatry out of his dioceſſe, and trauelled into many places, throwing to the ground the Idolls of the Gentills, cutting downe, and burning the groues and trees, wherein the deuills gaue oracles and anſwers, for which cauſe he was oftentimes in daunger to be murdered by the common people, but his deportment and cariage was ſo diſcreet in all his affaires, accompanied with ſome miracle, in the ſight of them that were agrieued at his doings, that ſometimes whole compaines fell at his feet, and beſought him, they might be made Chriſtians.

It would be a long ſtory to recount, how many ſicke he healed by his prayers: but among others, one was Paulinus, ouer whoſe eyes was growne ſuch a webbe that it made him blind, and alſo put him to much paine. The holy Saint did clenſe them one time with a napkin, and he was made whole, his ſight reſtored, and his grief ceaſed.

After this Saint Martin (being Biſhop) raiſed to life the ſonne of a diſtreſſed poore mother, who finding him in the city of Chartres in the company of many Idolaters, laid before him her dead ſonne, and requeſted him very earneſtly to ariſe him vnto life. The holy Saint made his prayer for him, and he reuiued. This miracle cauſed many of thoſe pagans to come to the faith of Chriſt.

S. Martin (after he was Biſhop) raiſed to life none but this child; and becauſe he had raiſed vnto life two before that, he vſed to ſay vnto his diſciples and friēds; that he was better by two parts, before he was Biſhop, then after, and that his high dignity had diminiſhed his vertue. It is apparant the holy man ſaid theſe words for lowlines and humility: for it is well knowne, that after he was Biſhop, he did many admirable and vertuous deeds, which he had not done in the former time. But this declareth and ſheweth his charity, and humility.

He was Biſhop when he came into Paris, and ſawe at the gate a leprous man foe full of ſores and blaines, that the only ſight of him was greeuous, and importable to many; the good Prelate came cloſe to him, and embraced him, and laid his face on the face of the leper, he kiſſed him very charitably, and therewith cured him, and made him whole. This leper (whom the whole city had ſeene) came the day following to the Church, and gaue thanks publiquely vnto God, for the recouery of his health.

He was Biſhop when Sulpitius who wrote his life viſited him: whom he receiued moſt kindly, and gaue him harty thankes that he was come from Toloſe to Towers, only to ſee him. The bleſſed man himſelf waſhed his feet, made him ſit at his table, at the which he filled more his ſoule, then his body, hearing his words, enkindled with the fier of celeſtiall loue, and the grauity of his reaſons. This Author ſaid: I neuer ſaw, nor conuerſed with any mortall man furniſhed with ſuch ſcience, witte, and eloquence, and ſuch aboundance of pure and chaſt words, as I found in Martin: and it made me more to marueile, for that I know he was vnlettered. The ſomme of his ſpeaches, were of the contempt of the world; to auoid vice; to loue vertue: and that which he ſaid, he performed alſo in deed. Noe tounge is able to expreſſe that, which I noted to be in this holy Saint, in the time I liued in his company: I neuer ſaw him an-

gry; I neuer ſaw him diſpleaſed or diſcontent; much leſſe to laugh after a diſſolute maner: and this was, becauſe, that whatſoeuer befell, he receiued it, as ſent from God.

The auſterities of his faſtings, watchings, continuall wearing of ſackcloth, were things rather to be admired, then imitated. He ſlept continually on the ground: he vſed to eate, and ſleep ſo litle, that it ſeemed impoſſible he could liue with it. He was neuer idle; when he had diſpatched the affaires and buſines of his Church, he ſpent the reſt of his time in reading the holy ſcripture, mixing it with praier. Herin he did as the Smithes doe, ſtriking vpon the hote iron, who that they may continue the better, giue now and then an idle blow: euen ſo did S. Martin, as for a recreation, praying one while, and reading another. O bleſſed man, in whom was found no guile nor double dealing! he neuer condemned nor iudged any; he neuer rendered euill for euill.

When he was Biſhop, he would reproue men for their offences againſt God, and chaſtiſe them for aggreuances done againſt their neighbour; but he neuer reproued nor chaſtiſed any offence or aggreuance done againſt himſelfe. In his mouth you ſhould haue alwaies the holy name of Ieſus: in his hart was nothing but piety and mercy; and he would perſuade all to make much of that vertue. He gaue an eſpeciall charge vnto his monks to be obedient, ſaying be obedient vnto man for the loue of God; ſince the ſame God would be obedient vnto man, for the good of all mankind.

He vſed ſometimes, to ſpeak ſome pleaſant words, by which might be taken ſome ghoſtly profit for the ſoule; as he did one time, when he ſawe a ſheep newlie ſhorne. This litle beaſt (ſaid he) hath performed the Euangelicall precept: for ſhee hauing two garments, hath giuen one to them, that had none; and ſo we ought to doe. And this the bleſſed ſaint performed alſo not long after: for being ready one day to ſay maſſe, a poore naked man asked an almes of him. The bleſſed Biſhop commaunded the Archdeacon to buy a garment for the poore man: but the Archdeacon, who had in charge to giue many almes, was ſlacke, and loth to giue it; wherupon the poore man got vp into the veſtry, where S. Martin was, & told him; that the garment was no giuen him, as he had bidden.

The holy ſaint forthwith pulled of his owne garment, and gaue it to the poore man. The Archdeacon came in then, and told him; that the people ſtayed to heare maſſe, and thought him long; the bleſſed man anſwered, he could not come out, vntill the poore mand had his garment giuen him. The Archdeacon replyed; the poore man is gone, I knowe not whither, and S. Martin ſaid: Bring (I ſay) the garment, we ſhall find a poore man to receaue it. The Archdeacon went out in a chafe, and bought a courſe garment, and of a ſmall price, and caſt it before the ſaint on the ground. He took it vp, and put it on, and then he reueſted himſelfe to ſay maſſe.

When he held vp the B. Sacrament at the eleuation, his armes were left bare, for that the ſleeues of the coat were ſo ſhort, and the ſleeues of the Albe were too wide. Some that were in the Church, ſawe the Angells to couer his armes with plates of gold, which ſhined very bright. It is ſaid; that hereof cometh the vſe, that ouer the prieſtly garment called the Albe, they put the maniples of ſilke,

ſilke, or ſome fine ſtuffe, finer then the Albe is, but all men vſe it not ſo, nor in all countries: for it was ſo ordeined by ſome particuler Churches, but not by the Pope in the Church of Rome.

The Angells did diſcend vnto the place where S. Martin was, yea one day two of his diſciples heard him talk in his cell, and knowing that none went in, but himſelfe, they intreated him to tell them, with whom he talked; and being importunated by them, he ſaid: I will, vpon condition, that you ſhall not ſpeak of it to any man, as long as I liue. Know you, that there was the mother of God, and with her S. Agnes and S. Tecla; and he declared marks of the countenances of our Lady, and the other two ſaints. Moreouer he told them that ſometimes S. Peter and S. Paul had talked with him. This holy ſaint was ſlowe in reſoluing and determining of any waighty matter.

On a time the deuill reproued him, for that he receaued them that committed heynous ſinnes vnto pennance, and among others them, that denyed the faith, ſaying; that God would not pardon them. When S. Martin heard theſe words, he ſaid with a loud voice. If thou (miſerable wretch) hadſt ſorowe for thy ſinne, and done due penance, the mercy of God is ſo great, that I would obteine pardon of God for thee alſo. Well, the ſanctity of this good prelate, was diuulged euery day more and more.

At that time Maximus ruled the weſt Empire, which he had vſurped vpon two Emperours, murdering Gratian the one, and putting Valentinian the other vnto ſhamefull flight: who fled vnto the Emperour Theodoſius who gouerned the Empire in the Eaſt. This Theodoſius ſhortly after returned the ſame meaſure vnto Maximus, as he had done vnto Gratian, for he depriued him of his life and regiment both at one time, and reſtored it vnto Valentinian.

This Maximus had maryed a noble Lady who was a good Chriſtian, and had a ſpeciall affection vnto S. Martin. She perſuaded her huſband (keeping their court in Fraunce) to ſend for S. Martin to come vnto them. Maximus, (though he was a tirant) did ſo: not ſo much for the loue of his wife, as for to ſee Saint Martin, of whom he had heard great reports, and vnto whom he bare good affection. It cannot be expreſſed, how ioyfully the holy ſaint was enterteined eſpecially by the Empreſſe, who appointed lodgings for him within her Royall court, where the good prelat treated with the Empreſſe of many important matters, aſwell bodily as ghoſtly; and ſhee ſtood at his feete, like as Magdallene did before the feet of Chriſt, waſhing them with her teares.

The good Empreſſe forgot her eſtate, her riches, her pompe, and her ſelfe alſo; yea ſhe was beſide her ſelfe, when ſhe was in contemplation of that holy ſaint. And he that in his life for the ſpace of 60. years, had neuer permitted any woman to come neere him, could not forbid the Empreſſe to touch, and to kiſſe his feet: She alſo by her many teares obteined of the Emperour and of S. Martin, to dine together at one table, without any other attendants, but her ſelfe in perſon.

When dynner tyme came, it was a memorable ſight to ſee the diligence, the Empreſſe vſed to ſerue the holy man. She couered and furniſhed the table for him; ſhe placed the ſtooles: gaue him water for his hãds: & then ſet on the meat, which ſhe had dreſſed her ſelfe for him. Whileſt the holy ſaint did eate, ſhe

was careful, that nothing ſhould be wanting. With her owne hands ſhe powred the wine into the cuppe, when ſhe gaue him drinke. And when the holy Saint had done eating ſhe voided the table, gathered vp the meate that remained, which afterward ſhe eate, thinking it to be more ſauory, then if it had bene after the moſt royall maner ſhee had vſed before time.

Another time the Emperour inuited S. Martin, and made him ſet at the table, and apointed a religious prieſt, that came with him, to ſit by him, and many great Lords were ſett therat alſo. When the holy Saint asked for drink, the Emperour bad his cuppe ſhould be carried vnto him, thinking, that when he had drunk, he would haue reſtored it vnto the Emperour: but S. Martin did not ſo, but gaue it to the prieſt that ſate by him, gyuing them to vnderſtand, that he was of more excellency, then the Emperour by reaſon of prieſtly function. And that which others would haue taken as a reproach, the Emperour, and all they that were at the table commended.

The Emperour Valentinian the ſecond, being reſtored vnto the Empire after the death of Maximus who put him to flight, did not behaue himſelfe ſo, for S. Martin comming one day to viſite the Emperour, who had a wife infected with the hereſy of Arrius, and therfore an enemy vnto S. Martin, ſhe requeſted the Emperour not to doe him any honour, and he yielded to her deſire. The bleſſed prelate came into the roome, where the Emperour was, who ſtirred not from his ſeat. The holy ſaint came neerer vnto him, yet the Emperour ſtirred not, nor made any ſigne of kindnes or curteſy. It was ſurely the will of God, that the ſeat where the Emperour ſat, fell on fier of it ſelfe, and burned and flamed out. When Valentinian felt the fier, he roſe in haſt and ſtumbled, hauing already burned his clothes, and ſcorched his skinne; and conſidering what the cauſe was, he went toward S. Martin, and did vnto him very great reuerence, and before the holie ſaint ſaid any thing, graunted vnto him, whatſoeuer he came to demaund.

Another time Saint Martin went to viſit a holy damoſell; and it is good to make memory of her, for the example of others, to the end, they may be aduiſed, that (if they ſhutt their gates againſt apparant wicked men) they ſhould not alwaies open their dores vnto them, that ſeeme to be good. There was in a litle village a damoſell, who liued ſecret and priuat, whoſe good report was diuulged through the chiefeſt cities of Fraunce, aſwell for her beautie, as for her vertuous life. Her exerciſe was prayer and contemplation, and ſhe had in her company, other women, good and vertuous liuers, ſo that their houſe ſeemed to be a monaſterie.

S. Martin being told of her, was deſirous to ſee, if the report made was true: and though he was eſtranged from the conuerſation and viſiting of women, yet one day paſſing neere vnto the village, he deſired to ſee that yong woman. All the people (as the vſe was in all places where the holy man went) came out to meet him, as if he had bene one of the Apoſtles, ſo much they reioiced to ſee him. The holy ſaint turned out of the way, to go to the houſe of that vertuous damoſell; who being certified that S. Martin came to viſit her, and being fully reſolued not to alter her determination, ſhe ſent one of thoſe women, who kept her company, vnto S. Martin to excuſe her, and to alleadge a reaſon, why ſhee came

came not out to meet him. The bleſſed man accepted it for very good, and as wel done, and praiſed exceedingly the yong woman, and ſaid; that her vertue ſurpaſſed the report that went of her.

S. Martin being gone vnto another towne, the damoſell ſent vnto him a preſent, which the holy ſaint receiued with a chereful countenance, though it be not knowne that euer he receiued any guift of any woman but that, in all his life; and when he receiued it, he ſaid: It is not fit a prieſt ſhould refuſe the preſent, ſent by a damoſell, that was more vertuous in her life, then many prieſts.

This good paſtour went ſometimes to viſite his dioceſſe: and at one time (among others) he came vnto a ſmall village. Becauſe it was winter, they prepared his lodging in the veſtry of the Church, in which place they made him a bed, and a fire alſo. The holy Saint went to reſt, yet becauſe he was not vſed to lie but on the ground, the bed was troubleſome vnto him. And being deſirous to throw the couerlet of him, by chaunce he caſt it on the fire, and perceiued it not; at laſt he fell a ſleep, and the couerlet began to burne, and ſet fire on the roome. The flame being now gotten to the toppe of the houſe, S. Martin ſtarted vp, and ran to the doore; but he was ſo troubled, that he could not open it. His prieſts and monks were without, in great care and grief, for that they knew not how to help him, or ſaue the houſe. At laſt the holy Saint determined to fall to his prayer, as the generall remedy in all his daungers, and ſo he did: wherby it came to paſſe, that the fier was extinguiſhed, and he was deliuered from all daunger in a moment.

He was often in daungers by ſundry perſecutions of the Arrians, who neuer permitted him to be at repoſe or quiet, as appeared in many Councells, in which the holy Saint was preſent, wherin they out faced, menaced, and vſed reprochfull and approbrious words of him: yet the holy man preuailed, and continued a conſtant and valiãt defender of the Catholique Romane Church, vnto which he was alwais ſubiect, as an obedient ſonne ought. This good prelat bare ſuch a reuerence to the Church, that he was neuer ſeene to ſit therein; but either did kneele or ſtand on his feet, and being asked the cauſe, he ſaid: know you not, that God is preſent in this place?

Finally, being nowe old, and tired with theſe conflicts with the deuil, and his myniſters (the fiend oftentimes appearing vnto him, and ſometimes by threats, and other whiles by craft and ſuttlety ſeeking to do him harme) and the time of his death approaching, which he knowing by reuelation, being at Cadacenſe, (a place in his dyoces) he aſſembled his diſciples together, and certified them, that the howre of his death drew neere. This newes putting them in great ſorrow, and griefe; they ſaid vnto him: deare father, why wilt thou leaue vs? vnto whom doeſt thon recommend vs? behold the hongry wolfs will aſſaile thy flocke, and there wilbe no meanes to repaire the loſſe, when the ſhepheard is gone: we know thou deſireſt to be with Chriſt, and we know alſo, that thy reward remaineth ſure and certein in heauen, and that it is not leſſened, though thou ſtay with vs a litle ſpace. Haue pitty on vs, that ſhall be left alone, and abandoned.

S. Martin, hearing theſe words, was moued to pitty and compaſſion, and ſhed-

ding teares, his eyes fixed alſo toward heauen; ſaid: Lord, if thy people haue yet need of me, I refuſe not the paine and the trauell, but thy will be done. Thus this glorious father was diſtracted betweene loue and hope, and knew not which to elect. It greued him, to leaue his diſciples: and he was not willing to ſtay any longer, from enioying the preſence of God, vnto whom he remitted all. O man rightly to be called valliant, who was not ouercome by trauell and paine, much leſſe by death: he feared not death and refuſed not to liue. His feuer increaſed, and his diſciples ſeing his end to approach, and that he lay on the earth and aſhes, which was his vſuall bed, requeſted him then to permit cheriſhing and comfort to be done to him. And he anſwered. A Chriſtian ſhould not dye but on haire cloth and aſhes: then it is more fit that I doe ſo, who am your maſter, and prelate, and am therefore obliged and bound to giue you good example.

Then they requeſted him to turne his head a litle on the one ſide, and not to hold it always vpright to looke vpward, being ſo painfull: and he ſaid: Let me look vp toward heauen, ſince that very ſhortly my ſpirit is to go that way, which I behold. When the agony of death came, he ſaw the deuill (the enemy of mankind) and ſaid vnto him: what doeſt thou heere, thou cruell beaſt. Thou ſhalt find in me nothing, for which I ſhalbe damned: and hauing ſaid thus, he rendered his ſpirit to our Lord being 81. yeares old. His bleſſed ſoule was borne into heauen accompanied with many Angells, who made much ioy, and ſong melodiouſly. This muſique was heard by ſundry perſons, that were in places farre diſtant, as of Seuerinus Archb. of Collen, and by Saint Ambroſe Archbiſhop of Millan; Who ſaying of maſſe, fell a ſleep, from the which, he awaked after three howers; and then ſaid to the ſtanders by: know you, that my brother Martin B. of Towers is departed out of this life, and I haue bene preſent there to bury his body.

S. Martin liued on the earth poore and humble: and intred into heauen rich and with great maieſty. His death was on the 11. day of Nouember, (and on the ſame day, the Church celebrateth his feaſt,) and it was in the yeare of our Lord 399. in the time of the Emperour Honorius. This holy ſaint did many myracles in his life time, and alſo after his death: Whileſt he liued, he was the meanes, that many were conuerted vnto God by his good example, and excellent doctrine: and after his death, many were holpen by his merites and interceſſion. God of his great bountie, and infinit mercie graunt, that we may be in the number of the choſen, to the end we may enioy his glory, in the company of Saint Martin. Amen. Many Authors write of S. Martin, beſide Seuerus Sulpitius, as S. Paulinus Biſhop of Nola, Fortunatus the prieſt, Gregory of Towers, Odo the firſt Abbot of Cluny: Hebernus Biſhop of Turin, and many others.

The life of S. Menna, Martyr. Nou. 11.

OVr ſauiour Chriſt ſaith vnto his ſeruants in S. Mathew. When you ſhalbe brought before kings and Iudges, take no thought what you ſhall ſpeak, for at that time you ſhalbe tought how to anſwere. *This ſentence is verefied in a holie ſouldier called Menna, who hauing ſpent his time in the warre, among swords and launces, being brought before a tirant, that did examine him of the faith of Chriſt, which he profeſſed, made ſome anſweres, as if he had bene exercised in the ſtudie of the holie ſcriptures, all the daies of his life. Of this holie ſaint, Metaphraſtes writeth as enſueth.*

IN the ſecond yeare of Caius Valerius Diocleſianus, and in the firſt yeare of Caius Valerius Maximianus, after the death of Numerianus, who had gouerned the Empire before them, there was raiſed a ſore perſecution againſt the Chriſtians, through all the lands ſubiect to the Empire. Into which were ſent publike proclamations, conteining the will of the Emperours, and the puniſhment that ſhould be inflicted vpon thoſe that diſobeied the ſame.

There was in the cittie of Cotticum, which is in the prouince of Phrigia, (or in Aſia minor (a preſident called Pirrhus Argiriſcus, who had the gouernement of that prouince, and had alſo authority ouer the men of warre, which were reſident in the ſame, as a garriſon for defence therof. Notwithſtanding, they had a generall captaine ouer them, called Firmilianus. Among the ſouldiers there was one in the regimēt of Rutilus, called Menna, by nation an Ægyptian, and by profeſſion a Chriſtian; whoſe vertue ſhone among the reſt, as the ſunne doth aboue the ſtarres. The Emperours edict came vnto this cittie, the tenor whereof was this.

Diocleſian and Maximian Emperours to all their ſubiects ſend greeting. For aſmuch as we acknowledg, to haue receaued many fauours, & graces of the ſoueraigne Gods, for which we thinke our ſelues obliged and bound, to procure all honour and ſeruice, to be done vnto them, and their Temples: We therefore commaund all magiſtrates, and captaines of our Empire, that aſſoone as they haue notice of this our Edict, that they endeauour with all diligence (as a thing that concerneth the ſafetie of our eſtate, & the honor of the Gods our benefactors) that all our ſubiects, aſwell men, as women, of what eſtate or condition ſoeuer they bee, do worſhip and adore them, and do offer ſacrifice, in viſiting often their temples. And thoſe that be diſobedient, and rebellious againſt our commaundements, that they be tormented, in the moſt cruell ſorte, that may be inuented. This was the tenor of the Edict.

Aſſoone as the preſident receaued it, he cauſed it to be proclaimed through all the cittie, and other places of his prouince. Commaunding withall, that preſently after the proclamation, all men and women ſhould go vnto the Temples, to the end, the diſobedient perſons might be knowne. In moſt places where the proclamation was made, there were great murmurings amongſt the people, for that it was thought both vniuſt, and cruell, yet the greateſt part of

people went (of force) vnto the Temples, to obey the Edict. When the valiant ſouldier Menna vnderſtood hereof, he was not able to endure ſo vniuſt, and vnrighteous proceedings; as to haue the veneration and worſhip of the true God Ieſus Chriſt to be aboliſhed; and that inſtead thereof reuerence ſhould be done vnto the fiends. Becauſe he would be free, and not be partaker of this wicked tranſgreſſion, nor ſo much as ſee it, he departed from the armie, and withdrew himſelfe into a deſert, where he remained fiue yeares, leading a ſolitarie life, in continuall faſting and works of penance, which was as an exerciſe, and an entrance into the warre, and battaile, which he expected ſhortly to make.

At the laſt, inſpired by God, he returned into the cittie, vpon a day, which was kept very ſollemne, as the birth daie of one of their Goddes. The people of the cittie were generally aſſembled into a Theatre, expecting certaine martiall exerciſes, as Iuſts, and Turneis. And there was alſo the preſident Pirrhus for the ſame purpoſe. S. Menna entred into the middeſt of the ſhow, and with a loud and cleere voice he reherſeth a text out of the Prophet Eſay, which ſaith: *I haue bene found of them that ſought me not, and manifeſted to them that asked not after me.* At theſe words, all the ſtanders by, fixed their eies vpon him; and ſeing him to be a rude plaine man, and meanely apparelled, they know not what to make of his words nor what he ment by them. The preſident Pirrhus cauſing him to be brought neerer vnto him, demaunded of him, who he was? He aunſwered: I am Menna the ſeruãt of Ieſus Chriſt, who is Emperour of heauen and earth. The preſident enquired further. Art thou a ſtranger or a cittizen, that thou ſeekeſt to diſturb our feaſtiuall ſhowes in this manner? what is thy meaning herein? One of them which ſtood by ſaid vnto Pirrhus: I know the man well. He is a ſouldier of the regiment called Rutilica, whoſe Coronell is Firmilianus; and it is about fiue yeares, ſince he abandoned the Enſigne, and left the warre. Then ſaid Pirrhus vnto him: Tell me, Art thou a ſouldier as this man ſaith? S. Menna anſwered: It is true, I was a ſouldier, but when the wicked Edict of your Emperours was proclaimed, I left the army, and departed from the warre. What mooued thee ſaid Pirrhus to leaue the warfare? Art thou a Grecian, or a Chriſtian? S. Menna anſwered: I haue bene, I am, and I deſire to be euer a Chriſtian. I left the hoſt, becauſe I would not be partaker of your impieties. So Pirrhus committed him to cloſe priſon.

On the next daie giuing audience, he comaunded that Menna ſhould be brought before him; and then he ſaid vnto him: Come hither thou preſumptuous fellow, what mooued thee to come into the Theater; and to hinder our feſtiuall daies, which are celebrated in the honor of our Gods? Whence art thou? why diddeſt thou leaue the armie? S. Menna anſwered: I am of Egipt, and becauſe I deſire to fight vnder the banner of Ieſus Chriſt; I forſook your enemies, which be but feeble, and weak. And where haſt thou bene, ſaid Pirrhus, all this time? Menna anſwered: I had rather liue a ſolitarie life, for the loue of my God in the companie of ſauage and wild beaſtes; then continew with you, that know not the true God, and looſe my ſoule, for it is written, *Lord do not deſtroy my ſoule with the ſinners, nor my life with the bloodthirſtie men.* Softe, not ſo many words ſaid Pirrhus. Offer ſacrifice vnto the Gods; and they will

will reſtore vnto thee, the honorable offices thou hadſt in the hoſt, and augment the ſame alſo. Menna ſaid: I only deſire to pleaſe the eternall king, and of him to receaue the crowne of imortallity. Looſe not time in threatning mee; for I regard not thy torments at all: but deſire rather to ſuffer, for the loue of Ieſus Chriſt my Lord, and my God.

The Iudge comaunded, that Menna ſhould be laid flat on the ground, and then to be beaten with raw ſinewes of beaſtes, vntill he obeied the commaundment of the Emperous. The executioners began to beat him rigorouſly, and during the torment, a miniſter of the Idolls laboured by perſwaſion, to bring him to ſacrifice to their Gods. The bleſſed Martir ſaid to him: Why doeſt thou perſwade me thus? thou counſellor of darknes? and captaine of iniquitie? If I would not do it at the commandment of the Iudge, doeſt thou think that I will do it at thy perſwaſion? I giue thee to vnderſtand, that I haue by my ſide Ieſus Chriſt, who (for this which I ſuffer, and endure for his ſake) will giue into me, an eternall reward; and vnto you and your Emperours he will giue perpetual torments, not only for your owne ſinnes and Idolatrie, but alſo, becauſe you do your endeauour, that he ſhould not be loued, nor ſerued by his owne faithfull ſeruants. Goe to (ſaid Pirrhus) make ready the other torments, to tame the ſtubborne hart of this fellowe.

Forthwith was prepared for him the torture with the cord; in the which the holie ſaint hanging on high, the Iudg ſaid vnto him: Menna, doeſt thou yet remember thy ſelfe, and wilt thou yield, or ſhall we prouide greater torments? The bleſſed martir anſwered: very litle is that I haue yet ſuffred, to that, which my Lord and king deſerueth I ſhould ſuffer for his ſake; becauſe he keepeth about me many Angells, that aſſiſt and help me, encouraging me not to ſhrink at thy torments. Pirrhus ſaid: Scourge this villaine and rebell, yet more feuerely; who hauing a king alreadie, ſaith he hath another, which is not knowne. Then ſaid the ſaint; Thou indeed doeſt not know him; for if thou diddſt, to haue his loue, thou wouldeſt forſake thine Emperours, ſince he can better reward thee, then they can. And who is this great and potent king ſaid Pirrhus? S. Menna anſwered: This is Ieſus Chriſt, the ſonne of the liuing God, creator of al things: vnto whom, all that is in heauen and earth is ſubiect.

Then ſaid Pirrhus: Doeſt thou not know Menna, that to be the only cauſe, why our Emperours haue commaunded you Chriſtians to be tormented? namely, that you ſhould neither profeſſe Ieſus Chriſt for God, nor adore and worſhip him? Menna anſwered: what is that to me? If that be their intention, their power and torments are of no auaile, to make me forſake my deareſt Lord God. It is ſaid: *who ſhalbe able to ſeparate vs from the loue of Chriſt? or from his ſeruice? not tribulation, nor affliction, nor famine, nor perſecution, nor dangers*, much leſſe the world. Be aſſured, that whatſoeuer perſecution is raiſed againſt vs, ſhall not make vs alter our mindes.

The Iudg commaunded his gaſhed & wounded body, ſhould be rubbed ouer, with rough ſharp clothes: which paine he tollerated very patiently. Pirrhus remained aſtoniſhed herear, and ſaid vnto him: verily Menna, it ſeemeth thy bodie, which is thus tormented, is not thine owne, but borrowed of ſome other. The martir anſwered him: I feele not thy torments, becauſe I haue

my God by me, who doth help and defend me; and vnto thoſe that haue him with them, al things ſucceed proſperouſly. Then ſaid Pirrhus: ſet other burning torches vnto his ſides, that we may ouercome this his obſtinacy.

The fire was brought, and applied; and although they burned his ſides two whole houres together, yet the martir ſpake not one word. Whereupon Pirrhus ſaid: Doeſt thou not feele the fire that burneth thee? S. Menna anſwered: I feele it not: for Chriſt giueth me ſtrength, who hath ſaid to me in his holie writt. *That if we paſſe by the fire, the flame ſhall not burne vs.* He ſaith alſo in another place; *that we muſt not feare them that kill the bodie, and cannot kill the ſoule: but him we muſt feare, that can ſend both bodie and ſoule into euerlaſting fire.* Then ſaid Pirrhus: How canſt thou alleadg theſe teſtimonies out of the bookes of thy God, being a ſouldier? when hadſt thou time to read and ſtudy them? Then ſaid the bleſſed martir: The ſame Ieſus Chriſt our God, ſaid vnto vs: That when we ſhould be brought before kings and Iudges, for the profeſſion of his name, we ſhould not care what to ſpeak, for that he would direct vs what we ſhould anſwere. Pirrhus ſaid: Tell me Menna, whether your Chriſt did foretell you, that you ſhould ſuffer thoſe torments: yes ſurely (ſaid Menna) for that he, being God, knew right well, all that was to happen in after times.

Well well (ſaid Pirrhus) leaue this vaine talk, made, and diuiſed of thine owne head, and ſacrifice vnto the Gods, or I will condemne thee to be conſumed with fire. Do thy will, ſaid Menna, for as I haue tolde thee already, although thou haſt power to torment my bodie, yet haſt thou none ouer my ſoule. The Iudg ſaid: wilt thou haue daies of reſpitte, to conſider of this matter, that thou maiſt free thy ſelfe from this thy blindnes and error? The bleſſed martir made anſwere: Long ſince haue I determined and reſolued, rather to die, then to deny my Lord Chriſt. I am a Chriſtian: and therefore expect not, that I will ſacrifice vnto the diuells. The Iudge was ſo wroth with this anſwere, that he cauſed calthropes to be ſet thick on the ground, and the bleſſed martir to be dragged, and haled ouer them. In this torment the holie ſaint ſaid: Seek out other tortures, for theſe be of too ſmall force to make me worſhip thy diuells. Pirrhus being now more enraged, ſaid: Beat him with cudgells, and knotted thongs of leather, and buffet him on the face, till he ceaſe to call our Gods, by the names of diuells. But all theſe things prenailed not, to make the valiant ſouldier of Chriſt, ſhew any ſigne of feare, or yeelding.

There was preſent a noble man of the Court, called Eliodorus, who ſaid vnto Pirrhus: my Lord, theſe Chriſtians be a people which regard no torments, yea death is more welcome vnto them then life. Do not vexe nor trouble thy ſelfe any more with this man, but giue iudgment of death vpon him, (as he hath well deſerued) for that he hath abandoned his captaine, and refuſed to ſerue in the warres. Then Pirrhus ſaid vnto Menna: If thou wilt reſolue to ſacrifice vnto the Gods, I will cauſe thy captaine to pardon thy former offence, and to giue thee more honorable office, and degres. Menna ſaid: God forbid, that I ſhould deſire ſuch offices and honors; I deſire to haue them in heauen where true honor is to be had, not thoſe of the world, which be vaine and tranſitorie. The preſident ſeing the conſtancy of the bleſſed martir, (by the aduiſe of the other courtiers) condemned him to die, with theſe words: Becauſe Menna the ſouldier doth

doth not obey the proclamation of the Emperours, and becauſe he followeth the religion of the Chriſtians, and will not ſacrifice vnto our Gods, we commaund; that he be beheaded, that others (by his example) may feare, to comit the like treſpaſſes.

The bleſſed martir was led by the officers vnto a place called Poremia, vnto which all the citty was aſſembled. The holie ſaint with a cheerefull countenance (though meanely apparelled as making ſmall account of any worldly thing) went communicating with ſome of his acquaintance, as if he had not bene going vnto death. Recomending them vnto God, & taking leaue of them, he lifted his eies toward heauen, ſaying: I bleſſe, and praiſe thee, o father eternal, for that thou haſt hitherto kept me, & haſt not turned thy face from me. Thou haſt giuen me ſtrength, that I ſhould not looſe my ſoule, with this treacherous & faithles people; but that I might confeſſe conſtantly thy bleſſed name, & thy holie law. I beſeeche thee through Ieſus Chriſt thy ſonne, that thou wilt help me, at this houre of death, and deliuer my ſoule, in granting it victorie in this laſt aſſault, that it may appeere free befor thy iudgment ſeat & there worſhip thee. Saying this, he came to the place of execution; where falling on his knees, and looking toward heauen, the hangman cut of his head.

Then they caſt his bodie into a great fire, but the fire conſumed it not, ſo that ſome deuout perſons tooke it, and buried it in a place conuenient; whither many Chriſtians reſorted, crauing mercy at Gods hands, by the praiers and merits of this his faithfull ſeruant Menna; who was of Egipt; honorablie borne; iuſt, faithfull, mild, and vertuous; and repleniſhed with the grace of the Holie Ghoſt.

He was martired in the cittie of Cotticum, in the prouince of Phrigia, on the 11. of Nouember, in the yeare of our Lord 301. (Spa. ſaith 296.) And on the ſame daie, the Church maketh of him a commemoration. The bodie of this holy ſaint, was afterward tranſlated vnto Conſtantinople.

The life of S. Martin, Pope and Martyr. Nou. 12.

THE noble king Dauid would not giue leaue, nor permit one of his ſouldiers, to kill his father in lawe Saul, when he might eaſily haue done it, and the other well deſerued it, coming to purſue and ſearch him out, with an army, and a full intention to kill him, if he could haue gottem him within his daunger. And though Dauid found him faſt a ſleep in his pauilion, and and in like manner, all his guard, who ſhould haue watched in his defence; yet would he not once touch him. The reaſon, which Dauid alleaged, was, becauſe Saul was the anointed of the Lord.

It happened farre otherwiſe vnto the glorious S. Martin Pope and martir: who being annointed and conſecrated, and moreouer the Vicar and lieutenant of Chriſt in earth, yet ſome Chriſtians in name, but in their deeds, worſe then Pagans, were ſo bold, as to take him, ad vſe him villanouſly; as may appeare by his life, collected out of the book of Popes liues, called the Pontificall, and out of other good Authors.

SAint Martin the firſt Pope of that name, was the ſonne of one Fabritius, and borne in Todi a city in Tuſcane, a very holy man, and vertuous. Aſſoone as he was elected to the gouernement of the Church, he emploied all his vttermoſt diligence and endeuour, to extirpat and roote out ſome hereſies, about the perſon of Ieſus Chriſt, already condemned in former Councells. The man who did bring them againe out of hell, (where they had bene a good ſpace buried,) into the world, was a Patriarch of Conſtantinople, called Paulus: who had ſome other prelats that obeyed him, and were wrapped in the ſame error. Theſe wonne the Emperour Conſtans (the ſecond of that name,) to be of their ſect and opinion, ſuch ſleights and deuiſes they wrought with him.

The legats of the Pope, who reſided there, certified him of the proceedings of Paulus the Patriarch; The Pope incontinent apointed by his letters what order ſhould be taken therin, and wrot vnto the ſame Paulus louing letters, beſeeching him; not to be ſo determinately ſtubborne in ruynating the peace of the Church, and in patronizing of his errors, ſo many times condemned by the holy prelats in great aſſembles, and generall Councells.

Paulus being by nature proud and obſtinate, to ſhew what ſmall account he made of the Popes aduertiſements, cauſed an Aultar, which the legats had ſet vp in the Church, founded by Placida, (vpon which they ſaid maſſe, after the Roman vſe) to be caſt to the ground, and defaced. The malice of Paulus was ſo much augmented, that becauſe the legats, on the Popes behalfe, required him, (when they ſawe his obſtinacy) to amend his fault, and reforme his errors, or els they would proceed againſt him as a contumacious perſon, by the cenſures of the of the Church, he made meanes to the Emperour to cauſe the legats to be reſtrained of their liberty and euill entreated; and afterward he ſent them into baniſhment, into ſondry parts of Chriſtendome, which was; as if he had ſent trompets, to ſound and publiſh the malignity of the Patriarch, the tiranny of the Emperour, and the miſbeliefe of them both, being obſtinate in the error, condemned by all the Catholike Church.

When Pope Martin had vnderſtanding thereof, he had recourſe vnto the ordinary remedies, in the like occaſions; and aſſembled a Councell of 105. Biſhops in the Church of Saint Saluator, neere vnto Saint Iohn Laterane. And the queſtion of the afore mentioned errors, being againe diſputed, certein Canons were publiſhed, by which, all the auncient hereſies, and this alſo, being lately reuiued, were condemned, and anathematized; and with them Peter, Cyrus, and Sergius their Patriarch deceaſed; accurſing, deteſting, and depriuing Paulus the Patriarch now liuing, and all his followers and adherents, of what ſtate, condition, dignitie, or function ſo euer; and depriuing them alſo of all offices, and benefices eccleſiaſticall. And to the end, this holy Councell, and all the decrees and Canons of the ſame, ſhould be diuulged, and publiſhed through the world, Pope Martin cauſed many copies to be ſent into moſt parts thereof.

The Emperour Conſtans vnderſtanding, what the Pope had done in the Concell, tooke ſuch indignation therat, that he determined to apprehend, (if he did not kill) the Pope, in reuenge of this iniury as he eſteemed it. For this purpoſe

purpoſe, he ſent into Italy (in which, at that time, the Emperours of Conſtantinople had ſome cities and countries) one Olimpius, a noble man of his chamber, but an heretike, as he himſelfe was, and gaue vnto him the title of Exarch, or Regent, with ſecret inſtructions what to do.

Olimpius arriued at Rauenna, which was the ordinary place of reſidence of the Exarchs, and hauing amaſſed and gathered huge forces, as he could, went toward Rome, where he endeuored to make a ſchiſme in the Churche of God. But not bring able to compaſſe and effect it, becauſe the Biſhops of Italy, and the Clergy of the city were of one accord, and held together, in the defence of the faith, and of the Pope: he then diuiſed meanes to entrap the Pope, and to take him priſoner. But finding it hard to be effected, becauſe he could not get gim out of Rome, where he was well beloued, and had many frends: he laſtly determined to kill him.

For the effecting of this deuiſe, he agreed with one of his ſeruaunts, an auncient ſouldier, and told him: he had procured the Pope to ſay Maſſe, the day following, in S. Maria Maior, where he would require the Pope, to giue him the B. Sacrament; and as he communicated, this deſperate fellow ſhould come neere, and ſtabbe the Pope with his dagger. The ſouldier promiſed ſo do. The next day he came, and the Pope ſaid Maſſe, and Olimpius like another Iudas, came vp to communicate; yet lingered, till his man came, that ſhould do this treacherous deed. But our B. God altered all this: for he cauſed the man to looſe his ſight, and though he was hard by the Pope, yet he ſaw him not: which thing he confeſſed many times after with ſolemne oath. By this meanes this infernal ſacriledg was not committed, and the holy Pope eſcaped free from this treacherous inuention.

Afterwards the Saracens inuaded the Iſland of Sycily, in the which they made great ſpoile, and bycauſe at that time, it was ſubiect vnto the Emperour, Olimpius was obliged to go and defend them and ſo he did; being firſt reconcilied to the Pope, and making vnto him a relation of the true cauſes of his comming into Italy. Olimpius fought with the Saracens in a pitcht field, & vanquiſhed them; yet ſo great was the toile he took in the battaile, that a few dais after he deceaſed.

When the Emperour was aduertiſed of his death, he ſent in his place as Exarch, Theodorus Calliopas, who had bene there before, and had behaued himſelfe ſo well, that he was beloued in Rome and all Italy. Euery one reioiced at his coming; but at the end, euery one was deceiued and deluded: for the Emperour had drawne him vnto his opinion, and had enioined him; that aſſoone as he had impriſoned the Pope, he ſhould ſend him vnto the Emperour with a ſtrong guard. And becauſe he had no aſſured confidence in him, he ioined with him in commiſſion (for the affaires and buſines with the Pope only) one Paulus Pallurius a ſeruant of his, of whom he had this opinion; that he would not faile to performe, whatſoeuer he ſhould command him.

Calliopas and his aſſociate arriued at Rauenna, & without long ſtay, went vnto Rome, where he ſtaied ſome few daies, treating with the Pope about many and ſeuerall buſineſſes: but all that he did, was in deceit. The Pope, (who was a plaine meaning man) had no conceit of the treachery which Calliopas

intended toward him. So that Calliopas one day fained (being in the lodging of S. Iohn Lateran) to go and visite the Pope: but in steed thereof, he laid blowes on him, and the Pope being vnable to defend himselfe from that violence was put in prison. Calliopas sent him incontinent in bonds vnto Paulus Pellarius, who conueied him withall speed vnto Rauenna, and from thence to Constantinople.

The wicked Emperour Constans reioiced exceedingly, that he had gotten the Pope into his hands, and endeuoured with flattery and faire promises, to draw the good Pope to fauor his error, but finding him stedfast in his faith, he banished him vnto the city of Chersona, which is in the outmost borders of the sea Euxinus, a very cold country, and almost inhabitable. There the Good Pope was so afflicted, and euill entreated, that within few daies, he died very patiently, as a glorious martir of Iesus Christ.

Pope Martin the first of that name, after the most certain account, died in the year of our Lord 654. on the 12. day of Nouember, and on the same day, the Church celebrateth his feast. His body was after this brought to Rome, and buried in a Church dedicated vnto him and S. Siluester. God did many miracles by the meanes of this Saint, who was his vicar in earth 6. yeares one moneth and 26. dayes. He gaue holy orders twice in the month of December, in which he ordered 11. priests, 5. deacons, and 33. bishops.

The life of S. Gregorie Thaumaturgus. Nou. 17

HE that beleeueth in me saith Christ, shall do the works and miracles that I do, and greater also. *This sentence was most plainly verified in S. Gregorie Bishop of Neocæsarea, which is the same, that is now called Trabisonda. Of him it is written, that by his prayers, he made a huge great rock, as bigge as a hill, to go from one place vnto another. And also, that he made a lake, which caused discord betweene two brethren, to drie vp: and he stayed a great riuer, that it should not ouerflow, to hurt the inhabitants by the bankes thereof.*

We do not read, that our Sauiour Christ did any of these thinges. We doubt not but he could haue done them; yet he did them not; that his words might be fulfilled, when he said: that his faithfull seruants should do greater miracles (after a certaine manner) then those that he did. And because it was euident in this holie Saint, he had the surname of Thaumaturgus, that is a doer of marueilous things, giuen vnto him. His life was written by S. Gregorie Nissen in this manner.

SAint Gregorie surnamed Thaumaturgus, was borne in the cittie of Neocæsarea, of honorable parents; and euen from his childhood he spent his youth in all vertuous exercises. When he grew to more yeares, he gaue himselfe vnto the studie of philosophie, by which he came vnto the knowledg, that the adoration vsed by the pagans, was a vaine thing, and without foundation, and that there neither was, nor could be any more, then one God only. This was the cause, that he listened willinglie vnto the Ghospel, and to the faith of Christ; for that he perceiued, that the same acknowledged one God only. He saw also, that

that the thing which the Christian beleeueth although it surpasse natural reason, (since a philosopher cannot attaine by naturall reason to some things) yet nothing is quite contrarie vnto the same reason: which hapeneth not in any other sects. Lastly, being ayded by God, he determined to be a Christian; and came vnto Baptisme, without those things, which others receauing the same at his age, do bring with them.

And if vntill that time, he had loued the morall vertues, now he exercised himselfe much more in them, and namely his great chastitie, which made other yong men of his yeares, to be ashamed of their lewdnes, and wantonnes. His humility reproued their pride; his mildnes and patience their intemperance, so that they enuyed him, and charged him with crimes falsly and slanderously, to the end, he should not be accounted better, and more vertuous then they. And vpon this, they made an accord with a lewd woman, perswading her; that at such time as Gregorie was in the company of philosophers, and wisemen, she should complaine of him and say: that he had had the vse of her bodie, promising her a certaine some of mony; but afterward, that he deceiued her, and gaue her nothing.

S. Gregorie was on a time in company with many persons, who gaue willing eare vnto him, disputing of certaine subtile questions, with admirable grace and eloquēce; his apparell being comely, but meane, such as he vsed euery daie. The lewd woman came in, and made her dishonest, and vntrue complaint; and partly threatned, according to the apointment giuen her. They which were present, hearing this, turned from the woman, & fixed their eyes on S. Gregorie. Yet knowing right well that he was cleere from such a matter, and that it was a suborned accusation; they turned back vnto the woman, minding to thrust her headlong out of dores. But the blessed man, without changing his countenance, or disauowing the act, calling one of his seruants, said vnto him: Giue vnto that woman what she demaundeth, least she hinder our discourses. The seruant asked the woman, what his master ought her, and she telling him, he paid it to her.

But God would not permit the chastitie of this holie man, to be thus stayned; and the woman to escape without due punishment, for she had no soone receaued the mony, but the diuell entred, and took possession of her, tormenting her in such sort, that euery one perceiued her wickednes. Yet the holie man, was mooued vnto compassion, and prayed so long, and feruently for her, that the diuell departed, and left her free. The woman being recouered, published openly her owne iniquitie, and told how she was hyred by those vngracious, and enuious yong men, to do, and say, that which she had said, and done. Neuer theless, S. Gregorie was better content to be accounted bad, then to be so indeed.

He hauing now proffited sufficiently in humanity, and philosophie, grew to the study of the holie scripture; hauing for his master Origen, a man conformable to his desire, and most renowned through Christendome in those daies, as well in diuinity, as in good and vertuous life. S. Gregorie went to find him out, and became his disciple, remaining in his companie so long, as was sufficient, by reason of his aptnes, and quick witt. Then returned he vnto his natiue

country, where euery one expected, that he would diſcouer, and lay open, the treaſures, which he had gotten in his ſtudies; that he might reap ſome fruite, with fame, and honor for his long trauells. But he, to auoide worldlie glorie, (taking ſome of his familier friends in his company,) went into a deſert, liuing ſolitarily with them, in continuall pennance, ſpending the greateſt part of his time in prayer, and reading the holie ſcripture.

There was at that time, a holie man called Fedimus, Biſhop of Amaſia, who was not only a great ſcholler, but alſo very vertuous. He much deſired, that in cittie of Neocæſarea (the natiue place of Gregorie) there ſhould be a Biſhop, that Idolatry (which was ſtrong in that place) might be ouerquelled, and that Chriſtianitie might be augmented; for it was openly ſaid: that in al that cittie, there were but 17. perſons, that profeſſed the faith of Chriſt. This good paſtor thought Gregorie would be a fit man for that place, the fame and report of his learning and life, being ſo diuulged into diuers partes. He went into the deſert to find him, with intent, to giue him the order of prienhood, and make him Biſhop of that cittie.

S. Gregorie being certified thereof, left his habitation, ſhifting from one place to another. Fedimus laboured to find him, ſo that the one ſought him, to make him Biſhop, and the other fled from that high dignitie. At laſt Fedimus being wearie with ſeeking him, and they being three daies iourney one from the other, Fedimus lifted vp his face toward heauen and ſaid: O Lord, thou ſeeſt right well, both me and Gregorie: I deſired to haue him preſent, that I might haue layd my hands vpon him, and haue conſecrated him; but let my wordes work the ſame effect: I conſecrate, and offer him vnto thee (ô Lord) and vnto him I giue the charge of the cittie of Neocæſarea, that he may ſpread the Ghoſpell therein, and in the territorie thereof, that thy faith and ſeruants, may increaſe and multiplie, to the honor and glorie, of thy moſt holie name. Theſe words ſaid Fedimus.

S. Gregorie hearing and vnderſtanding of theſe words, yeakled, and would not reſiſt any longer; ſuppoſing, that if he ſhould ſo do, he ſhould reſiſte the will of God. Then he came vnto Fedimus of himſelfe, & by his preſence were performed all the ceremonies, which in ſuch a caſe are accuſtomed to be done, for the making of a prieſt and Biſhop. S. Gregorie required reſpite for a time, wherein he might beſt exerciſe his office; which being granted, he ſpent certaine daies in praier, deſiring God to inſtruct, and ſhew him, how he ſhould performe his duty.

Whileſt he was in his deuout praiers and contemplation, there appeared vnto him the mother of God, and S. Iohn the Euangeliſt, his eſpecial aduocats. And, by the apointment of the B. Virgin, S. Iohn gaue him inſtructions, in what manner he ſhould gouerne; and of the myſterie of the holie Trinitie, teaching him, what he ſhould ſaie, and what definitions, and words he ſhould vſe. They commaunded him to go preſently into the cittie, and to begin to preach, and conuert ſoules vnto God. S. Gregorie obeying forthwith, went on his iourney with his familiers and friends, that vere in his companie.

As they trauailed, they neere benighted, neere vnto a Temple of Apollo, not farre diſtant from the cittie, into the which, S. Gregorie and his friends entring, he

he made the signe of the Crosse in the ayre, and forthwith flew away the huge companie of diuells, which inhabited there, and gaue oracles, and answeres vnto such persons, as came to make sacrifice vnto them. Saint Gregorie spent the greatest part of the night in praier, and singing Hymnes and Psalmes, so that the place, that was before the habitation of diuells, became now the house of God.

In the morning, S. Gregorie departing to go on his iourney, the ministers of the Idolls, (who had the charge of the Temple,) entred thereinto, and making their accustomed salutations and sacrifices vnto the Idoll; insteed of answere, there was heard yellings, and howlings out of the Temple, and the diuells said: that they could not enter againe into that house, because Gregorie had bene within it. Notwithstanding, the ministers made sacrifice vnto them, and vsed certaine ceremonies, to induce them to returne into the Temple: but they bad them not to wearie themselues, nor to loose their time, for they could not returne into that place by any meanes. The ministers were also informed, that it was Gregorie, & where they should find him. Hauing learned this, they determined to follow him, and found him and his companie, as they walked toward the cittie.

The ministers of the Idols, began to threaten him, that they would complaine to the magistrates of the cittie, for that he being a Christian, had entred into a Temple of their Gods, and driuen them from their habitation, so making their Oracles to cease. S. Gregorie with great mildnes and modesty said: Be not offended hereat: for I serue such a Lord, as I can in his name, cast out diuells from any place, and make them to returne whither I please. They meruailing hereat, said vnto him: Then make them returne into the Temple, where they were before. S. Gregorie rent a leafe out of a paper book he had, and wrote thereon these wordes: Gregorie to Satanas, ENTER. This note he gaue vnto the minister, who laid it vpon the Altar, and offred sacrifice, and the diuells gaue answeres as before time.

The minister pondered vpon this, and considered: that when Gregorie commaunded their Gods, they obeyed him; and that he did it, by his seruice vnto one God. Hereupon he resolued, that this God was very potent and mightie, since his seruants could do such great things. After this resolution made, he departed from the Temple to seek out Gregorie, (who by Gods prouidence had done these things, expecting the fruite to come thereof) and found him. He told him what had happened, and besought him instantly, to instruct him, what his God was, (so great and potent) for he would serue him, and forsake these other Gods, so weak, and feeble. S. Gregorie preached vnto him Iesus Christ, and hauing giuen him notice of the principall mysteries of our faith, said: we do not prooue these things by reasons, because they surmount reason, and naturall vnderstanding, but we confirme them by miracles. The minister of the Idolls said: do a miracle in my sight, that I may beleeue what you haue said, and Baptize me. What miracle would you haue me do (said S. Gregorie.) The minister beholding a huge great stone, like a mountaine, said vnto him make this huge stone, to raise it selfe from this place, and to go into another. S. Gregorie doubted not to do it, and as if the stone had bene a reasonable creature, he commaunded it

to go vnto the place the minister had apointed. His words being ended, the effect followed. The minister remained so satisfied herewith, that he, his wife and children, seruants and friends (vnto whom he related the matter performed by the Saint,) were all Baptized.

S. Gregorie came into the cittie, and lodged in the house of a great man called Musonius. To this house resorted many, vnto whom the holy Saint preached with such feruour, that in a short space there were thousands of Christians in that cittie. In his discourses he gaue content, and delight to all. To the discomforted, he vsed such wordes, that they tooke consolation. He perswaded the yong men to chastity, the old men vnto patience. He exhorted seruants to be obedient to their masters, and aduised masters to be mild and courteous to their seruants. He said: rich men ought to be stewards, and not masters of their goodes. To women, children, and all other that came to heare him, he spake that which was conuenient, and fitting for their estates; reaping daily profit by his preaching.

There were in that citty many Temples of the Idolls; wherenpon, the holie Saint thought fit, that there should be one at least built to the honour of our Sauiour Iesus Christ, wherin he might be adored, and serued. The charge hereof, he gaue vnto the chiefest of them that were Baptized, and himselfe in person laid the first stone in the foundation.

Eusebius Cæsarienſis saith: that this holie Saint (by his praiers) made a hill to remoove from one place vnto another, becaus it hindered the building of the Church. Gregorie of Nissen doth not saie thus much, but he saith: that in his time, there was a great earthquake in that cittie, which threw downe the greater part thereof, but that the Church founded by Gregorie Thaumaturgus stood firme, and stirred not. Great were the miracles that God wrought by the meanes of this blessed Saint, and by his preaching the Gospell, many people were daily conuerted vnto the faith.

Among many other wonders, this of the two brethren is notable. They two deuiding the many possessions & lands left vnto them by their father, fell at variance about a water, which controuersie was caused by a great lake, in which much fish was taken, and each of them desired, to haue that water for their part. This matter came to that height, that they had assembled many people, and intended to end their quarrell by the sword. The holie Saint came betweene them as vmpire; but seing no meanes to bring them to atonemēt, (they being euen ready to come to handy strokes, hard by the lake, and it was feared much blood would be shed; This glorious Saint fel vnto praier, and continewed therein so long, till the water in lake was dried vp; and the ground thereof was equall with the banckes; so that there remained no signe, either of water, or lake. When the morning came, the two enraged brethren, seing now no cause of fighting, made peace each with other, much wondering at this great miracle, that God had done, by the meanes and prayer of his seruant Gregorie.

After this miracle, ensued another. The people dwelling by the bancks of the riuer Lycus, (which descendeth from the mountaines of Armenia, and sometimes encreaseth so much, that it ouerfloweth and spoileth the fieldes and villages

villages of the country neere adiacent) hauing knowledg giuen them of Saint Gregorie, ſent meſſengers, requeſting him, to vouchſafe to come, and giue remedie hereunto: for they were not able, by mans wit, or any ſtrength to reſtraine it. The holie prelate went thither, and viewed well the place; and conſidering withall, that it would be inconuenient for them to remooue their dwellings, hauing their houſes ready built, and their ground about them; He took his ſtaffe which he vſually carried in his hand, and planted it a prettie diſtance from the Riuer; on that ſide, from whence the ouerflowing came, and where the plaine fields were, and many houſes of the inhabitans. This holie Saint hauing planted his ſtaffe, went vnto praier, and not long after, the ſtaffe, waxed greene, grew, and became a verie great tree. Then S. Gregorie ſaid: this ſhalbe the boundes of this floud, & the water ſhall not paſſe this marke. This bleſſed man returned into the cittie, and it was after ſeene by experience, that when the riuer roſe to the higheſt, aſſoone as the waters came vnto that tree, they returned back, and ran downe the channell againe, not ouerflowing, as they had done before-time. By theſe, and ſuch like workes, that S. Gregorie did, both in the cittie, and in the countrie abroad, the number of the faithfull increaſed continually, all ſortes of people making great account of him, being aduiſed, and directed by his counſell, in all their important, and waightie affaires.

The citizens of a cittie thereby, ſent vnto Saint Gregorie, beſeeching him to come, and appoint ouer them a prelate. Saint Gregorie comming thither, and examining ſome of thoſe that ſtood for that dignitie, was neither ſatisfied, nor liked not at all of them. The people with one voyce, ſaid as it were in ſcorne, If Gregorie like none of theſe, let him take Alexander the Collier. S. Gregorie hearing theſe wordes, demanded what that Alexander was, and apointed them to bring him to his lodging. This Alexander was a man of middle age, meanlie apparelled, his handes and face being black with coales. Thoſe that brought him laughed, and ſo did they that were with S. Gregorie, and the Collier himſelfe laughed, ſeing them to laugh at him; being well pleaſed, to be contemned, and ſcoffed at by them. Saint Gregorie beheld him, not as others did; but thought that vnder that contemptible ſhew, lay hid things of greater valew. He called him aſide, and charged him deeplie, to tell him ſincerely who he was. The collier opened trulie his whole life vnto him, to witt that he was a philoſopher; and that to auoid the vaine-glorie of the world, he had taken this courſe of life; and had made himſelfe a collier, not for neceſſitie, to get his liuing, but for the deſire he had to liue chaſt; for liuing thus (ſaith he) I haue no mind of anie diſhoneſtie, nor any woman will tempt me vnto lewdnes, ſeing me ſo black and vnlouelie. Moreouer this good collier ſaid: that the greater part of the gaines of his coales, he gaue vnto the poore, fulfilling the counſell of the Goſpell.

S. Gregorie cauſed him to be ſtripped out of his clothes, his hands and face to be waſhed, and then to be apparelled with the like garments as he wore himſelfe. Then aſſembling the people together, he told them: he had now found out, and made choiſe of ſuch a Biſhop as was fit for that place. They with great attention, expecting the perſon elected by ſo wiſe, and holie a man, behold,

Alexander the Collier came out, apparailed after the ſame manner that Saint Gregorie was, and accompanied by the ſame familiers and friends. Thoſe that were preſent, knew not whether they ſhould laugh, or take it in euill part, that ſuch a one ſhould be giuen them for their Biſhop. S. Gregorie made a ſpeach vnto them aduertiſing them, what a man Alexander was, whom he commaunded to preach in their hearing. The new Biſhop obeyed, and preached in ſuch ſort, that they all remained no leſſe aſtonied, then ſatisfied. Thus they being all pleaſed to haue him for their prelate, Gregorie conſecrated him Biſhop of that cittie, and he diſcharged his office with great comendation.

After this, the holie man returning vnto his cittie, was met by two Iewes (in the high way) who knowing him, accorded together to deceaue him. The one of them lay flat on the ground, faining himſelfe to be dead, and the other wailed, and made great lamentation. The holie ſaint coming by, demanded of him the cauſe of his ſorrow? The Iew anſwered: O ſeruant of God vouchſafe to help and comfort me: look with pittie vpon the miſerie of this my companion, who is fallen dead on a ſodaine, and I haue not any thing to wrap him in before he be buried: The good man being mooued to compaſſion, put of one of his garments (as we may ſaie his rochett) and laying it on the counterfaite dead man, went on his iourney, leauing the Iewes alone.

The man that had vſed this deceit toward the holie ſaint, and had told him that his fellow was dead, came merrilie to his companion and ſaid: Come fellow, riſe vp now, we haue gotten a good priſe: ſee, we haue gained this good garment, and deceiued this man whom the Chriſtians hold to be ſo wiſe. But the Iew which lay on the ground anſwered not, nor ſturred any whit at all. The other ſpoke louder and ſaid: O how cuninglie thou canſt counterfaite? but I praie thee riſe now, for heere is not any body neere vs. Yet for all this, the Iew laie ſtill, and ſtirred not. For aſſoone as the garment of S. Gregorie laie vpon him, and touched him, he was depriued of his life. And ſo the ieſt, and ſcoffe returned, & light vpon himſelfe in good earneſt.

In thoſe times there was raiſed a moſt grieuous perſecution againſt the Chriſtians, and the Edicts of the Emperours of Rome were proclaimed, wherein they comaunded: that the Chriſtians ſhould either ſacrifice vnto the Idolls, or elſe, that they ſhould be put vnto moſt cruell death. Theſe proclamations came vnto Neocæſarea, and S. Gregorie being certified thereof, admoniſhed publiklie, and aduiſed the Chriſtians, to giue place vnto this furie, by departing from the cittie, vntill this tempeſtuous ſtorme were paſſed ouer. And himſelfe alſo by diuine inſpiration (as afterward appeared) went with one of his diſciples (who had bene miniſter of the Idolls, and was conuerted, and made Deacon by him) vnto a mountaine, and there lay cloſe certaine daies. Other Chriſtians diſperſed themſelues into diuers partes.

It was a lamentable thing, and would haue mooued a ſtony hart vnto compaſſion, to ſee the crueltie that was vſed in Neocæſarea, and the perſecution by the pagans; who continuallie prepared chaines, gallowſes, ſwordes, ſauage beaſtes, and infinite number of other tortures, and all to torment the Chriſtians. You ſhould haue ſeene the fathers to perſecute their ſonnes, and the ſonnes, to perſecute their owne fathers. The brother procured the death of the brother,

brother, and one friend ſought the death of another friend. Some did this vnder ſhew of religion, others for malice, and moſt, to make themſelues rich with the goods of Chriſtians. For theſe cauſes they ſought for them, found them out, apprehended them, put them to priſon, and at the end, vnto ſome cruell death.

Notice was giuen (by ſome informers) that Gregorie laie hidden in the mountaine: whereupon officers were ſent forthwith to apprehend him, for the iudges thought, that if they put him to death being the chiefe, the inferiour Chriſtians would be diſcouraged, to make ſuch bold profeſſion of their faith. Saint Gregorie (being on the mountaine) comaunded his deacon to make his prayers. So both of them kneeling with their hands lifted vp to heauen, ſome what diſtant the one from the other, they beſought God, if it were for his ſeruice, that he would deliuer them from the perſecution: but if his will was, that they ſhould dye for his ſake, and loue of his holie Ghoſpell, they did likewiſe deſire, that his wil might be done. The ſouldiers arryuing at the mountaine, went vp and downe all the hill, ſearching for them, and returned vnto the Iudg, telling him: that they had found nothing but two trees, ſomewhat diſtant the one from the other. The Iudg knew for certaine, that Gregorie was on the mountaine, and therefore he went thither in perſon alone, finding thoſe that ſeemed to the ſouldiers to be trees, to be Gregorie and his Deacon at their prayers. When the Iudge ſaw this wonder, God ſo touched his hart, that he went vnto S. Gregorie, and fell at his feete confeſſing Ieſus Chriſt to be the true God. And he that before perſecuted them from thenceforth was one of them that fled from the perſecution.

Another time, the holie Saint being in praier, and with him ſome of his diſciples (with his deacō) he lifted vp his voice on a ſodaine ſaying theſe words of Dauid: *Bleſſed be our Lord, who hath not ſuffred vs to be taken in their teeth.* His diſciples asked him why he ſaid theſe wordes? and he anſwered: that in that very inſtant of time, was finiſhed in the citie the martyrdome of a Chriſtian, who had valiantlie ouercome his perſecutors, by continuing firme and conſtant in the faith of Chriſt; and ſaid he was called Troadius. The deacon asked leaue of the holy Saint, and went ſecretlie into the cittie, finding all that the bleſſed man had ſaid, to be verie true.

The perſecution then ceaſing, S. Gregorie returned vnto his Church, and recollected together the faithfull beleeuers, that were diſperſed by flight, into ſundrie partes, ſetling himſelfe againe, vnto the preaching of the faith. By which meanes, ſome that ſhewed themſelues weak, in the time of perſecution, were reduced againe to a good eſtate, and many Gentiles were baptized. He vſed great diligence, to know them that had bene martyred, and appointed that their feaſts ſhould be kept euery yeare, on the ſame daie, on which they had beene put to death.

The good father was now verie old, and knowing that his death approached, he deſired to be certifyed, how many Idolaters and vnbeleeuers remained in that cittie. It was told to him, there was left but 17. that continewed obſtinate in their Idolatrie. I am much agreeueed (ſaid the holie Saint) that theſe continew in ſuch an error, but yet I yeeld infinite thancks vnto God, becauſe

I leaue behind me vnto my ſucceſſor, but ſo many vnbeleeuers in the Biſhoprike, as I found beleeuers when I was conſecrated Biſhop. Then made he his praier for the Catholique Chriſtians deſiring God to giue them grace, to continew in his ſeruice: and he beſought thoſe that were preſent, that they would bury him amongſt others, and not in any peculiar graue of his owne. For I would haue it ſaid of me when I am gone, that I had not in my life time an houſe of mine owne, nor after my death a ſepulcher. This glorious Saint, rendred his ſoule vnto God, on the 17. daie of Nouember, and on the ſame daie, the Catholique Church celebrateth his feaſt.

His body was buried as he had apointed; al the people making great lamentation, but eſpecially his diſciples, and hoſhold ſeruants, for looſing ſo louing a father, and ſo good a maſter; although they were comforted, knowing for certaine, that they had him for their patrone, and aduocate in heauen. His death was in the yeare of our Lord. 267. in the time of the Emperour Gallien. Nicephorus Calliſtus, writeth the life of this holie ſaint, in the 6. book, and 17. chapter.

The Dedication of the Church of SS. Peter and Paule. Nou. 18.

THe wiſe king Salomon was not content to build a houſe and temple for the great God: but hauing finiſhed that work; He entended to do another: which was to build a lodging for his chiefeſt Queene, (among all his other wiues) who was the daughter of king Pharao. In like ſort alſo, our Lord God would not only haue Churches builded by the Chriſtians, for himſelfe to inhabite and dwell, and therin to be honored, and reuerenced; but his pleaſure was, that there ſhould be alſo others builded for his ſaints whoſe ſoules were his ſpouſes by faith.

For this cauſe the holy Church of Rome, celebrateth the feaſt of the building of the Church of our Sauiour, and of the Apoſtles S. Peter and S. Paule. The which, I haue gathered out of the leſſons of the mattins of this ſollemnitie, and out of ſome particulers, which are read in the liues of the Popes and Emperours, which was in this manner.

IT was a cuſtome in the Primitiue Church for the Chriſtians, to aſſemble together, in priuat & ſet places, to celebrate the diuine office, to heat maſſe, to receaue the B. Sacrament, to heare the word of God preached, and to make praier. They were aſſembled to do theſe things, eſpecially, in the places where the martirs had bene buried; and among other, one part of the Vatican was highly regarded, which they called the Confeſſion of S. Peter, for that his B. body had bene in that place enterred, and thither reſorted people from all parts of the world to giue honor and reuerence vnto it.

To that ſame place came the Emperour Conſtantin the great 8. daies after he was baptized, where he made his praier, and ſhed many teares. Then he tooke a mattoch and digged vp 12. baskets of earth, which he himſelfe caried away in honor of the 12. Apoſtles, in which place they ſhould build a Church vnto S. Peter the head of the. Hauing thus begon, the work was cõtinewed and finiſhed and S. Silueſter the Pope conſecrated it, on the 18. day of Nouember in the yeare of

of our Lord 325. euen as he had conſecrated the Church of S. Sauiour on the 9. day of the ſame moneth.

He made there an Altar of ſtone, and conſecrated it, ordeining, that from thensforth the Altars ſhould be made of ſtone. The ſame Emperour Conſtantin cauſed another Church to be builded in the honor of the Apoſtle S. Paul in the way to Oſtia, and enriched the one and the other with reuenewes, and adorned them with veſſells and iewells of Great value. Great was the feruour and deſire this Prince had, to raze to the ground the temples of the Idolls, through all the world; and to build Churches, to the honor of Chriſt and his ſaints: but eſpecially in Rome, where beſide the aforenamed, he builded in the field Seſſorianum, the Church of the holy Croſſe, that is called in Ieruſalem, and in the field Veranium, without the walles, he built the Church of Saint Laurence, and in the way to Lauican, he built a Church to the holy martirs SS. Peter and Marcellin.

Hitherto we haue ſeene the occaſion of the feaſt, the Church celebrateth, the which is, The dedication of The Church of The Apoſtles S. Peter and S. Paul. Now it wilbe good to ſee the reaſon why the Church maketh ſuch account of theſe holy Apoſtles, and of all the other martirs and ſaints, that it buildeth Churches vnto them, in which the faithfull do aſſemble, to celebrate their feaſts. Moreouer it ſhalbe good to ſee, what is the ſignification of the Vigils and Octaues; and for what cauſe there is a greater feaſt kept of one ſaint, more then of another. Theſe may be thought by ſome, to be but curious queſtions, yet they may be profitable, & it is very good (in my opinion) that euery Chriſtian ſhould know the reaſon thereof.

Firſt I ſay, that the Catholik Church hath had many reſpects to celebrat the feaſts of the ſaints. One was, for that in the primitiue Church they deſiring to extirpate totally the adoration of the Idols (wherin the Painims were drowned,) the holy Biſhops brought in this vertuous cuſtom of worſhipping the holy ſaints, to the end, the memory of Iupiter, Saturn, Appollo, Venus, Mars, and Diana, and of the other Gods might be aboliſhed, by ſubſtituting in the place of them S. Peter, S. Paul, S. Iames, S. Iohn, S. Stephen, S. Laurence, S. Agnes, S. Agatha, S. Lucia, and the other ſaints.

The other reaſon, that moued the Church was this, that in honoring, and making feaſts to the Saints, there is feaſt made, and honor done vnto God himſelfe, that made them Saints.

The Church had alſo another regard, viz: to ſatisfy the obligation and duty we all haue and owe vnto the ſaints. They reioice in heauen, and make triũph, when we conuert our ſelues vnto God; and therefore it is reaſon we ſhould make feaſt, and reioyce in that day, that they begin to enioy the ſight of God in heauen; viz: the day of their death.

Moreouer, the feaſt of the Saints are celebrated becauſe of the great need we haue of them, that they may pray vnto God for vs, that he may truly conuert vs vnto him; that he may giue vs perſeuerance; that he may deliuer vs from tentations; that he may teach vs to do his will; and that he may giue vs things neceſſary for the ſuſtenaunce of our life. All theſe things, and many other ſuch like, God doth giue vs, by the praiers of his ſaints. And therefore it is reaſon,

that in some part, we do satisfy our great obligement, that we ow vnto them, by celebrating their feasts.

Another motion the Church hath to celebrate the feast of the Saints, was for our example, for when we consider, that the Saints were men as we be, formed of flesh and bloud, and subiect vnto the same frailty, and misery of our natures; yet that they did such famous acts, and heroicall deeds, supporting and enduring such outragious paines in their martirdome; such cruell persecutions, horrible reproches, and lastly death; by which they came to be so honored and rewarded by God in heauen: we also moued by their example, should striue to imitate them. To this purpose, saith S. Augustine, they do truly celebrate the feast of the martirs, who follow their examples: for he, who doth not follow them in what he can, cannot enioy beatitude in their company. S. Paul saith also: *If we shall be partakers of their troubles and passions, we also shall haue part of their consolations.*

Concerning the Vigills of Saints, I say: that a Vigill properly is not a day of fasting, but of watching. And so it was vsed in the feast of Iesus Christ, of the B. Virgin, of the Apostles, and of some other Saints; especially of the patrons of the Church, when all the people, the night before the day of the feast, came vnto the Church, and remained there all the night in praier, and other holy exercises. This holy and good custome began somewhat to be corrupted: for the people, who kept the vigills, if they spent a litle time in praier, they spent a great deale more in eating and drinking, and sometime in gaming lewd talk, and vncomely behauior: yea, it came to such a passe, that many foule and grosse abuses were vsed in the Church. To remedie this mischiefe, S. Ambrose (who was enformed therof by S. Monica, the mother of S. Augustine, at her being at Millaine) did in his Church, as other Bishops in their dioceses, and the Pope through all Christendome, change the vigills and watchings into fasting, the day before the festiuall day, and so reteineth the auncient name of vigill still.

The vigill signifieth also this present life: in the which, we must be vigilant, & must support troubles, as the body doth endure troble by fasting; that we may haue the feast in the next life. But he, that on the contrary side will first haue the feast before the fast, and wilbe mery and take his pleasure in the world; let such a one know, that he must make a long and greeuous vigill in the other life: for he shall abide in hell fasting for euer.

For the Octaues: the Church began to celebrat them in imitation of certain feasts the Hebrews had, which lasted seuen daies, as the Pascha of the vnleuened bread; the feast of Tabernacles; and the Dedication of the Temple. So the Church ordeined, that some of her feasts, which are worthy of all honour and reuerence, (as well as they were) should haue Octaues; to the end, the solemnity should be greater: and in the office of these daies, are many things read of those solemnities, that the faithfull might heare and consider the same, and take profit thereby.

We read that the Idollaters assalted the Macchabes on the day of the feast; and that they, because they would not violat it, (for they thought it was a work to defend themselues, and so a breach of the feast, though afterward, they resolued

reſolued to dó otherwiſe) ſuffered themſelues rather to be killed. So do the deuills alſo, they do aſſault the faithfull, eſpecially on the feſtiuall daies, with more and greater tentations, then on the other daies: which is the cauſe, that ſometimes the ſinnes which are comitted on ſuch a feaſt, be more heinous, then the other of all the week, comming of frailty. For ſome be ſo fraile and feeble, that aſſoone as tentation commeth, they conſent vnto it, and know not how to reſiſt or withſtand it. Let the tentations be of gaming, murmuring, of loſſe of time, of vnſeemely words, and of ſenſuality, they yield ſtreight, and reſiſt them not, yet there be ſome worſe then theſe, who do ſeek tentations, and do not tarry to be tempted by the deuill; for they themſelues ſeek occaſions to offend God, and eſpecially at thoſe times, when we be moſt obliged to ſerue him: viz, vpon a feaſt day, or with in their Octaues, which wer ordeined, that we might haue more time to be emploied in the ſeruice of God, and to ſolemnize them.

The reaſon then, why a greater feaſt is kept on one holy day, then another, and more to one Saint, then to another, is; becauſe, one ſignifieth a more higher miſtery then another. The Reſurrection and Aſcenſion of Chriſt, be two high and principall feaſts: yet there is greater ſolemnity obſerued on the firſt, then on the ſecond: for the cauſe aboue mentioned. The ſame reaſon is of the Saints. The Catholike Church maketh a greater holy day vnto one Saint, then vnto another, for that the deeds of one, haue bene greater, then of the other: or for that his eſtate and dignity was greater: or els for that he had done more good in the Catholik Church.

And for this reaſon the feaſts of S. Peter, S. Paule, of S. Iohn Baptiſt, of S. Laurence and other like Saints, be higher, and more principall feaſts, then others be, though they which haue the leſſer feaſts, and they who haue the greater, be all in heauen contented, enioying God in his glory, vnto which he bring vs for his great mercy, Amen.

The life of S. Pontianus Pape and Martyr. Nou. 19.

GOd commaunded Moiſes, that to ſnuff the lights, that burned in the Temple, vpon a candleſtick, which had ſeuen braunches, he ſhould cauſe to be made ſnuffers of the moſt fine and pureſt gold: Theſe lights be a figure of the prieſts, who are called light, by Ieſus Chriſt: By the name of ſeuen, is giuen to vnderſtand the ſeuen gifts of the Holy Ghoſt.

Then he commanding, that the ſnuffers, wherewith they muſt ſnuffe the ſaid lights, shoul be of gold, would demonſtrate, that vnto them, they ought to beare great reſpect: And that the reprouing and chaſtiſing of them, though they deſerue it, is not graunted vnto euery one, but only to him, that shalbe of ſuch perfection, that he is likened vnto the moſt pure gold: And he that knoweth of himſelfe, that he is not gold, but that he hath ſome defect and imperfection: Let him not touch the light: to wit, Let him not murmure, or ſpeak euill of the prieſts; but leaue the matter to God, or els to his ſuperiors; who haue the office from God, to reprehend and chaſtiſe them. But if they leaue the matter vnto God, the reproof and punishment wilbe more ſeuere: and worthily shall the prieſts de-

ſerue it; if their life be not correſpondent vnto the dignity, and function they haue, aboue other men.

The holy Pope Pontianus hauing in mind the reſpect and regard, that ought to be giuen to prieſts, maketh mention, and giueth many aduiſes in one of the two epiſtles he wrote out of his place of exile, vnto all the faith-full. For he was banished into the Iſland of Sardinia, not for any fault he had committed; but for confeſsing the faith of Ieſus Chriſt. The life of this holy Saint, was written in this manner, by Damaſus, and other Authors.

BY the death of Pope Vrbane the firſt of that name, there was placed in the ſeat of S. Peter, Pontianus the ſonne of Calphurnius, borne in Rome. He liued pleaceably in the Papacy a while; and attended to the gouernement of the Church, to the good contentment of all the Clergy and people. At the end of that time Alexander Seuerus the Emperour, who of his owne nature was milde, and no enemy to the Chriſtians, perſuaded by the prieſts of the Pagan Gods, baniſhed him from Rome, and with him a prieſt called Philip, by ſome martirologes called Hippolitus. Theſe two were conducted into Sardinia, and commanded, not to depart out of that Iland. In that place the bleſſed Pope Pontianus endured very great troubles and afflictions: yet for all that he forgot not to gouerne his Churches with good and holy aduiſes and counſells, when he could not do any other thing. In that Iſland, he wrote two epiſtles vnto all the faith-full Chriſtians. In the firſt, he commendeth (as hath bene aboue ſaid) the veneration and reuerence, that ought to be vſed toward prieſts, in regard of the high myſterie they deale in, conſecrating by their words, and holding in their hands, the moſt bleſſed body of Chriſt our Lord. In the other he exhorteth them all generally, vnto charity and brotherly loue.

Some Authors attribute vnto Pontianus the vſe, which is kept in the Church, of ſinging the pſalmes of Dauid, in the office of the Howers; and that he ordeined, that the prieſt before he began Maſſe, ſhould ſay the pſalme, *Iudica me Deus*. But to conclude, the troubles and moleſtations of the holy Pope were ſo extreme, which he endured in this baniſhment, that he died in the ſame Iſland of Sardegna, on the 19. day of Nouember, when he had ben Pope fiue years 5. months & 2. daies.

He gaue holy orders twiſe in the month of December, and ordered 6. Biſhops and 5. deacons. His bleſſed body was buried in Sardinia: but ſome yeares after, S. Fabian the Pope cauſed it to be brought vnto Rome, and buried it in the Churchyard of Calliſtus among many other martirs. And becauſe he died in exile through the vexation and trouble he endured, he was accounted among the holy martyrs. His death was in the yeare of our Lord 236. Maximinus being then Emperour of Rome.

The

The Preſentation of our B. Lady. Nou. 21.

THe great king Aſſuerus, hauing depryued Queene Vaſthi his wife of the royall crowne; and hauing expulſed her out of his pallace, becauſe she would not obey his commaundements; All the princes, and great Lords of his kingdome were aſſembled, to ſeeke out another wife for the king, which should not only be equal to Vaſthi, but should rather ſurpaſſe her, in all fauour, and beauty.

For this end, all the choyſeſt damoſells were ſought out, through the realme: to whom there was apointed a roome by themſelues, and an Eunuch called Egeus had the charge of them who ſawe them prouyded of all things neceſſarie, as well for their dyet, as alſo for their apparell, and adornements. There wanted no odours, perfumes, or Iewells, which might aggrandize, and shewe forth their beauties. This was done, the more to pleaſe king Aſſuerus, vnto whom they were led one by one, as their turne was: to the end, he might chooſe one, that lyked him beſt, to be Queene inſtead of Vaſthi.

The prudent, and beautifull Eſther being elected out of the reſt for that purpoſe, the day came, that she was to be preſented before the king. Aſſoone as the king ſawe her, he was ſo pleaſed with her fauour, and beautie, that he choſe her out from among the reſt, for his wife, and Queene, and ſet the royall crowne on her head: commaunding all his ſubiects to honor her, and to regard, & eſteeme her as their ſoueraigne Queene & lady.

This King Aſſuerus, is a figure of our Lord God: who being offended with mankind, for the firſt man, many damoſells were ſought, who were kept incloſed in the Temple of Ieruſalem, to the end, his iuſt indignation, might be mitigated, and aſswaged. In that place were the damoſells furniſhed of all things neceſſarie to make their ſoules faire, and beautifull, by adorning them with vertue, and perfuming them with the holie exerciſe of prayers, and meditations. Thither was brought the moſt faire, and prudent Eſther: to witt, the ſoueraigne Queene of the Angells, Mary the Virgin, who was elected to be the mother of God, and who pacified, and appeaſed the wrath of the heauenly father.

This is the ſolemnitie, which is this day celebrated in the Church, that is to ſay when the moſt bleſſed Virgin was preſented in the Temple. There she remained for a tyme, vntill she was preſented to the heauenly Father, who was pleaſed with her fauour, and beautie, and crowned her Queene of heauen and earth. The eternall Father elected for his daughter, the Sonne for his mother, and the holie Ghoſt for his ſpouſe.

This hiſtorie is recounted by Symeon Metaphraſtes, German Archbishop of Conſtantinople, George Archbishop of Nicomedia: and the Bishop Lippoman reherſeth it in this manner.

THe moſt bleſſed virgin being come vnto the age of three yeares, her father Ioachim conducted her vnto the Temple of Ieruſalem, and there offred her vnto God, leauing her in a colledge of damoſells, where they, being moſt of them of noble blood, were brought vp, and eſpeciallie the firſt borne daughters of the royall tribe of Iuda, and of the prieſtly tribe of Leuy, and there they ſtaied, vntill they came vnto the age to be married. In this meane ſpace, they were cõtinually imployed in holie exerciſes, as praier and working, ſpẽding the

time in al vertuous occupation: and to that purpoſe they had many miſtreſſes, who taught, and inſtructed them without intermiſſion.

We may very well beleeue, that Anna the propheteſſe (of whom S. Luke the Euangeliſt maketh mention, that ſhe ſpake of our Sauiour Ieſus, the ſame day that he was preſented in the Tẽple) we may beleeue I ſay, that ſhe had friendſhip and familiaritie with the B. virgin, they liuing both together in the Temple, in that vertuous manner. As alſo, that her loue was exceeding much towards her, as expecting, that God ſhould woork the great myſterie, and benefitt of our redemption by her.

When the glorious virgin was brought into the Temple, ſhee was placed on the firſt aſcending ſtep of the fifteene, while the offring was prepared, that was to be offred with her. The Prieſts went to meete her, and the B. infant, leauing the hands of them that brought her thither, and without the help of any perſon, only fauoured, and ſuſtained by the grace of the holie Ghoſt, began to climb the ſteppes, and went euen to the Altar, without other help, as if ſhee had beene of perfect age, ſo that the prieſts of the Temple, and they that were with her wondred; but yet they reioyced much thereat, hauing knowledg thereby, that God began to ſhew maruailes, in the childhood of her, that ſhould be his mother.

The litle holie virgin remained in the Temple: and becauſe her capacitie & vnderſtanding were excellent, ſhe profited exceedinglie in ſuch things, as the damoſells learned in that place, which was: to read, write, ſow, weaue, ſing the Himnes of Dauid, and to pray at certaine times, and houres. The bleſſed virgin ſurpaſſed all others in theſe exerciſes and in all vertue. In her ſhone cleerly Charitie, deuotion, and all other vertues, which made her beloued of euerie one. This B. virgin remaining there, made a vow to obſerue virginitie, yet ſome doctors ſay: that her vow was conditionall, and not abſolute; ſo that we may pioufly beleeue, that ſhe kneeling on her knees, with her handes, eyes, and hart lifted vp vnto heauen, might ſay theſe, or the like words.

O my God, maker of heauen and earth, who of thy only goodnes and bountie, haſt created my ſoule and body: I promiſe with all integritie (aſmuch as is expected of me, and as ſhall pleaſe thy maieſtie) to ſerue thee with them both, to obſerue virginitie, and neuer to know man carnallie, but to apply my ſelfe whollie in thy ſeruice. This we may beleeue to be the vow the holie virgin made.

When (by the prouidence of God) ſhe was eſpouſed vnto the Patriarch Ioſeph, ſhe gaue him notice of the vow ſhe had made; and that her deſire was to obſerue it. He reioyced, and was well content there with: for that, as it is thought he alſo had made the like vow, though conditional; in ſuch ſort, that both of them by inſpiration of the holy Ghoſt, had made a like vow of virginitie. This noble guift of virginity was alwaies highly eſteemed, both of God and men; both of beleeuers and vnbeleeuers.

All the time Eue ſtayed in paradiſe, ſhe was a virgin; but aſſoone as ſhe went out, ſhe loſt her virginity. The high prieſt of the Hebrewes could not marry one, that was not a virgin: The Gentiles did not permit any woman, that was not a virgin, to inhabite in the Temple of the Goddeſſe Veſta.

If

If woemen deſire to keep this pretious treaſure, it is requiſite that they liue a part from the world, and retired. Dina the daughter of Iacob, by her walking abroad to ſee the country (whereunto ſhe was new come, with her father and brethren) and to ſee the woemen of that country, loſt both her virginitie and honour; and was alſo the cauſe, that all the men of that place loſt their liues. If the mother of God continued withdrawen, and ſhut cloſe vp, let not yong damoſells be grieued to be kept in, and to liue retired. For if they remaine retired, and ſhut in, they ſhall be out of daunger, and in ſecurity; but if they will walke abroad, gadding, and gaſing, they ſhall incurre great perill and danger, and oftentimes come to reproach, as ſome find by experience, who to late perceaue their error, when there is no remedy. For as S. Ierome ſaith: the loſſe of virginity cannot be recouered, and being once loſt, it is without remedy.

Concerning the feature, and corporall diſpoſition of the B. virgin, I will ſay that which S. Epiphanius ſaid (as Nicephorus Calliſtus reherſeth it) which doth alſo agree with the Image S. Luke painted, who ſaw her, and drew her picture whileſt ſhe liued. The virgin Mary was of a middle ſtature; her collour was of wheat, her face was ſomewhat long, her eyes great, and of a good collour, the eye liddes black, her mouth little, lippes of a liuely collour, her teeth white, and little, her haire yellow, her hands and fingers long, and all her other lyneaments well proportioned. She was ſurpaſſing faire and gratious of countenance, her look was very graue, and her ſpeach delectable. Shee neuer wore any cloth, that had bene died. She couered her forhead ſomewhat with her mantle.

Pope Pius 2. who ſate in S. Peters chaire, in the yeare of our Lord 1461. gaue licence; that the feaſt of the preſentation of the glorious virgin Mary, might be kept on the 21. of Nouember.

The life of S. Cecilie Virg. & Martyr. Nou. 21.

ONe of the vertuous exerciſes that the holie matrone Iudith vſed in the ſeruice of God, and to pleaſe him was: that ſhe wore a courſe haire-cloth, by which ſhe tamed her flesh, and brought it in ſubiection. This was the cauſe that ſhe had the victorie ouer her flesh, and that ſhe liued many yeares, a continent and chaſt life, and was freed from all danger, and brought home an honorable victorie, at ſuch time as ſhe was in the handes of Holofernes.

We marie ſaie the ſame of the glorious virgin and martyr S. Cecilie: who amonſt many other her pious, and vertuous exerciſes, wore continually a haire-cloth, and ſhe was deliuered from a danger like vnto that of Iudith, for ſhe was preſerued a virgin, though ſhe were eſpouſed: and brought her husband to be a Chriſtian, and to keep perpetual chaſtitie with her, which both of them obſerued during their liues. The life of this holie Saint was written by Simeon Metaphraſtes, after this manner.

MAny and great were the graces and fauours that Ieſus Chriſt beſtowed vpon men deſcending from heauen vnto earth, and deliuering them with his owne death from eternall death; ouercoming thereby him, that had power

in the world, and then guiding them by his doctrine vnto heauen. Many men acknowledging this good done vnto them by our blessed Sauiour, followed him.

The first were the Apostles, then the martyrs, Confessors, priests, virgins, widowes, and maried people; and those that exercise themselues in all vertuous workes. To conclude, his diuine maiestie: calleth euerie one, by the meanes of his Euangelists saying: *Come vnto me, all you that be wearied and afflicted, and I will refresh you. I will lighten the waight, that lyeth so heauy vpon you.*

This comfortable saying was heard by S. Cecilie a virgin of Rome, who was beautifull of bodie, noble of bloud, and rich in possessions. Shee beleeuing the Gospell, caried it alwaies about her, reading often thereon, and praying vnto God continually. Her father had espoused her to a verie goodlie gentleman of Rome, called Valerian; who being inflamed with the loue of Cecilie, desired much the wedding daie. At last the daie came, and the glorious virgin, though she were in rich apparell of silk, and gold, conformable to her owne birth, and the estate of her husband; yet vnder her said apparrell next to her skinne she wore a course hair-cloth.

Three daies before the apointed time of the wedding, she fasted, wept, and praied continuallie, desiring God to preserue her virginitie, for that this mariage was not by her desired; neither should it be by her will, since she had giuen her selfe whollie to Iesus Christ, and offred to him her virginitie. And that her praier might the rather be heard, she desired the Angells, Apostles, martirs, virgins, and all the court of heauen to make intercession for her.

The time at last being come, that she and Valerian, were to be priuate in their chamber alone, she spake to him after this manner: My honorable Lord, and deare loue: I will discouer vnto you a waighty matter; if you will promise to keepe it secret. Valerian forthwith promised, and then Cecilie said vnto him: The secret is this: I haue an Angell of God in my companie, who is iealous of me, and guardeth my bodie verie diligentlie. If he see thee so hardie, as to come neere, or touch me, with carnall or lasciuious loue, he will chastice thee rigorously; but if he see, that thou loue me with pure and chast loue, he will loue thee, as he loueth me, and will bestow the like pretious fauours, as he bestoweth on me.

Valerian, hearing these words, was some what troubled, and fearefully said: If thou (my deerest Cecilie) desire that I beleeue thy wordes, let me see the Angell. If I see him not, I shall thinck it is some person that thou louest in dishonest sort, which is a wrong to me that am thy husband. And if I find it so, I will not faile to kill you both. To this S. Cecilie answered: If you desire to see the Angell, you must be Baptised, and beleeue in one God, eternall, and Omnipotent, Creator of heauen and earth. The conclusion of their lonh speach was: they agreed, that on the next daie Valerian should talk with the blessed Bishop Vrban, who at that time sat in the Chaire of S. Peter: and by him Valerian (being first instructed in the faith) was Baptised.

Then returning home, & comming into the chamber, where Cecilie was, he found her at prayer and an Angell by her, in the shape of a beautifull yongman, from whose face came a glorious brightnes. The yong man had two garlands in his

in his hand, made of Lillies, and freſh odoriferous Roſes. The one he gaue vnto S. Cecilie, and the other vnto Valerian. When he deliuered them he ſaid: I haue brought theſe garlands for you, wrought with floures gathered in paradiſe, and in ſigne I ſaie true, they will continew alwaies freſh, and ſmell verie ſweet, and maie not be ſeene, but of them, that endeauour to liue chaſt, as you do. And becauſe thou Valerian, haſt giuen credit vnto thy ſpouſe, and haſt receaued the faith of Chriſt: the ſame Ieſus hath apointed me to tell thee from him: that demaund what thou wilt, and he will grant it vnto thee.

When Valerian heard this, he kneeled on the ground, and rendred thancks vnto God for the great benefit beſtowed on him, and ſaid: I deſire this fauour, that my brother Tiburtius (whom I loue moſt hartelie) maie be conuerted vnto the faith. I ſhall not ſhew the loue that I beare him, if I being now deliuered from the blindnes of Idolatrie, wherein I liued, do not help to deliuer him alſo out of it, be in my power. To this the Angell anſwered, with a cheerfull countenance: Since thou haſt demaunded ſo iuſt a thing, God doth grant it vnto thee. And as Cecilie thy ſpouſe hath bene the meanes of thy ſaluation, ſo ſhall ſhe alſo be a meanes for thy brother Tiburtius.

All came to paſſe as the Angell ſaid: for Tiburtius comming by hap into the chamber, and feeling a ſweet ſmell of lillies and roſes, and ſeing none, demaunded of them, whence the fragant ſmell came that he felt? Valerian told him: that it came from two garlands which he and Cecilie had on their heads, and had bene brought vnto them from heauen. Valerian tooke occaſion hereupon to giue him knowledge of Ieſus Chriſt, and told him alſo, that he himſelfe was Baptiſed. Then leading his brother Tiburtius to Vrban the Pope, he inſtructed him in the faith, and Baptiſed him alſo.

It befell afterward, that the two brethren, exerciſing themſelues in good works, and eſpecially in burying the Chriſtians, that were martired; information was giuen of them to a gouernor called Almachius; who impriſoning them, and tormenting them in diuers manners (as is written in their liues on the 14. of Aprill) they were beheaded for the profeſſion of the faith of Chriſt, and S. Cecilie buried their bodies.

After their deaths, the gouernor Almachius entended, to get the goods of the two brethren into his hands; but vnderſtanding that Cecilie had diſtributed them vnto the poore, he cauſed her to be brought before him. She confeſſed vnto him the truth: namelie, that all the goods of the two noble gentlemen Tiburtius, and Valerian, were giuen vnto the poore. The gouernour therefore ſeeking a quarrel, and deſiring to be reuenged on her, ſaid in a great rage: I think we ſhall haue a Chriſtian of you alſo? but I will haue you to ſacrifice vnto the Gods in my ſight; that I maie be witnes, whether you deſerue the ſame puniſhment, that thoſe brethren deſerued, and had.

The officers of the gouernour vrged her to ſacrifice, to whom ſhe ſaid: Harken to me brethren. You be the officers of the gouernour, and you think it meet, that I ſhould obey his comandement; but I on the other ſide, think it verie vniuſt in him to comaund me, to ſacrifice vnto thoſe Gods, which be not ſuch indeed; and to leaue off to ſactifice vnto the true God, that is to Ieſus Chriſt. Be aſſured, that I will ſuffer and endure, all the tormens that can be inflicted vpon me,

and at the end, rather loſe my life, then do his commaundement. The officers made ſhew of pittie and compaſſion toward her, ſeing a damoſell ſo yong, ſo diſcreet, ſo faire, and gratious, readie to abandon and leaue all theſe, yea life and all, for her faith and religion.

They ſaid vnto her: Conſider thy youth and beautie; haue compaſſion on thy ſelfe, and change not all other thy good parts, in theſe tender yeares, for vntimelie death. The holie virgin ſaid vnto them: To change earth for gold, is not to looſe, but to gaine. Or to giue a cottage halfe ruinated, for a houſe built with perles, and pretious ſtones; or a life repleat with troubles and miſeries, which ſhall quicklie end, for a life repleniſhed with riches and treaſure, that ſhall endure for euer. Theſe and the like ſpeaches vſed S. Cecile, and her words were of ſuch force, and wrought ſo, that many that were preſent, reſolued to be Chriſtians, and were afterward Baptized by S. Vrban.

The gouernor was aſtonied to heare the holie virgin ſpeak, and viewing her angelike beautie, asked what her name was: for till that time, he knew no other name, but only that ſhe was the wife of Valerian. She told him that her name was Cecilie, and then the gouernour replied: knoweſt thou not that the Emperours of Rome haue comaunded, that the Chriſtians either do ſacrifice vnto the Gods, or elſe that they be put to death? I know it right well, ſaid the holie Saint. What wilt thou then do ſaid the gouernour? I determine to die, ſaid ſhe. For it is farre better to die for confeſſing Ieſus Chriſt, then to liue denying him. Conſider (ſaid the gouernour) that it will be beſt for thee, to leaue and forſake this thyne opinion, and to ſacrifice vnto our Gods. S. Cecile ſaid: It were better for thee to open thine eyes, and to conſider, that thoſe, whom thou calleſt Gods, be but ſtocks and ſtones. If thou wilt not beleeue me, touch them with thy hands, or throwe them into the fire, and there will come lime from the ſtones, which maie ſerue to build with, ſo ſhall there be no deceit in them, as there is nowe.

Then ſaid the gouernour: How ſhould I ſuffer thee to ſpeake ſuch words in my preſence? knoweſt thou not that I haue power to giue thee life, or to take it awaie at my pleaſure? S. Cecile anſwered: thou thinkeſt my words void of reaſon, & I know thy words to be falſe, and no truth in them. Almachius ſaid: doeſt thou ſaie Cecilie that I ſpeak not truth? The holie virgin ſaid: I ſaie it, and auouch it, in that thou ſaieſt thou haſt authoritie, to giue and take awaie my life. Thou maieſt take life from the liuing, but to giue life vnto the dead, it is moſt cleere and certaine, thou canſt not. So that I maie well call thee miniſter of death. I wilbe ſuch an officer vnto thee (ſaid Almachius) if thou wilt not ſacrifice.

So when he ſawe ſhe was conſtant and reſolute, and would not ſacrifice, he cauſed her to be put into certaine bathes, which were in her owne houſe, and hauing ſhut her in one of them, being empty and without water, they made a great fire vnder, which burned a whole daie and a night. The holie Saint receaued not any hurt thereby, but it ſeemed to her a place rather of pleaſure and refreſhing, then otherwiſe. When Almachius heard thereof, he comaunded one to cut off her head in that place. The hãgman gaue her three blowes, yet did he not cut off her head altogether, but left it euen as it was hanging by the skinne.

The

The bleſſed virgin being thus wounded, liued three daies, many Chriſtians coming to viſite her. Among theſe were ſome that had receaued the faith by her meanes, whom ſhe ſeing ſorowfull, comforted. They dried vp the bloud that ran from her wound with napkins, and other clothes, with intent, to keepe them as holy reliques.

Saint Vrban went alſo to viſite her, and ſhe told him: that ſhe had deſired of God to liue three daies, that ſhe might diſpoſe of her goods, and requeſt him to conſecrate that houſe of hers into a Church. When the three daies were ended, this holie virgin, and glorious martyr (being in prayer) yielded her bleſſed ſoule vnto God, on the 22. of Nouember.

Her bodie was buried by Pope Vrban in the Churchyard of Calliſtus, and her houſe was conſecrated into a Church. In proceſſe of time, Pope Paſchalis tranſlated the bodies of SS. Cecilie, Tiburtius, Valerian, and Pope Vrban, into the Church of S. Cecilie. The Catholique Church celebrateth the feaſt of this holie Saint, on the daie of her martirdome.

At the end of the life of SS. Tiburtius and Valerian, on the 14. of Aprill, is reherſed the ſaying of Caniſius, to wit: that theſe Saints were martired in the time of Alexander Seuerus, in the yeare of our Lord 225. the ſame he ſaith of S. Cecile alſo, and becauſe mention is made there of Pope Vrban, the account cometh to be iuſt at that time. But the Romane Breuiarie of Pius 5. putteth her martirdome about 50. yeeres before, in the times of the Emperours, Marcus Aurelius Antonius, and Commodus. Her name is in the Canon of the maſſe.

The life of S. Clement Pope, and Martir. *Nou.* 23.

GReat was in the fame and credit, which Moiſes the guide, and captain of the Hebrewes, acquired and got, when the ſaid people being in the deſert, and at the point to dy for thirſt, he, by the apointment of God, ſtrock a rock, out of which iſſued water in abundance, ſufficient for them all to drink, and to be refreshed, and comforted.

No leſſe glorious, and worthy of fame, was S. Clement the holie Pope and martir, who did the like. He liued in a deſert, banished thither, with many other Chriſtians, for the profeſſion of the name of Ieſus Chriſt: and they all endured great and extream thirſt, for that, they were to bring their water from a place diſtant farre from them.

This bleſſed and holy Saint ſtrook the earth, in a place where our Sauiour in the figure of a lamb appeared vnto him: and there ſprang vp a plentifull fountain of pure water, with the which all the diſtreſſed Chriſtians were recreated, and comforted. The life of this holy Pope was written by Damaſus, Simeon Metaphraſtes, and other graue Authors, in this manner.

SAint Clement was the ſonne of Fauſtinus, and borne in Rome, in the region called *Cæli-montana*, where at this preſent, is the Church of S. Iohn Lateran. This holy Saint did helpe the Apoſtle S. Paul in his preaching, as he writeth thus: *thou help the perſons that trauell with me in the Ghoſpell, with Clement, and my other coadiutors, whoſe names are written in the booke of life.* Yet S. Dorotheus

Biſhop of Tyrus, ſaith: that Clement, of whom S. Paul ſpeaketh, was Biſhop of Caria; and was diſciple vnto the ſame S. Paul; and that he was one of the firſt, that receiued the faith by his preaching among the Greeks. The moſt common receaued opinion is, that this Clement (of whom we now treat) was the Pope, and went with S. Paul, for a time: neuertheleſſe, he was after the diſciple of S. Peter.

S. Clement was not only a man of very holy life, but alſo verie learned; and wrot many things, which haue bene loſt by antiquity of time. There are extant yet his fiue epiſtles: the firſt of which is moſt elegant, being all repleat with learning, and a true Apoſtolicall ſpirite: which ſome of the Popes his ſucceſſors do alleage in many places. He wrote likewiſe the Canons of the Apoſtles, and the eight books called Apoſtolique Conſtitutions; which ordeine, that in the ſeauen regions of Rome, ſhould be ſeauen Notaries, to write the deeds and martirdomes of the Chriſtians. He commaunded alſo, that vnto them, that were Baptiſed, ſhould be giuen the Sacrament of Confirmation, aſſoone as they had learned the principles of the Chriſtian faith. He alſo ordeined, that the Biſhops Chaire ſhould ſtand in a publique and eminent place.

This holy Saint preached the word of God with ſuch feruour, and ſo great courage, that manie Gentills and pagans were conuerted vnto the faith, and many that were already conuerted, not content with the obſeruation of the preceps of the Goſpell, did keep alſo and obſerue the counſells thereof. As a holy damoſell did, called Domitilla, who was neece vnto the Emperour Domitian, as daughter to one of his ſiſters, and to Flauius Clemens the Conſull: which holy virgin was by this Pope conſecrated and veiled for a Nunne. He alſo conuerted vnto the faith Theodora the wife of Siſinius, a man great and potent in Rome.

This man deſirous to ſee, what the Chriſtians did in their oratories, where they vſed to pray, and whither his wife vſed to go, went thither one time very ſecretly, but by the permiſſion of God, he was ſtrook blind. This blindnes of his body was an occaſion vnto him, that he recouered the ſight of his ſoule, for the prayer of S. Clement cauſed the recouery of his corporall ſight: and his holy words and admonitions were the cauſe, that he was Baptiſed, and recouered therewith the ſight of his ſoule. Siſinius being Baptiſed, many noble men of Rome moued by his example, receued the faith. So that for this, and manie other miracles the holy Pope did, he was much malliced by the miniſters of the Idolls, and other lewd people, whom the diuell vſed, as inſtruments and meanes to diſturbe the increaſe of Chriſtianity, and to diſpatch out of the way Clement, who did him much ſcath and harme. Theſe moued a mutiny and vprore againſt him, though there were ſome, that tooke his part, and defence.

Some accuſed him at the iudgment ſeat of Mamertinus gouernour of the city, and others defended him, ſaying: that Clement did not any euill or hurt to any perſon, but did rather good vnto them, in curing the ſick, releeuing the neceſſity of the poore; that he quieted controuerſies, and made attonement betweene many men. They, that accuſed him, ſaid; he brought in a ſtrange religion, and perſuaded men to adore for God a man, that had bene crucified, and did what he could

could to annihilate the adoration of the auncient Godds: that he cauſed many maides that they maried not to them, vnto whom they were eſpouſed, making the title of religion, an excuſe and collour for the ſame.

The Gouernor of the city hearing all this, cauſed Clement to be brought before him, vnto whom he ſaid: I vnderſtand that thou art borne of an honorable family in this city, and that thou art of the bloud Roiall: therefore thou art more obliged, not to trangreſſe the cuſtomes and lawes of thy forefathers. Tell me, I praie thee, what ſtrange religion is this, thou preacheſt: and what is that crucified man whom thou wouldeſt haue adored for God, to the notable deſpite, and diſgrace of the knowen Gods, adored by our elders. S. Clement made this aunſwer: Moſt prudent Iudge, I deſire thee not to be ouer ruled by the ſpeeches of the vulgar people, who are ignorant and malicious, but to giue eare vnto me: and if of that wherof I am accuſed, I do not with iuſt reaſons defend my ſelfe, then condemne me, without any fauour. Mamertinus ſaid: I will preſent thy cauſe before the Emperour Traiane, where thou maieſt, (if thou canſt) excuſe thy ſelfe, and iuſtify thy cauſe, for I will neither condemne thee, nor abſolue thee.

When the Gouernour ſawe time conuenient, he made relation of the mutiney raiſed againſt S. Clement, (and what was the cauſe alſo) vnto the Emperour, to the end, he might ſett downe, what ſhould be done therin; the perſon accuſed deſiring to make proofe of his innocency, in ſhowing that the faults impoſed vpon him, had no ſufficient ground. Traian decreed: that Clement ſhould ſacrifice vnto the Gods, or els be baniſhed into Cherſona.

Mamertinus hauing this direction, laboured all that he could to bring Clemẽt to ſacrifice vnto the Idolls, and he on the other part, endeuored to drawe him to be a Chriſtian, and to let him knowe, that the baniſhment, which he was to ſuffer for profeſſing Chriſt, ſhould be vnto him pleaſaunt and acceptable. It pleaſed God to giue ſuch efficacy and grace vnto the words of the holy Saint, that Mamertinus yelded, and ſhedding many teares for compaſſion of Clement, and his vexations, ſaid vnto him: The God, whom thou adoreſt, help thee in this tribulation, which thou art to ſuffer for his loue. Then he prouided him a bark, and of things neceſſary for the voyage, and ſent him into exile.

There went many voluntarily in the company of the bleſſed Pope, who being arriued, and come in ſafely vnto the Iſland, found there more then 2000. Chriſtians, who by the ſentence of the Emperour, had bene condemned to digge ſtones out of the quarries. Theſe holy Confeſſors of Chriſt, among their other molleſtations, had one which vexed them much: in that, their labour being very painfull, yet wanted they water to drinke: and that litle which they had, they were compelled to fetch it, two miles off.

The holy Pope Clement moued vnto compaſſion with their intollerable paine and toile, made his praier vnto God, beſeeching him, to haue pitty on his people. His praier being finiſhed, he lifted vp his eies (as Metaphraſtes ſaith) and ſawe vpon a litle hillock a lambe, who held vp his right foot; as though he ſhewed, where the water was. S. Clement was fully perſuaded, that the lambe was Ieſus Chriſt, becauſe none ſaw it, but himſelfe only, ſo he went to that place, and ſaid: *In the name of Ieſus Chriſt digge heere.*

Some began to digge on the one ſide, and ſome on the other, and to caſt vp the earth, not in the place where the lambe ſhewed, but in place hard by. S. Clement himſelfe tooke a ſpade, and making a litle hoale, where the lambe had ſhowen, there ſprang out incontinent a veine of pure and cleare water, which gaue great conſolation vnto the holy Saint, and to the other Chriſtians, who were much confirmed in their faith, by the ſame. This miracle moued alſo many of the Painims, to goe and heare his doctrine: by which, they were conuerted vnto the true faith.

Becauſe the number of Catholiks increaſed, and the report of that which happened in the Iſlands was ſo ſpread abroad, that it came to the eares of Traian, he was enraged therat: and ſent thither a gouernour called Anſidianus, who put many of the Chriſtians to death. But when he ſaw they died willingly, for the profeſſion of their faith, he thought the beſt way would be to put Clement only (as their guide) vnto death: wherupon, he cauſed him to be apprehended. When he ſawe him to be firme and ſtable in his faith, he gaue ſentence againſt him, that he ſhould be caried into the maine ſea, and throwne into the ſame, with an anchor tied vnto his neck.

The ſighes, the ſobbes, the lamentable voices of thoſe afflicted Chriſtians, cannot be expreſſed, when they ſawe themſelues depriued of Clement, in whom they found refuge and comfort in their labourſome and diſcomfortable life: hauing him, they thought they had a father, and a maſter: euery one found him to be their faith-full frend, and their louing brother; he made much of them all, he inſtructed them all, gaue help to all, by all the meanes he could.

The Chriſtians being in this tribulation, (ſeing then, that if they loſt Clement, they loſt all theſe things,) beſought God with great inſtancy, to deliuer him out of that perill and daunger, or els that they might end their liues with him. The holy Pope alſo, aggrieued to leaue them in this tribulation, lamented for them, and yet comforted them, in the beſt maner he could. At the very inſtant, that he was to be caſt into the Sea, the people ſtanding on the ſhore, lifted vp their voices, and cried aloud: Lord Ieſus Chriſt, ſaue him: and the bleſſed pope ſaid: Eternall father receaue my ſoule. This being ſaid, he was caſt into the ſea, where he ended his life, and all the Chriſtians were very penſiue and ſadde.

Among others, there were two diſciples of the holy Saint, the one called Cornelius, and the other Phæbus, who ſaid to the reſt of the Chriſtians. Brethren, let vs make our prayers vnto God, and beſeech him through his fauour, to ſhew vnto vs the reliques of this holy Saint. This counſell pleaſed them all very well, and ſo they went vnto prayer, and they had not yet finiſhed the ſame, when the ſea began to decreaſe, and to depart away, for the ſpace of three miles from the ſhore, and was ſo firme, that men might paſſe all that way dry foot: where they found a chappell builded, in the middeſt wherof was the body of Saint Clement in a ſepulcher: and there was alſo the Ancher, which had bene faſtened vnto his neck.

This miracle did not only happen at that time, but alſo did befall euery yeare, for ſeuen daies cõtinually in that place: beginning on the day of his martirdome, and enduring for ſixe daies following. Thither reſorted much people from ſundry quarters, to ſee the miraculous ſepulcher of the holy Saint, at the time of the annuall

annuall diſcouery, which endured and continued many years, as affirmeth Symeon Metaphraſtes, who auerreth, that in his time, viz: about the yeare of our Lord 620. this miracle was ſeene. And it is alſo affirmed by Ephrem B. of Cherſona, Venerable Beda, Gregory B. of Towers, Ado arch B. of Tryers, and Nicephorus Calliſtus, yea all theſe Autors writing the life of S. Clement make mention of this miracle.

Ephrem B of Cherſona, and Gregory B. of Towres report another ſtrange and admirable miracle, as, that a woman going with her litle infant a pilgrimage to this place, and being in the Church, where the body of the bleſſed martir, lay, the infant fell faſt on ſleep, and the ſeuen daies being paſſed and expired, the ſea encreaſed and returned to the wonted place in ſuch haſt, that the mother of the child which ſlept, whether fearing the ſpeedy flowing of the water, or els vpon forgetfulnes, ſaued her ſelfe, and left him there behind her. When ſhee was eſcaped all daunger, and the ſea was riſen to the ſhore, remembring then that ſhee had left her litle ſonne behind her, ſhee ſhowed great ſignes of dolour and grief, yet ſhe knew not what to do, but ranne, now hither, now thither by the ſea ſhore, and looked about, that at the leaſt, ſhee might ſee the dead body of her litle infant but ſhee could not: ſo ſhe returned home to her houſe ſad, penſiue and diſcomfortable, and paſſed all that yeare in cõtinuall lamentation.

When the yearly day of the martirdome of this holy Saint came againe, ſhe made another iourney vnto the ſepulcher: and coming to the ſame, ſhe found her litle ſonne ſleeping ſweetly, euen as ſhee had left him the yeare before. Shee tooke him in her armes, and kiſſed him often, and weeping for ioy and tendernes, asked him, what had become of him, all that yeare: The infant anſwered her; that he knew not, that a yeare was paſſed, for he had ſlept all the while.

Then in the time of Pope Nicholas 1. being in the yere 860. the body of S. Clement by the ordinance of God, (as it may well be beleeued) was taken out of that place in the ſea by a holy man called Cyrillus, and was carried vnto Rome, and buried in a Church builded vnto his name. The ſame Pope cauſed alſo another Church to be built in the Iſland, where the fountain ſprang vp, by the prayer of S. Clement, and intituled it alſo to his name.

S. Clement was Pope 9. years, 2. months, and 10. daies. He haue orders twiſe, in the month of December, and ordered 15. Biſhops, 10. prieſts, and 21. deacons. The Catholike Church celebrateth his feaſt on the day of his martirdome, which was on the 21. of Nouember, in the yeare of our Lord 102. In the time of the Emperour Traian.

The life of S. Felicitas Martyr. Nou. 23.

ONe of the affections, which parents ought to conquer, and bring to a meane, is the ouer great fondneſſe of loue to their children. For though nature hath engrafted a loue vnto them; and reaſon teacheth that loue is due to them; yet is it due with ſuch proportion and meaſure, that the loue of their children depriue them not of the loue of God, which ought to be prized and preferred aboue all other. Moreouer, they ought to marke well and regard,

wherein consisteth the true loue of their children. For manie times parents desire and procure for their children the false, fayned, fading goods of this world, with such painfull endeuoure, such vnquencheable thirst, that euerie thing seemeth to meane and to litle; in respect of that which most they wish them, and faine would haue for them. And herein they bound the limitts of their loue; this they prefixe as their only marke: not regarding how to enrich their children with vertues, nor make them worthie of those verie goods, which they painfully scrape, and carefully heape vp together for them: litle mindfull of instructing them, how to purchase those euerlastinge vnspeakeable treasures of glorie; in whose comparison all the goods and riches of the earth are only shadowed and counterfaite goods.

To teache and instruct parents in this trueth, and set before their eyes a rule and patterne of their duety, the holie Church makes this day a cõmemoration of Holie S. Felicitas. She was a most honourable Matrone of Rome; where being left a widow with seauen sonnes, she liued without blame or reprehension; bending her greatest care and endeauour, to serue her selfe, and make her children serue almightie God. And so much preuailed her good example, and holie education, that Gods loue was so deepelie rooted in their harte, as to make them holie martirs of his, in the time of the Emperour Antoninus: when before the eyes of their blessed mother, with cruell torments and sundrie kinds of death, they bought one euerlasting life: as hath bin said in the month of Iulie. But after those glorious knights of Christ, Iesus, the sonnes of blessed Felicitas, had mãfully fought and wonne the victorie, all the rage and furie of the Emperour was turned against that holie mother; whose woords had encouraged, and giuen her sonnes weapons to fight the battaile. The Tyraunt therefore commaunded that she should be cast into a lothsome prison, to the end, that sparing for some time her life, he might make her grieue dailie more and more for her childrens death. For though she reioyced, as knowing that now they were cittizens of heauen: yett could she not, as a mother, but feele some sorrow, they being lost to her, although she had gained them to God. There he kept her foure months in prison, to afflict her, and molest her the more: and, at the length, seing that still she perseuered cõstant in the faith of Iesus Christ, he cõmaunded her to be beheaded. Of this blessed mother, the patterne of all Christian mothers, of this martyr, or, as S. Gregorie saith, more then martyr (for she was eight times martyred, seauen in her children, and once in her selfe) the same S. Gregorie hath these words: Let vs behold, my brethren and consider this woeman, and be ashamed, to see her so much surpasse vs. Oftentimes one only word said against vs, doth trouble and vexe vs, and make vs break all our good purposes: whereas neither torments, nor death it selfe was able to conquer blessed Felicitas, nor make her yield or giue backe one foote. We with a blast of contradiction are streight waies dismaied, and shamefully fall: she wrought a way thorough steele and flint, to obtaine an euerlasting crowne. We giue not the least part of our goods to the poore, for the loue of Christ; she offered him her flesh in sacrifize. Wee, when God calleth backe for our children, which he had giuen vs in loane, waile euerlastingly, without comfort: she, bewailed her children, vntill they died for Christ; and reioyced, when she did behold them dead. And

Peeter

Peeter Archebiſhop of Rauenna ſaith: Beholde a woman whoſe children liuing were cauſe of her care; dead, of her ſecuritie; moſt happie ſhe, that now hath as manie faire ſhining lights in heauen, as heretofore ſhe had ſonnes on earth! Happie in bringing them into this world; moſt happie in ſending them vp into heauen. She was farre more diligent and induſtrious, when the tyraunt commaunded them to be ſlaine, and when ſhe walked amonghſt their dead bodies, then when ſhe did rocke them in the cradle, and gaue them milke with her owne breſts, ſhe viewed full well with the eyes of her ſoule, that as manie wounds as they receaued, ſo manie ſhould be the pretious iewels of their victorie; how manie their torments, ſo many their rewards; the crueller their combats, the more glorious their crowns, what ſhall I ſay of this valerous woman? only this, that ſhe is no true mother, that loues not her children as this loued hers. Hitherto are the words of S. Peeter of Rauenna. The martirdome of S. Felicitas was on the 23. day of Nouember: the yeare of our Lord 175. There is mention made of her in the Roman, and other Martyrologes.

The life of S. Chriſogonus Martir. Nou. 24.

GReat was the ioye and content the holy man Ioſeph conceiued when he was taken out of priſon, in which he had remained a long time, ſuffring therin many troubles and afflictions; eſpecially being, vpon his deliuery out, and made gouernour ouer all the land of Egipt.

No leſſe was the content, and ſpirituall ioye S. Chriſogonus had, when he departed out of priſon, where he had continued two yeares, and had endured the ordinary moleſtations, incident to priſons: though he was not taken out to be a prince on the earth, but to be a glorious and happie Saint in heauen; whether his ſoule preſently aſcended, by meanes of his martirdome. The life of this holie Saint, was written by Venerable Bede, and by Ado Archbiſhop of Treuers, in this manner.

SAint Chriſogonus was borne in Rome, of a noble & honorable family: and was in all his cariage, and behauiour, no leſſe worthie, and gracious with al men. He was apprehended by the comaund, and apointment of Diocleſian the Emperour, & was kept in priſon two yeeres continually; being there releeued with all things neceſſary, by a vertuous woman (his diſciple) called Anaſtaſia, wife vnto Publius, a man great, and potent in the cittie, but an Idollater. This Publius hauing knowledg of that, which his wife Anaſtaſia did, ſhutte her vp, & locked her ſtronglie in a chamber of his pallace, ſetting a guard, and watch ouer her, to the end, ſhe ſhould not ſend any helpe, or reliefe vnto Chriſogonus, as alſo, that ſhe ſhould not haue any ſuſtenance for her ſelfe; determining, that both the one, and the other of them might die by famine. Notwithſtanding, the bleſſed woman was ſhut vp in this ſort, yet ſhe found meanes to write a letter vnto Chriſogonus, after this manner.

Vnto the holie confeſſor of Ieſus Chriſt, Chriſogonus, Anaſtaſia ſendeth greeting. Although my father which begot me was an Idollater, yet my mother that bore me (who was called Fauſta) was a Chriſtian, and a vertuous chaſte woman. She inſtructedme in the Chriſtian faith, euer from my childhood; and

after her death, I was maried vnto a ſacrilegious and cruell man, whoſe bed and companie I haue oftentimes refuſed, excuſing it with infirmities, which I deſired God to ſend me for that purpoſe. I ſpent the night and the day in prayer, deſiring my ſweet Sauiour, that I might imitate his bleſſed example. This moſt cruel man, after he hath conſumed my patrimonie, amongſt wicked and lewed companie like vnto himſelfe, hath impriſoned me, as if I were a malefactor, or a deteſtable offender, and forbidden any ſuſtenaunce to be giuen vnto me, that I may periſh, and die for want of food. Althoug I ſhalbe glad to looſe my life for Chriſt his ſake, neuertheleſſe, I find great griefe, that my goods be waſted, in ſuch laſciuious ſort, in ſuch lewed company, and in the ſeruice of the falſe Gods. Therefore I beſeech thee, thou ſeruaunt of Ieſus Chriſt, to pray vnto God Almightie for me, and that he either alter the mind of this my huſband, that he may be conuerted; or els, if he continew, and perſeuer in his hardnes of hart, and obſtinacy, that he take him out of this world. And better it ſhalbe for him, to be taken out of this life, then to adde daily ſinne to ſinne, which will put him to double torments in hell. I promiſe and vowe vnto almightie God, and to thee his ſeruãt, that if euer I get cleere, and freed frõ this affliction, to ſpend all my tyme in the ſeruice of my Bleſſed Sauiour Ieſus, as my vſe, and cuſtome was; and in helping and prouiding for thy neceſſities, and to releeue the wants of all other holie confeſſors. Our Lord keep the euer, thou B. ſeruant of God. Remember me, and praie forme.

S. Chriſogonus hauing receiued this letter, madde his prayers, and oraiſons for Anaſtaſia, and then, together with other confeſſors that were in the ſame priſon, he anſwered her in this manner. Among the tempeſtuous ſtormes of this world, in which at this preſent, thou art enwrapped, be aſſured that thou ſhalt be relieued by Ieſus Chriſt, who will eaſilie caſt headlong into the bottomeles pitte, the diuell that doth aſſaile, and torment thee. Haue patience in the middeſt of thy troubles; and put thy truſt in him, for he will deliuer thee. Cry out aloud vnto him. Exalt thy voice with the prophet, and ſay: *Why art thou ſo ſad o my ſoule? and why art thou ſo diſquieted within me, Truſt in God ſtill, for I will euer confeſſe, that he is my ſaluation, and my God.* Thinck (Lady) that it is his will, to beſtowe on thee, the riches, and treaſures of heauen, ſince he taketh away, and depriueth thee of, worldly comforts. Be not too much troubled nor afflicted, for that croſſes, and tribulation lighteth vpon thee, that liueſt vertuouſly. God doth try vs, but doth not deceaue vs. To truſt in man is vaine, and deceitfull, and he that putteth his hope or confidence in him is accurſed, and euer deceiued; but bleſſed is he that putteth his truſt, and affiance in God, who neuer deceaued any.

Continewe in thy vertuous exerciſes: and hope for reſt and quietnes only in God, whoſe commaundements thou keepeſt; when it ſhall beſt pleaſe him (and thou thinckeſt leaſt) he will ſend thee trãquillitie, and a calme time. The darknes ſhall fly away, and the light ſhal appeere: froſt, and pinching cold of the winter ſhal paſſe, and the ioyfull ſweetenes of the ſpring ſhall ſucceed. A quiet and comfortable time ſhall come, that thou maieſt cheriſh and relieue thoſe againe, that ſuffer perſecution for the loue and profeſſion of Chriſt; God giuing thee heere meanes, that thou maiſt help other with temporal neceſſities and

receiue,

receiue, thy ſelfe of him euerlaſting rewards. Our Lord be with thee (good lady) and pray for me.

With this Epiſtle S. Anaſtaſia receiued great conſolation, endeauoring to equall, if not to ſurpaſſe thereby, the many complaints ſhe had made, of her hardharted, and cruell huſband. Her perſecutions encreaſed ſtill, he giuing to her now, but the fourth part, or one quater of a ſmalle ordinary loafe. And ſhe thincking verily that her death approached, wrote another letter to S. Chriſogonus after this tenor, and to this effect. To the bleſſed martir and Confeſſor of Chriſt Chriſogonus, Anaſtaſia ſendeth greeting. The end of my life draweth neere, vouchſaffe to remember me, and to pray vnto God to receaue my ſoule, when it departeth from my body, ſince for his loue, and the profeſſion of his holie name, I ſuffer all this torment.

The holie man returned this anſwere. Chriſogonus to Anaſtaſia. As darknes precedeth and goeth before light, ſo after infirmitie enſueth health, and life cometh after death. Proſperities, and aduerſities haue the like, and the ſame endes: therefore let not the heauy and ſorrowfull fall into deſperation; nor the happy, and fortunate be proude, or too much puffed vp. Be of good comfort, ô handmaid of Chriſt: for thy peregrination, which hath beene repleat with tempeſtuous ſtormes, ſhalbe finiſhed with a proſperous and happy concluſion; and thereby thy deſires ſhalbe acompliſhed, enioying Chriſt by the palme of Martirdome. The further courſe, and proceſſe of her greeuous perſecutions, may be ſeene in her life on the 25. day of December.

Of S. Chriſogonus you are to vnderſtand, that the Emperour Diocleſian, being in the cittie of Aquileya, martirizing the Chriſtians, he ſent to Rome to haue Chriſogonus brought thither to him; who being come, the Emperour ſaid to him: I will beſtowe on thee high dignities: I will make thee Prefect of the cittie, that thou maieſt ſo ariſe to be Conſull. And indeed, ſuch places, and preferments, are fitteſt for men of noble linage, and ſuch worthie partes as thy ſelfe hath; but vpon this condition, that thou wilt worſhip our Gods.

S. Chriſogonus anſwered: I adore one onely God. With my ſoule and hart I reuerence him, and with all externall ſignes and tokens I confeſſe Ieſus Chriſt, to be the true God. And as for thy Idolles which be habitacles of diuells and fiendes, I deteſt and accurſe them. Diocleſian comaunded that he ſhould be beheadded, and that his body ſhould be caſt into the ſea; and ſo it was done. A prieſt called Zoilus found his bodie afterward, and buried it honorablie. His martirdome was on the day whereon the Church celebrateth his memorie, which was on the 24. of Nouember on a Tueſdaie, in the yeare of our Lord. 302. Diocleſian being Emperour. His name is in the Canon of the maſſe. Of this holie Saint, wrote Suidas, Ado, venerable Bede, Vſuardus, and the Romane martyrologe.

The life of S. Catherine of Alexandria. Nou. 24.

IN the Booke of Kings it is ſaid of king Salomon: that he had many wiues. It was the will of God, that the Hebrewes ſhould be increaſed, and therefore it was tollerated, at that time, for a man to haue more wiues then one. Salomon tooke benefit of this leaue that was giuen, deſiring in this alſo, to ſhew his magnificence and ſtate; and therefore he tooke more wiues then Dauid his father euer had, or any of the Patriarchs before him; ſome of which had more wiues then one at once, as Abraham, and Iacob, vnto whom it was lawfull in like manner, for the reaſons which the doctors alleadge. But for that theſe reaſons haue no vſe for our times, it is not lawfull for any now, to haue any more then one wife. The wiues which theſe auncient fathers had, either in the law written, or in the law of nature, were of two ſortes: Some were called wiues or Queenes (if their husbands were Kings) and the other were called Concubines: and though they were called ſo, yet were they as true and lawfull wiues, as the other, and their matrimonie, as trew and lawfull. The difference betweene the one and the other was this: firſt in name. For ſome of them were as miſtreſſes, and comaunded in the houſe; the other, which were called Concubines, did giue attendance, and had leſſe authoritie and reputation. Salomon had 300. Concubines and 700. Queenes, or wiues, call them which you will.

Among theſe he had one, whom he regarded, and eſteemed more then all the reſt, and that was the daughter of king Pharao; who as ſhe paſſed all the other in nobilitie, ſo ſhe was of more excellent beautie, and of more diſcretion then the reſt, and therefore, for her only, Salomon built a houſe, and ſeuered her from the others. It maie be he did ſo, in reſpect that ſhe was a gentile, and an Idolater, and all the other were of his owne religion. It is moſt aſſured, that of her he made great account; as appeareth by the ſumptuous houſe he built for her, and by the ſeruants and attendants he appointed for her. And this is the cauſe, that ſhe is abſolutlie called Queene, and wife of Salomon.

This hiſtorie fitteth, and agreeth very well, to the glorious virgin and martyr S. Catherine of Alexandria. For as Salomon was the figure of Chriſt, ſo alſo, he had manie holy damoſells his ſpouſes; ſome of which be of leſſe name, and theſe be they which remaine in this world, in his grace and fauour, doing him ſeruice. Others be of greater name, which be they which already raigne in heauen. Therfore the figure of this hiſtorie toucheth both the one, and the other. Among all the wiues of Salomon, the moſt fauoured was the daughter of Pharao king of Egipt, who is a figure of S. Catherine. For as the other was, ſo ſhe was alſo of the bloud royall of Alexandria, a cittie of Egipt. She was aduiſed and diſcreet, of excellent beautie: and to conclude, ſhe was ſuch a one, as maie abſolutlie be called the ſpouſe of Chriſt.

We read of her, that before ſhe was Baptiſed, ſhe had a reuelation in a dreame, in which ſhe ſaw the moſt bleſſed virgin Mary, with her child Ieſus in her armes as a moſt beautifull infant. Sainte Catherine ſeing this was enamored of him: Bleſſed Ieſus hid his face, and ſhe deſirous to behold it went to and fro, but the infant made ſignes, as being diſpleaſed that ſhe ſhould looke on him. The glorious virgin his mother ſaid vnto him: my ſonne ſeeſt thou not how this yong girle is enamoured of thee? why wilt thou not ſee her? behold how faire, wiſe, and diſcreet she is. The bleſſed infant replied: you know right

well

well how many damoſells I haue in my pallace more faire and more wiſe then she is; nay, she ſeemeth to me verie diſgratious, for that she is not Baptiſed. Ieſus ſaying this, Catherine aroſe, conceiuing the cauſe of her vnworthines to behold the face of Chriſt to be, for that she beleeued not; therefore she determined to be Baptiſed. When she was a Chriſtian, the ſame Ieſus appeared vnto her in the former manner, without any ſigne of diſcontent, in that she beheld him, but he shewed himſelfe, and looked vpon her with a gratious countenance. And before his bleſſed mother the Angells, Saints, and all the court of heauen, he eſpouſed her, and gaue her a ring as vnto his true ſpouſe, when Catherine awaked, she found the ſame ring on her finger.

Theſe things we maie piouſly beleeue of this bleſſed Saint, coming in this ſort to be fullie the figure of the daughter of Pharao, and to be the Queene among the other wiues of Salomon, and to haue a houſe ſeuered from others. So alſo Ieſus our bleſſed ſauiour, gaue vnto her a perticuler houſe, beſtowing on her many doctors and learned men, who by her meanes were conuerted vnto the faith of Chriſt, and paſſed before her vnto heauen, by the crowne of martirdome, to make ready a lodging for her. The life of this glorious Saint, was written by Simion Metaphraſtes, who ſaith: that Maxentius the Emperour put her to death, and the ſame ſaie all thoſe, that make mention of her martirdome. But here hence riſeth a doubt: for Euſebius Cæſarienſis, which was in that time, ſaith: that Maxentius, all the time that he raigned continued in Rome, vſing great cruelties, vntill the Emperour Conſtantine came againſt him; who was called in by the Romans, being not able to ſupport the ſame Maxentius any longer. He ſtanding to defend himſelfe, was drowned in Tyber, as he went ouer a bridge of boates, which he had made neere vnto Rome, and it is not ſaid of him, that he was euer at Alexandria, where S. Catherine was martired.

Some dilligent, and curious authors haue noted this, and iudged: that the name should be altred, and that he that martyred S. Catherine, shond be Maximinus, and not Maxentius. This maie eaſilie happen in writing of latine; for when they would write the proper names, they vſed in auncient times, to ſet the firſt letter, or beginning of their names. And Maxentius and Maximinus hauing the ſame letters at the beginning, it might well come to paſſe, that the name was changed. And ſo much the more likelie, for that, at that time, that Maxentius was in Rome; Maximinus reſided in Alexandria, and other cities of the Eaſt, shewing great cruelties againſt the Chriſtians. This is ſufficient by waie of aduiſe; but I will call the tyrant, that martyred her, Maxentius, as the Author that I follow doth. He recounteth her life in this ſort.

AT ſuch time as the Emperour Maxentius was monarch of the Romane Empire (being on a time in Alexandria) he ſet out a publick edict, in fauour of his falſe Gods, and to the greateſt damage he could of the faith, and profeſſiõ of Chriſt. For therein he commaunded: that euerie one ſhould ſacrifice to them, and thoſe that diſobeyed, or denied, ſhould be put to death. People flocked in great numbers to Alexandria, from all parts, to obey the Emperours comaundement; euerie one bringing one beaſt or other, (according to their abillitie) for the ſacrifice. The beaſtes were of ſuch great number, that the Altars ſmoaked cõtinuallie with the ſacrifices offred vpon them. This was verie pleaſing to the Emperour, who yet to encourage others, appointed a ſolemne ſacrifice of 100. Oxen to be made; which being readie to be performed, it happened. That a yong da-

moſell of Alexandria, borne of the bloud royall, learned in diuers ſciences, and alſo verie beautifull, called Catherine, who acknowledged no other God but Ieſus Chriſt, deſirous to defend the lawe of her Lord and Sauiour, and greeuing that ſo many people ſhould be drowned in Idollatrie, and eſpeciallie, for that the Emperour cauſed theſe people thus to offend, determined to goe ſpeak to him, and to reprooue him; and to preuent (if ſhe could poſſiblie) this miſcheife, that it might go no further. Departing with this entention from her houſe, well attended by her men ſeruants, and handmaides, ſhe came vnto the Temple, and ſent one to tell the Emperour, that ſhe deſired to ſpeak with him, and he gaue her leaue to come in. S. Catherine came into the Temple, and at her entrance, all the people preſent were amaſed, at her wonderfull and Angelicall beautie, as alſo, for her modeſt, and lowelie behauiour. The Emperour wondred alſo, to ſee a yong maid ſo gratious and deſired to heare her ſpeak, that he might know the entent of her coming. This tender virgin then, verie modeſtlie, yet with a Chriſtian boldnes ſaid vnto him.

O mightie Emperour, it ſeemes to me that thou ſhouldeſt in thine owne diſcretion, take notice of thine error, and not to ſacrifice in this ſort vnto Idolls, which repreſent vnto thee men ſubiect to many vices. And if perhaps thou doeſt not know, who they were that thou adoreſt, enquire of thoſe that can certifie thee, who will tell thee; that they were principall men in the world, that for ſome benefits done in the countrie, where they dwelt, obtained of the people, to haue ſtatues erected vnto them, that their memorie might be preſerued, and that others ſeeing them, might be incouraged to do the like deedes, and thereby attaine ſuch like honor, and reputation. But the rude and ignorant people began to call them Gods, and to ſacrifice vnto them as Gods, not regarding that they had beene men. And though in ſome reſpect they were rare, and deſerued honour and regard; yet in many other things, they deſerued reproach and infamie, for that they had bene vitious of life, and very wicked. Thou (ô Emperour) oughteſt to draw the people from this their error, and blindnes, and not to perſwade them thus to runne further from the light, to the preiudice of their ſoules. Acknowledge the true God, that created thee, and hath giuen thee the Empire, who being immortall, was made man for our ſake, and of his owne will did ſubiect himſelfe to die, that we might be deliuered from death which our diſobedience deſerued. This Lord will not know them that know not him, nor ſuffer them to enter into his kingdome. But thoſe that acknowledg him, he rewardeth and giueth to them euerlaſting life.

The Emperour hearing the bold ſpeaches of the virgin, ſtood ſtill a while, and could not ſpeak a word for anger: conſidering withall that vnto the reaſons the damoſell alleadged, anſwere could hardlie be made, yet he ſaid vnto her: yong girle, we will firſt end our ſacrifice, and then we will make you an anſwere; withall he commaunded, ſhe ſhould be led vnto his pallace. The ſolemnitie of the ſacrifices being ended, the Emperour returned vnto his pallace, and cauſing her to be brought before him, he ſaid vnto her. Tell me yong damoſell who thou art? and of the words that thou haſt ſpoken this daie? Catherine anſwered: It is well knowne in this cittie what bloud I am of: my diſcent being both from Emperours and kings. My name is Catherine: and I haue ſpent my time in the

in the ſtudie of Rhetorique, Philoſophie and other ſciences; but that which I moſt eſteeme and regard is, that I am come to the knowledg of Ieſus Chriſt, true God, and true man; whom I haue taken to my ſpouſe, and he hath ſaid: *I will deſtroy the wiſedome of the wiſe, and refuſe the prudence of the prudent*, for all the wiſedome and prudence of man, compared to that which I haue learned, is nothing worth, and not to be regarded.

Whileſt Catherine ſpoke, the Emperour viewed her, and wondered at her rare beautie her comelie feature, and force of her reaſons. He thought her not a woman borne on the earth, but did liken her to one of the goddeſſes, which he, and the other pagans adore. The more he talked with the holie maid, the more he was confounded: for the more ſtronglie ſhe prooued and concluded, that his Gods were diuells, and that Ieſus Chriſt was more potent then they, for that the ſigne of the Croſſe made in the ayre, did both feare them, and driue them away. Wherefore he douting to be ouercome by her, and put to reproach, determined to ſend for wiſe, and learned orators, to diſpute with Catherine, and to conuince her, by their reaſons. The Emperour himſelfe told the Saint hereof, and in the meane ſpace, cauſed her to be kept in his pallace, vnder a ſtrong guard. This being done, he gathered famous men out of diuers countries: and fiftie ſuch were aſſembled at his pallace.

They vnderſtanding the cauſe, wherefore they were called thither, the cheefe of them ſaid vnto him: Though there be found (o mightie Emperour) women of good intendment, and ſharp witt; and though I think this woman maie be ſuch a one, yet vnto vs haſt thou done apparant wrong, ſince thou makeſt ſuch account of her, by equalling her vnto vs, and by thinking that her wiſedome and learning maie be compared with ours. Some of our diſciples maie diſpute with her, though that be alſo ſuperfluous, and more then needeth, for that ſhe hath not the methode to propound, nor order to alleadg, nor to deny nor grant. Yea if ſhe ſpeak with a philoſopher that can diſpute with her, ſhe ſhall not haue a word to ſaie, but will preſentlie ſhew her ignorance, and yield.

The Emperour anſwered him: I would not haue you deceiued: I haue ſtudied my ſelfe, though not ſo much as you: and as farre as I can gather, I thinke her worthie to be compared to Plato, or any other famous philoſopher. Be aſſured; that if you ouercome her, you ſhall haue victorie, not of a woman, but of another Plato. On the contrarie part, if you be ouercome by her, remember, you ſhalbe vanquiſhed of a woman. If this happen, you ſhalbe put to great reproach: but if you ouercome her, you ſhalbe highlie honored, and bountifully rewarded by me.

The daie apointed for the diſputation being come, the holie damoſell was called for that purpoſe: but firſt ſhe making her praier vnto Ieſus Chriſt, an Angell appeared, who ſaid vnto her: Feare not thou ſpouſe of Chriſt, for vnto thy humane wiſedome, gotten by ſtudie and paines, ſhalbe adioyned wiſedome infuſed, and ſupernaturall: with which thou ſhalt ouercome thoſe philoſophers, and ſhalt reduce them, and many others to the faith of Chriſt the true God: and iointlie with them (though they ſhall ſuffer before thee) thou ſhalt be crowned with the crowne of martirdome. With this the Angell vaniſhed awaie, and Catherine was led before the Emperour, the great and famous philoſophers of

the gentiles, being on the other ſide againſt her. There reſorted vnto this great meeting an infinite companie of noblemen, and gentlemen. The philoſopher that was accounted more learned then the reſt, turning toward Catherine, and, as it were in ſcoffing manner, ſaid diſdainfully vnto her: Art thou ſhee, that with ſaucy and malapert words haſt ſo wronged our Gods? yea, ſaid Catherine, I am euen ſhee yet I do it not with ſaucie, and malapert words, as thou ſaieſt, but with true and certeine arguments. The philoſopher replied: If thou haſt read the famous poets, thou ſhouldeſt alſo haue noted the ſtatelie, & magnificent names that they attribut vnto them; farre different, and more honorable then thoſe that thou giueſt them.

S. Catherine anſwered what be thoſe poets, and what be the names they giue vnto thy Gods? The philoſopher ſaid: Homer is one of them, who calleth Iupiter, the moſt glorious, and greateſt. Orpheus alſo, a famous poet, ſpeaking of Apollo, the ſonne of Latona, calleth him potent, that ſeeth and comaundeth mortall men. Theſe be by them honored, and highlie eſteemed, and called Gods: you cannot ſhew me that any of them ſaid, that a crucified man was a God. To this S. Catherine anſwered: It is true, that thoſe poets, that thou haſt named, giue vnto thy Gods names of excellencie; yet with all, thou canſt not deny, but many times they lay vpon them moſt hainous crimes, and abhominable deedes. Mark what Homer (cheife of the poets) ſaith of Iupiter. Sometimes he calleth him a lyer, and peruerſe; then a deceiuer, and that the other Gods haue conſpired to chaine him with fetters, and that if he had not bene certified thereof, he had come into manifeſt daunger. Orpheus alſo (who is the other poet thou haſt named) ſaith of thy Gods: that they know not the troubles, and afflictions of men, and when they do know them, they cannot deliuer them out of them. Sophocles alſo affirmeth; that thoſe that adore and do reuerence to the ſtatues and Idolls of many Gods, do euilly, and offend greeuouſly, for ſaith hee: there is but one true God (which is none of theſe) who created heauen and earth, and all that is therein.

Where you ſaie: that Ieſus Chriſt crucified whom I adore, is not famous nor knowne of the poets, and ancient wiſe men, this ſheweth plainlie your ſmall reading. Know therefore, that the Sibills were renowned, for their excellent skill in poetrie, being illuminated by the holie Ghoſt. One of the Sibills wrote long before it came to paſſe; that Ieſus Chriſt ſhould be taken by enuy, and ſlaine by his owne people. That he ſhould riſe againe, and aſcend into heauen, and that he ſhould come at the laſt daie, to Iudge the quick, and the dead. Another Sibill ſaid: Ieſus Chriſt being God is made man, conuerſeth with men, and doth great marueiles, and miracles both on the ſea and land. But let vs leaue the Sibills. The fame Apollo, not vſing his accuſtomed dark manner of ſpeeche, ſaid in plaine words long before it came to paſſe: He that is the light and ſplendor of heauen, he that is God and man hath ſuffred, not in his diuinitie, but in his bodie; he hath ſuffred reproaches, and was buried, he hath ſhed many teares from his eyes; he fed 5000. men in the wildernes with bread, by the power of God: he was crucified, and died on the Croſſe, was buried, and after aſcended into heauen.

Theſe be the words of Apollo thy God, and by his oppinion, thou oughteſt

not

not to adore him, but him whom he calleth God. Theſe and the like were the words of S. Catherine, alleadging the ſayings and ſentences of the philoſophers, and wiſemen, who contemned the Gods of the Gentiles, prouing how contrarie it was to good philoſophie, to ſaie there ſhould be many Gods. But yet, if it were poſſible that there ſhould be many, Iupiter, Saturne, Mars, and the others which the pagans adored, were not, nor could not be Gods, for certaine it is that they were men. And if they had bene good for any reſpect, or had done any notable proffit vnto the people by their induſtrie, or new inuention, as of plowing, and reaping graine, of making armour of defence, or offence, and ſuch like, yet in ſome reſpects, they were moſt bad and vitious.

The holie virgin proſecuted her ſpeach, and declared what Ieſus Chriſt preached: of his life, his deeds, his miracles: and ſhewed, how they were all conformable, to the nature of God. This holie ſainte ſpake theſe things ſo diſcreetlie, and eloquentlie, and with ſuch feruencie of ſpirite, that it was moſt euident and apparant, that it was the work of God, and that within her was ſomewhat more, then humane wiſedome. And in ſuch ſort, that the philoſopher which began the diſputation, was not only conuinced, but alſo turned to her ſide, whereof he gaue plaine proofe by his words.

The Emperour perſwaded the other philoſophers, to take the defence of the matter, which the chief had giuen ouer (as being ouercome) and to diſpute with the damoſell, but they anſwered: that it was to no purpoſe. For now their chief man being vanquiſhed, they were alſo ouercome. And they confeſſed withall: that the damoſell had ſaid truth, and that themſelues till that time, had bene blind worſhippers of thoſe for Gods, which were not ſo indeed, and that there was but one God, to wit, Ieſus Chriſt, whom Catherine confeſſed, and adored. It cannot be expreſſed how theſe words cauſed the Emperour to ſtorme and rage, which he ſhewed by this: for without ſtaie, or obſeruing any order of law, or courſe of Iuſtice, or without any examination, he commaunded, there ſhould be kindled a huge fire, to burne them all to aſhes.

The fire being kindled forthwith, the wiſemen fell at the feet of S. Catherine, and weeping, beſought her, to praie vnto God for them, that he would pardon the ſinnes they had committed againſt him through ignorance, and they ſaid they were prepared, and deſirous, to receaue the Sacrament of Baptiſme. The glorious Saint reioycing in ſpirite (as we maie well thinke) to haue gained ſo good a praie, animated them ſaying: Aſſure your ſelues that God will pardon you, ſince that for his ſake, you leaue the earthlie king, and looſe your owne liues. The fire, which is prepared, ſhalbe in ſteed of Baptiſme vnto you, and ſhall cleanſe your ſoules, that they maie be forthwith preſented vnto God, who will beſtow vpon you a reward, for the ſeruice you now do vnto him. Theſe words confirmed the wiſemen exceedinglie, and they often making the ſigne of the Croſſe, and naming Ieſus Chriſt, were in this manner caſt into the fire, where they yealded their ſoules vnto God, on the 17. daie of Nouember. Some Chriſtians came in the euening, to gather together the reliques of the Saints, and they found their bodies entire, and whole, and not a haire of their heads periſhed; God ſuffered this, to ſhew and manifeſt the new friendſhip he

had made with them. This ſtrange accident cauſed many pagans to be conuerted to the faith.

The Emperour was ſollicitous what he ſhould do with Catherine: and it came into his head, to deale mildlie, and louinglie with her. He made her great offers and promiſes, and ſaid vnto her: yong and tender damoſell, be content at leaſt to do ſacrifice vnto Mercurius, father of the Muſes, of whom thou haſt receaued thy great wiſedome, and vnto whom thou art much bound. If thou do but this, thou ſhalt remaine in my pallace, and I will haue the ſame care of thee, as I haue of mine owne daughter. The bleſſed virgin anſwered him: looſe not time in vſing ſuch flattering, and deceitfull words; thoſe cannot perſuade me, for I had rather loſe a 1000. liues, then to forſake the profeſſion of Ieſus Chriſt my God, whoſe pleaſure is (without any deſert of myne) to take me for his ſpouſe, and to giue me thoſe Iewells, which he giueth to his beſt beloued, and I hope he will giue me the garment of Martyrdome, which I more eſteeme, then all the purple, and princelie roabes that be.

Aduiſe thy ſelfe (ſaid the Emperour) or I will cloth thee with the purple roabe thou ſpeakeſt of, & I will cauſe thee (though againſt my will) to be put to moſt cruell torments. S. Catherine anſwered: do what pleaſeth thee, for thy torments, be they neuer ſo cruell, will quicklie end, but the reward that I ſhall enioye, ſhall endure for euer. I hope Ieſus Chriſt my ſpouſe will giue me grace, that by my meanes, many of thy houſe and familie, ſhall obtaine eternall life, and be ſaued. It pleaſed almightie God to confirme in heauen the words his holie ſeruant ſpoke vpon earth.

The Emperour beginning now to ſhew rigor, and ſeueritie againſt her, cauſed her to be ſtripped naked, which was no ſmalle affliction vnto the modeſt virgin (being ſo honeſt, and ſhamefaſt) as to be ſeene naked in the ſight of ſo many people. After ſhe was ſtripped, the Emperour commaunded ſhe ſhould be beaten with all cruelty, and the officers for two houres together, whipped that yong and tender virgin. Her bodie and fleſh, which before was as white as ſnow, was altred in coullor, being black and blew, all bathed in her owne bloud. This did ſo pittie the ſtanders by, that many of them wept aboundantly. The holie damoſell endured this torment ſo couragiouſly, as though her bodie had bene made of ſtone, and not of fleſh, yet no man could imagine it, ſeing the bloud run downe in ſtreames ouer all her bodie. Then the holie ſaint was taken from the torment, and put into a dark dongeon, a watch being ſet, that none ſhould dreſſe her wounds, nor giue her any comfort, yea he forbad alſo, to giue her any meat. The mallice of man is of no force againſt the power of God, as appeareth by this: God prouiding all neceſſarie things for his ſpouſe, by the miniſterie of his faithfull ſeruants the Angells, who not only comforted her, but alſo cured her, and brought her victuals. And for twelue daies that ſhe remained in priſon, a doue prouided her all things neceſſarie.

S. Catherine remaining thus in priſon, the Empreſſe Fauſtina deſired to viſite her, which at the laſt ſhe did, by the meanes of a great captaine of the Emperours called Porphirius. The Empreſſe had heard much of Catherine, and had affection vnto her in her abſence, but when ſhe had ſeene her, and heard her profound ſpeaches, and enioyed her delightfull conuerſation, it came to paſſe that

that ſhe, Porphirius, and 200. ſouldiers of the Emperours guard, receiued the faith of Chriſte, and were made Chriſtians, with a firme purpoſe to laie downe their liues, for the profeſſion of his name, when occaſion ſerued. The twelue daies being expired, the Emperour cauſed her to be taken out of priſon, for he vnderſtood ſhe was yet aliue, which made him to wonder, both for that ſhe had bene ſo long without meat, as alſo, for that her bodie was in ſo pittifull eſtate, as the whipping had brought it vnto. He was much aſtonied to ſee her more cheerfull then before; for that in ſtead of beatings, impriſonment, famine, and other afflictions, it ſeemed ſhe had bene in continuall conforts, and cheriſhings. Vpon which occaſion, the Emperour with a diſſembling and fained ſmile, ſaid vnto her: Trulie, thou deſerueſt to be an Empreſſe, for thy excellent parts and rare beautie. The virgin ſaid: It is to no purpoſe to eſteeme or regard temporall beautie, which is ſoone loſt, but eſtimation and account muſt be made of the beautie that laſteth for euer, which the Saints in heauen enioy.

With this there came vnto the Emperour, a gouernour being a conning engineer, but of cruell diſpoſition, and ſaid vnto him: My Lord, if you be pleaſed. I will inuent, and make an engine, wherewith this rebellious damoſell, ſhall either do that which you comaund, or els ſhe ſhall be torne in pieces vnto death. This engine ſhalbe made with foure wheeles, in the which ſhalbe ſawes of Iron, ſharp nailes, and ſharp kniues, the wheeles ſhalbe turned one againſt another, and the ſawes, the kniues, and the nailes ſhall meete, and when they be mooued, they ſhall make ſuch a noiſe, as when ſhe ſeeth them, ſhe ſhall fall downe with feare, and ſo ſhe ſhalbe brought to do your will; but if ſhe be ſtill ſtubberne in her opinion, ſhe ſhall be put betweene the wheeles, and ſhall dye a moſt cruell death. This wretched inuention pleaſed the Emperour well, and he commaunded the engine to be made vp within three daies. In that time he laboured to perſwade the holie virgin to leaue her ſtubberneſſe, and not to be ſo obſtinate; but ſeing that he laboured in vaine, and that the engine was now readie, he brought the holie ſaint thither, and cauſed the wheeles to be turned in her ſight. She ſhowing no ſigne of feare, he cõmaunded to tye her to one of the wheeles, to the end, that the other being turned the contrarie waie, might rent her bodie in diuers places, with the ſharp inſtruments.

S. Catherine was tyed to a wheele, and they laid their handes on the other wheele, to turne it about; but it fell out farre otherwiſe, then was expected by the curſed wretches: for an Angell of God deſcended from heauen, who brake the bands where with the virgin was tyed, and ſhe fell to the ground, without any hurt. Then the ſame Angell ſtrook the wheeles, which fell among the pagans, & killed many of them. Thoſe which eſcaped the daunger by running awaie, cryed out with a loud voice: *Great is the God of the Chriſtians.* This altred not the wicked Emperour from his curſed purpoſe, but he ſtudying to diuiſe new torments for S. Catherine, the Empreſſe his wife came vnto him, and ſharplie reprooued him, for his crueltie vſed againſt that holie damoſell, and the other Chriſtians, and told him plainlie: that ſhe alſo was a Chriſtian. The Emperor aſtonied, and almoſt madde with anger, to ſee things goe in this manner; in a great rage commaunded the Empreſſe ſhould be put to death. And for that Porphirius captaine ſpoke in her behalfe, and the Emperour vnderſtood he was

a Christian, and 200. of his souldiers also, he gaue charge they should be all put to death; fulfilling herein, that which this holie saint had said before; namelie, that many should be saued by her meanes.

As the Empresse was led vnto her death, she met S. Catherine on the waies and they embraced affectionatly, requesting each other to praie vnto God, which they both promised; hoping they should shortlie meet together in heauen. The Empresse was beheaded on the 23. of Nouember, and so was Porphirius and his souldiers. The Emperour being in a manner beside himselfe, to see the constancie of Catherine, and not knowing what to do more, commaunded to behead her also. The holie virgin was led to the place of execution, where was a great concourse of people, as well men, as women; many of the companie weeping for compassion. Before she was beheaded, she prayed vnto God, and yeelded him thancks, for many graces, that she had receiued at his handes; but especiallie for this, which she was at this instant to receiue: to wit, the loosing of her life for his sake, which shee tooke, for the greatest signe of his loue toward her that could be.

She besought him also, that after her death, he would not permitt her bodie, to come into the hands of the perfidious Infidells, least they might reproach, or abuse it. Moreouer, she besought him: that those that in their necessitie remembred her, might be deliuered from their afflictions, so farre forth as was conuenient for them. This praier being finished, one of the souldiers cut off her head, and out of the wound came milk, in stead of bloud. Then were Angells seene, to lift vp her bodie from the earth, who caried it in the ayre vnto the mount Synay, and there the same Angells buried it. The Emperour Iustinian in processe of time caused a sumptuous Church to be built in the same place, and a monasterie also, in which the holie saint is honored, and reuerenced.

Her death was on the 25. of Nouember, and on the same daie the Catholique Church celebrateth her feast, with great sollemnitie, which is done with good reason; for God hath three crownes with which he crowneth some of the saintes in heauen. One is of red coullor, which is for the holie maryrs. The second is of skie-coullor, wherewith the preachers be crowned: and the third is white, which is agreable vnto the virgins. It seemeth all these crownes were due vnto S. Catherine. For she was a Martyr, and both before, and at the time of her martyrdome, she conuerted many persons vnto the faith of Christ, and she was a virgin also. And for that she hath such rare prerogatiues (and beside, as she said of her selfe, that she was the especiall spouse of Christ) with great reason deserueth shee to be honored, and reuerenced, of all Christians, especiall ob students, who by her meanes do receaue (as we maie beleeue) many graces and wisedome also infused by God. This blessed martir and virgin S. Catherine, suffred martirdome, about the yeare of our Lord 310. in the raigne of Maxentius, and Maximianus.

Spanish: the ordinarie painting her, with a sword in her hand, and setting her foot vpon the head of an Emperour, denoteth: that she conquered victoriously the tirant that martired her.

The

The life of S. Peter of Alexandria Bishop and Martyr. Nou. 26.

THE Prophet Zacharie ſawe in a viſion Ieſus the high prieſt ſore beaten and wounded, his handes were all bruiſed and pierced through, and being demaunded who had vſed him ſo, he made anſwere; I haue receiued theſe ſtripes and woundes, in the houſe of them that loued me. This is ſpoken figuratiuely by Ieſus Chriſt, who being of his heauenly Father loued infinitely, yet he willed him or permitted him to die. This may alſo very well be ſaid of them, that haue receiued greater fauours and benefits of Almightie God, hauing higher, and more eminent dignities, and functions, as he hath done vnto prieſts. And if they offend, or tranſgreſſe his lawes, he is more diſpleaſed at their offences, then he is at the faultes of others. And though he be highly diſpleaſed with al ſinners, yet he complaineth of them, more then of all others.

This very ſame befell to S. Peter of Alexandria, who ſawe Ieſus Chriſt with a coate, rent, and torne to pieces. He demaunding who had vſed him in that manner? anſwere was made: Arrius the heretick. The ſonne of God ſhewed himſelfe much diſpleaſed, that that accurſed man had ſet his toung againſt his honor, in deprauing, & touching him in his deitie; it being his dutie to defend the ſame more then others, for that he was a prieſt.

The life of this holie Bishop and martyr Peter, collected out of Euſebius of Ceſaria, Venerable Bede, and other authors of Martirologes, is in this manner.

SAint Peter of Alexandria was borne in the ſame cittie of Alexandria, and thereof he tooke his ſurname. For his great vertue and wiſedome, he was elected Biſhop, after the death of a holie man called Theonas. And as ſome authors ſay, he was the 16. prelate of that cittie, after S. Mark the Euangeliſt. In the perſecution of Maximinus the Emperour great were the troubles he ſuffred; in ſo much as many ſeing, and beholding his patience, and perſeuerance, were ſtirred vp to imitate him: neither did they quaile in the confeſſion of their faith, but perſeuered in the ſame, euen to the loſſe of their temporall liues. Although the cruelty, and tirany of the miniſtets in the perſecution, encreaſed daily againſt the Chriſtians, yet the holie Biſhop left not off, to look about, and to prouide for the good, and vtilitie of his Church. And whereas the accurſed heretick Arrius, continued in the ſowing of his cockle, and infernall hereſie; he not only reſiſted him, but excommunicated and ſeparated him, from the congregation, and comunion of the faithfull. Hauing done this, he was (by the commaundement of the Emperour) apprehended, and put in priſon. And aſſoone as he knew that he was taken, he ſent a comaund vnto the officers to cut off his head. This ſentence being diuulged through the cittie, it was a thing very remarkable, to ſee all the people runne to the priſon (to defend him from death aſmuch as lay in their power) ſo great was their loue vnto their Paſtor.

The accurſed Arrius hauing a deſire to be Biſhop after Peter, (if he happened as he hoped, to be put to death) laboured guilefully, and deceitfully, to be reconciled vnto Peter. To that effect he ſpake to many Catholiques, and deſired them to entreat him in the peoples name to abſolue him, and to ſignify vnto him that he was willing, and ready to ſubmitt himſelfe to his will, and correction.

There were choſen two prieſts, (the one called Alexander, the other Achillas) to go one that Embaſſade or meſſage; who comming to the priſon where Peter was, propounded vnto him the cauſe of their comming.

The holie Biſhop fetching a great ſigh, made them this anſwere: Arrius is already dead in the ſight of God; for that he hath ſo grieuouſly blaſphemed againſt the diuine eſſence; denying that there is one naturality of all the three perſons. Peter then tooke the two prieſts aſide, and ſaid to them in ſecret. Although I be a grieuous ſinner, God out of his mercy hath cālled me to martirdome; and I will ſhew you part of a miſtery reueiled vnto me; and I do it the rather, for that you two are to ſucceed me in this dignitie, wherein I now am, the one after the other, firſt Achillas, and then Alexander.

I was at my praiers (with great attention) as my cuſtome is, and on a ſodaine, Ieſus Chriſt my Lord and God appeared to me, in the likenes of a little infant. The glorie of his face could not be ſeene, ſo great was the ſplendour and brightnes that did proceed from it. He was apparailed with a long garment, which reached downe to the ground, but it was rent, from the toppe to the bottome, and with his two hands he pulled it together, to couer the nakednes of his breaſt, which when I ſaw, I was in a great feare; but after being ſomewhat reuiued, I asked him: O my Lord Ieſu what is this that I ſee; how pittifully is this your garment torne? And he anſwered me: Thou talkeſt often hereof, but doeſt not endeuour to ſowe it. But know thou, that Arrius hath done this euill vnto me, who ſeeketh to get away my people from me, which be my heritage, and which I haue purchaſed, with the ſhedding of my very deereſt blood. This which thou haſt ſeene, I wiſhe thee to ſhew to Achillas and Alexander which are to ſucceede thee, that they may, as thou haſt done, Anathematize, and excomunicate him, that his ſoule may be ſaued. This being ſaied, and charging, and enioyning them ſo to do, it being the will of God he diſmiſſed them, and ſent them away in peace.

And it happened, that people perſeuering, and awaiting at the dore of the priſon, for the defence of the life of their Paſtor, to auoid a tumult and the effuſion of blood, the tirannous miniſters of the Emperour gaue direction and order; that in the night, the officers ſhould make a breach through the back ſide of the priſon, and take out of the ſame, the holie Biſhop Peter, and to lead him to the place where S. Mark had before time beene martyred, and euen thus the cruell officers did, and there beheadded him. His body was buried in the ſame cittie of Alexandria, by the Chriſtians. This was on a wedenſday, being the 26. of Nouember, on which day the Church celebrateth his feaſt. And it was in the yeare of our Lord 312. Maximinus being Emperour. Of this holie Saint maketh mention the Councell of Epheſius, and the ſeuenth generall Sinode. S. Gregorie Nazianzene. Euſebius in his 8. book 14. chapter and 9. book, 6. chapt. Nicephorus. The Tripartite hiſtorie. Vſuardus. Venerable Ben., and Ado.

The life of S. Saturnine Martyr. Nou. 29.

OVr firſt father Adam hauing offended Almightie God, in breaking his comandement, God inioyned him in penance for his ſinne to digge, and till the ground. Hereof it cometh, that all men being partakers of his ſinne, (for as S. Paul ſaith, all ſinned in him) we be alſo partakers of his penance, and punishment. So it befell to S. Saturnine that glorious martyr, who being old, was condemned by the Emperour Maximian, to labour about the building of certaine Thermi, or hote bathes, by carying ſand, morter, and ſtones, from one place to another; though the cauſe why he ſuffred this ſlauery and drudgery, was not for any ſinne he had comitted, but only for that he was a Chriſtiane, which this tirant held, and accounted to be the moſt heinous offence of all other, and therefore he laid on him theſe grieuous afflictions. The life of this holie martyr, with the life of S. Marcellus the Pope, was written by the notaries of the Romaine Church, and is reherſed by Laurence Surius, in this manner.

THe Emperour Maximian returning from Africa to Rome, and being deſirous to pleaſe Diocleſian, that had aduanced him to high eſtate, and made him his partner in the Empire, and knowing that Diocleſian had comaunded certaine artificiall hote Bathes to be made; was very dilligent to further, and haſten the workes, for which cauſe he comaunded all them, that were conuicted of any grieuous or heinous offences (among which he held and accounted the Chriſtians, not to be the leaſt) to worck and labour about that building vnder a ſaffeguard and watch, hauing many ouerſeers, and maſters ouer them.

Among other that were condemned to this ſlauery, an honorable old man called Saturnine was one. His work was to digge ſand, and to carry it from one place to another, and for that through his weakenes, and debilitie of age, he fainted, and tired oftentimes, and was not able to doe his taske, as the ouerſeers of the work required, they often ratled, and reuiled him. But he was holpen out very charitably by other Chriſtians, that were yonger, and eſpecially by one Siſinnius, who carried thoſe burdens that were apointed for himſelfe, and moſt of thoſe that belonged to Saturnine, and that ſo cheerefully, that they went ſinging Himnes and Pſalmes in the praiſe of Ieſus Chriſte.

The ſurueiors of the work wondering at the ſame, acquainted a Tribune called Spurius therewith, and he certified the Emperour Maximian thereof, who comaunded they ſhould be brought to his preſence. They being before him, he ſaid to Siſinnius: what is your name; Siſinnius anſwered: I am a ſinner, and a ſeruant of the ſeruants of Ieſus Chriſt, and I am called Siſinnius.

The Emperour ſaid vnto him: what verſes be thoſe that you ſing as you worck? Siſinnius anſwered: If thou didſt vnderſtand them, or hadſt notice of them, thou ſhouldeſt alſo know thy Creator. Who is my Creator (ſaid Maximian) but the inuincible Hercules? To vs Chriſtians (ſaid Siſinnius) it is a thing abhominable, and deteſtable, to ſpeak ſuch a word, or to name him in ſuch ſort. Chooſe one of theſe two things ſaid the Emperour: either ſacrifice to our God Hercules, or els aſſure thy ſelfe thou ſhalt be put to a terrible death. Siſinnius

anſwered: I haue alwaies deſired to die in that manner, & to be worthy to obtaine the crowne of Martirdom, for the profeſſion & loue of my Lord Ieſus Chriſt. Maximian chafing at theſe wordes, deliuered him to Loadicio a prefect, charging him, either to compell Siſinnius and Saturnine to ſacrifice to their Gods, or els to put them to a cruell death.

He put them into priſon, where they remained a while, and there they conuerted many Pagans to the faith of Chriſt. Then were they taken out from thence, loaden with giues, and fetters, bare foote, and barelegged, and ſo led into a Temple to do ſacrifice. When they were brought before the Idoll, Saturnine lifted vp his voice and ſaid: O Lord confound the Idolls of the Gentilles. At theſe wordes the Idolls fell downe on the ground and broke to pieces. Two ſouldiers, the one called Papias, and the other Maurus, ſeing this cried out and ſaid: Aſſuredly, Ieſus Chriſt, whom Saturnine, and Siſinnius doe adore, is the true God. The prefect being in a great rage, comaunded his officers to torment them, they put them on the torment or Rack called Equuleus, and hoiſing them vp, they ſcourged them very grieuouſly, and rent, and tore their bodies with iron hookes, and ſcorpions. They being in theſe torments ſong Himnes, and ſaid: *Glory be to thee O Lord Ieſus Chriſt, for that we are found worthie, to be partakers of afflictions with thy ſeruants.*

The two ſouldiers Papias, and Maurus, (which were conuerted, when the Idoll fell to the ground, as is afore ſaid) were preſent, and neere the holie martir. Theſe men being ſtirred vp with a deſire of the crowne of martirdome, and repleat with holie anger againſt the executioners, that tormented them with ſuch rigor and cruelltie, ſaid to them with a loud voice: How great is the diuell with you? that he maketh you ſo cruell, againſt the ſeruants of the liuing God? When the Prefect Loadicio heard their wordes, he was enraged againſt them, and comaunded the officers to ſtrike them on the mouth with ſtones, and to carry them to priſon, from whence they were after taken and martyred.

After this, he comaunded the officers, to ſet burning torches to the ſides of Saturninus, and Siſinnius. And when he ſaw all this would nor make them yeeld, and that they ſhowed no ſigne of griefe or ſorrow in their countenance, he cauſed them to be taken from that torment, and to be led two miles out of Rome, into the way toward Numentum, and there they were beheadded. Their bodies were buried by a deuout man called Thraſo, in one of his poſeſſions. This was on the 29. day of Nouember, and on the ſame day the holie Catholike Church maketh a commemoration of S. Saturnius His death was about the yare of our Lord 307. In the raigne of Maximian, and Diocleſian. Of S. Saturninus writeth Ado, venerable Bede, Vſuardus, and the Romain martyrologe.

The life of S. Andrew Apoſtle. Nov. 30.

THe ſacred ſcripture ſaith of that proud captaine Holofernes, that as he went with his army and banners diſplayed, againſt the city of Bethulia, there happened a thing, which did before neuer befall vnto him: for the Hebrewes shut the gates againſt him, and fortified the city for their defence. Holophernes wondered therat not a litle, wherfore he aſſembled all his captains to councell, and ſaid: that he deſired to know the cauſe, why the people of that city did ſtand more to their defence, then all the other they had ouer paſſed, and deſirous to know wherin they truſted, he willed them to certify him, what any of them knew.

Then aroſe vp a captein of the Ammonites called Achior, who ſaid vnto him know you moſt potent Lord, that in this city dwelleth a nation called Iewes, who haue a God ſo mighty, that if they haue his fauour and friendship, neither the mighty army vnder thy conduct, nor all the world, (if they should aſſault them) can ouercome them. But if perhaps they haue offended him (as they do oftentimes) it shalbe very eaſy to vanquish them, and to take this city, let them fortify it as much as they can. So that my councell is, firſt to informe thy ſelfe, whither they be in the fauour of their God, and according to that relation, if they be in his fauour to ſtay, but if he be diſpleaſed with them, to aſſault them.

Holophernes tooke great indignation againſt Achior for his words, for he thought no force was able to reſiſt his puiſſant army. Vpon this he commaunded ſome of his ſouldiers to lead him vnto the city of Bethulia: to the end, that when he had taken the city by force of armes, Achior should with his bloud and life, pay the penalty of his rash vnaduiſednes, in taking vpon him the defence of the Hebrews. The ſouldiers led Achior vpon the mounteine, neere vnto the city, and there they left him tied vnto a tree. The Iewes iſſued out, found him, and led him into the city: where Achior, in the preſence of Ozias the high prieſt, and of all the people, recounted what had happened vnto him. They heard his ſpeech with great admiration: and then feaſted and enterteined him kindly, and becauſe they thought he had defended the honour of God, euery one embraced him, and shewed to him great tokens of loue. But aboue all Ozias took him to his houſe, and made vnto him a ſolemne banquet.

This figure agreeth very fitly to the glorious Apoſtle S. Andrew: who being figured in Achior, defended the honour of God as he did, preaching the Ghoſpell among the infidells: where Egeas the tirant, figured in Holophernes took him, and deliuered him vnto his officers, who led him vpon a mountein, and bound him to a croſſe, where he remained a while, vntill the Angells (citiſens of heauen) vnbound him (viz. When his bleſſed ſoule departed from his body) and led him to the ſupreme city of God, and there in the preſence of the high prieſt Ieſus Chriſt (diuulging how he took the defence of his honour) all the bleſſed ſpirits (that illuſtrious and honored nation) made him cheare, and enterteined him kindly, embracing him as their brother. And the high prieſt Ieſus Chriſt made him a feaſt, apointing him a ſpeciall ſeat in his celeſtiall beatitude. The liſe of this glorious Apoſtle collected out of the ghoſpell, and the writhings of his diſciples, who were preſent at his martirdome, was in this manner.

SAint Andrew the Apoſtle was borne in Bethſayda a towne in the prouince of Galily, and was the elder brother vnto S. Peter the Apoſtle, and alſo

diſciple vnto Saint Iohn Baptiſt. With whom being one day, he ſaw him, when he pointed his finger at Ieſus, ſaying. *This is the lamb of God.* Andrew ſtaid not a whit, but ioyntly with another diſciple, left S. Iohn Baptiſt, and followed Ieſus Chriſt, who turning his celeſtiall face, and ſeeing, asked them, what they ſought. They anſwered: that they deſired to ſpeake with him in his houſe. Our Lord led them with him, and kept them one day in his company, in which time they talked together, and they knew him to be the Meſſias.

Andrew departed then from our Sauiour, and mett Symon his brother, and ſaid vnto him with great ioy: O, brother Symon, that thou haddeſt ſeen that, which I haue ſeene. Knowe thou, that the Meſſias (ſo much deſired, and ſo long expected by the Iewes) is come. My maſter Iohn Baptiſt ſhewed him vnto vs: and I haue bene with him, and I tell thee, that his words and deeds confirme that he is that ſame. Come thou and ſee him. So the two brethren came together vnto Ieſus, who ſaid: Thou art Symon the ſonne of Iohn, but thou ſhalt be called Cæphas, that is, Peter. Another time thoſe two brethren being a fiſhing in their barck, Ieſus Chriſt paſſed by the bank, and called them, ſaying: *follow me, and I will make you Fishers of men*, at this they left their bark and netts and followed him: and from that houre, they kept him company, and he made them his Apoſtles.

Saint Iohn maketh mention of Saint Andrew in recounting the miracle our Sauiour did on the mount, when he would feed 5000. perſons that followed him, and asked S. Philippe, where he might buy aſmuch bread, as would ſuffice al thoſe people? and he made an anſwere, ſhewing litle faith. Saint Andrew ſhewed a little more faith, then he, ſaying: there was a body that had fiue loaues and two fiſhes: though he doubted ſome what, ſaying, it was too litle for ſo many. The ſame S. Iohn ſaith alſo of S. Andrew, that ſome Gentils deſired to ſee Ieſus Chriſt, for the fame that was of him, & he ſpoake to Saint Philip to bring them to ſee him, & he to S. Andrew, and both of them told Ieſus how ſome deſired to ſee him.

There is no other particuler thing written in the Ghoſpell of S. Andrew, though it be very certain, that he was preſent in thoſe things, where it is ſaid that all the Apoſtles of Chriſt were there, as being one of them. He was preſent at the reſurrection of Lazarus, he was at the entrie into Ieruſalem one Palmeſonday: He was at the Supper, where he was made prieſt and Biſhop, and communicated. Then with the reſt, he abandoned our Lord, flying as the others did: hee ſaw our Sauiour raiſed to life, and alſo aſcend into heauen, and receaued the holy Ghoſt, & his giftis alſo.

He preached in Scithia Europea, which fell to his lotte. He paſſed into Thracia and Epirus, in all which countries, he preached, did miracles, and conuerted much people to the faith of Chriſt. Finally, he came to the city of Patras in Achaia, and there he ſtaied, and made it his place of abode, and reſidence; preaching, and gaining many ſoules, by conuerting them to the faith, not only in that prouince and city, but alſo in the countreis adiacent, in a ſmall ſpace there was not ſtanding one temple of the Idolls, for that they were all turned into Chappells, or into oratories, where the Apoſtle ſaid maſſe, as occaſion ſerued.

He

He ordered deacons, and other miniſters to help him in this holy miſterie. Euery one loued and reuerenced him, for that they knew our good God had beſtowed many benefits on them, by his meanes. His life was an example to them all: with his words he comforted euery one, and his deeds were very gracious vnto them, for that he healed the ſick, and caſt out the deuills. To euery one he did good, and did not permitt any to do euill.

There came into this city as Proconſull, Egeas, ſent by the Romaines to gouerne that prouince. He ſeing how matters went, began to perſecute the Chriſtians, compelling them to ſacrifice vnto the Idolls. Saint Andrew came & ſaid vnto him: It is good reaſon, that thou, who art a Iudge ouer men, ſhouldſt acknowledge, thy Iudge which is in heauen, and honour him, for the true God, as he is indeed, and leaue the honouring of them, who be no Gods. Egeas ſaid: perhaps thou art that Andrew, who did deſtroy the temples of the Idolls, and perſuade men to receaue the ſuperſtitious ſect of the Chriſtians, which the Romaines haue apointed to be perſecuted, and to be rooted out.

Saint Andrew replied: The Romaines haue not yet vnderſtood, how the ſonne of God is come from heauen vnto earth, for the ſaluation of mankind; who hath taught, that theſe Idolls be deuills, and deceiuers, who bring men from the true ſeruice of God, that they may depart out of this life repleniſhed with ſinne, and be puniſhed in the life to come, with eternall torments. Egeas ſaid: theſe be the things your Chriſt preached to the Iewes, for the which they crucified him, you ſay true (ſaid the holy Apoſtle) that Ieſus Chriſt died on the Croſſe; but that was done by his owne proper will: Howe by his will, ſaid Egeas? Is it not knowen, that one of his diſciples ſold and deliuered him into the hands of the Iewes, who preſented him before their gouernour, and he cauſed him to be crucified? All theſe things ſhew, that he died not of his owne will.

Saint Andrew replied: I was and am ſtill his diſciple, and I auow, that he died by his owne will, for that he knew and ſaid theſe things before, viz: that he ſhould be taken, crucified, and riſe againe the third day: yea and I tell thee more, that my brother Peeter would haue hindered him, to the end, he ſhould not haue permitted ſuch a thing to be done, and was called Satan for the ſame: in which he ſhewed, that the hinderance of his death was vnto him diſpleaſing. And when he ſaid, that one of vs, that were with him at the table, ſhould betray and ſell him, his beſt beloued diſciple called Iohn asked him, who it was, that ſhould be ſo treacherous: and he anſwered that it was he, vnto whom he gaue a ſoppe dipped in the platter; at which word he gaue it to Iudas, who was the man that ſold him, and had already bargeined to betray him, by this you may know, that my maiſter who knew all things, might haue preuentend it: and if he did it not, you are compelled to confeſſe, that he died by his owne will.

Egeas ſaid: were it of his owne will, or were it by force, I reckon not: but I meruell at thee, that thou wilt worſhippe for God, a man crucified. S. Andrew ſaid: very great was the miſtery of the Croſſe, and I will declare it vnto thee, if thou wilt heare me with patience. Egeas ſaid: I will heare thee patiently: but

after that, if thou doeſt not harken and obay me, I will make thee to feele the miſtery of the Croſſe vpon thy ſhoulders. Menace not me (ſaid S. Andrew) for that if I feared it, I would not preach the glory therof.

The firſt man hauing incurred the punishment of death, for eating the fruit of the forbidden tree, it was conuenient, that with the fruit of the tree of the Croſſe, ſhould be cancelled the death of the world, and remedy giuen to the loſſe of mankind. And as the firſt man was formed of the virgin earth, and the ruyne of the world was cauſed by him; ſo it was fitt, that Chriſt ſhould be borne of the imaculate virgin Mary, true God, and true man, that he ſhould be the cauſe of the Redemption of the world. Adam ſtretched out his armes to gather the fruit of the forbidden thee, and Chriſt ſtretched out his, becauſe they ſhould be nayled to it. Adam taſted the fruit, and Chriſt taſted gall. To conclude: I tell thee, that my Lord was clothed with mortall fleſh, and would dye vpon the Croſſe, that he might cloth vs with immortality, and giue vs eternall life.

Egeas hauing giuen eare to the Apoſtle a while, ſaid: Tell theſe thy tales, to them, that will beleeue thee: and beleeue thou me, that if thou doeſt not ſacrifice to our Gods, I will put thee on the Croſſe, thou commendeſt ſo much. S. Andrew anſwered: I ſacrifice euery day, to the omnipotent, liuing, and true God, not the ſmoke of incenſe, nor fleſh of bulles, nor bloud of ſheep, but the immaculate lamb, in conſecrating his moſt bleſſed body, which being receiued by the faithfull, the lamb remayneth intyer and whole, as was before, although the faithfull doe truly and really eate his fleſh & drink his bloud. How may that be ſaid Egeas? The Apoſtle anſwered: If I ſhould tell thee, and if thou wouldeſt vnderſtand it, it were firſt neceſſary for thee, to be a Chriſtian. Egeas replyed: I ſhall make thee by force of torments to tell me, how, and by what meanes I may vnderſtand it.

Then put he him in priſon, vnto which place reſorted much people, who would haue taken the Apoſtle away violently, if he had not hindered it. for out of the priſon he preached to them, and perſuaded them not to rebell againſt the tirant, whoſe cruelty would be vnto him an occaſion of merit. If he ſhall afflict the body, ſaid the Apoſtle, he hath no power to hurt the ſoule: his torments will quickly end, but the reward ſhall endure for euer. We ought rather to make much of him, and to honor him, then to vſe him diſpleaſantly, ſince he may do vs much good, and but a litle harme: with theſe and the like words the Apoſtle ſtaied the people, from any commocion or inſurrection againſt the Proconſull.

The next day Egeas cauſed the Apoſtle to be brought before him, and ſaid: I am perſuaded thou art now better aduiſed, and wilt forſake thy follies, which haue darkned thy mind: and that thou wilt leaue the worſhip of that thy Chriſt, and enioy the ſweet and delightfull life of this world, and auoid withall bitter death. The Apoſtle anſwered: without the beliefe of Chriſt, there is no true content, nor true life, as I haue alwais preached in this prouince, whither he ſent me, to the end men ſhould leaue and abandon the adoration of Idolls, and receaue the true faith of Ieſus Chriſt, and ſo eſcape eternall death, and obteine euerlaſting life.

For

For this ſame cauſe (ſaid Egeas) I will alſo procure thee to adore the Gods, to the end theſe people whom thou haſt deceiued, may forſake the vanity of thy doctrine, and returne to the religion of the auncient Gods: for (as I greſſe) there is not a city in all Achaia but the Temples are abandoned, and thou art the cauſe of it. I will haue thee alſo to be the cauſe, to alter their courſe, and to frequent the Temples againe, and to renew their ſacrificing: in which doing, the Gods wilbe appeaſed toward thee, for now they be ſore offended againſt thee. But if thou be reſolued to doe otherwiſe, prepare thy ſelfe to endure and ſupport terrible torments, which ſhalbe inflicted on thee, and laſtly, thou ſhalt dy on the Croſſe.

To this the Apoſtle anſwered: Liſten to me, thou ſon of death, thou dry rotten logge, deſigned to nouriſh hell fire: hitherto I haue ſpoken mildly to thee thinking, that thou, being a reaſonable creature, wouldeſt haue made vſe and benefit of my words, and haue forſaken thy falſe and vaine Gods: but ſince I ſee thee ſo obſtinate and hard harted, I tell thee plainely, think not to terrify me with thy threats, do thy worſt: for the greater the torments be, ſo much more ſhall the reward be, which Ieſus Chriſt will beſtow on me: and the greater ſhall the paines be, which are prepared in hell fire for thee; where the Gods, whom, at this time, thou adoreſt, ſhall giue thee thy due reward, tormenting thee eternally, for indeed they be no other but deuils.

Egeas raging exceedingly at his words, cauſed the Apoſtle to be ſtripped, and apointed ſeuen fellows to beate him with all cruelty: who gaue ouer three times, for other to come in their place. And ſo many were the blowes, they gaue to the Apoſtles body, that it powred bloud out ſo aboundantly, that there was not one place free from wounds, from the head to the foote. Then Egeas ſaid: oh Andrew haue compaſſion of thy ſelfe: conſider that the bloud thou ſheddeſt, is much: and if thou doeſt not change thy oppinion, I muſt crucify thee: The holy Apoſtle anſwered, ſaying: I am the ſeruant of Ieſus Chriſt, and do not fear, but loue the Croſſe. Thou haſt more reaſon to feare, for that, if thou doeſt not beleeue in Chriſt, thy torments ſhall differ from mine, for mine ſhall end in two daies, and thine ſhalbe euerlaſting. Egeas could keep patience no longer: but comaunded that he ſhould be crucified; yet not nailed to the croſſe with nailes, but bound with cords: which he apoimted not for any pitty he had, but to the end the torment might continue the longer.

Whileſt the executioners led him to his martirdome, an infinite company of people reſorted to him, crying with a loud voice: What hath this iuſt man, and friend of God done, that he ſhould be crucified? The holy Apoſtle entreated them not to hinder his martirdome, but went ioifull and merry, and by the way preached to thoſe that accompanied him. When he ſaw the Croſſe a farre off, he ſaid deuourlie: I adore thee o pretious Croſſe, conſecrated with the bodie of Chriſt; and adorned with his members, as with perles, and Iewells. Before Chriſt came to thee, thou diddeſt terrifie men; but now thou cauſeſt ioie, and delight. O good Croſſe made ſo beautifull by the bodie of Chriſt, I haue deſired thee a long time, I haue ſought thee diligently, and now I haue found thee; receaue me in thine armes, and lift me vp from men: preſent me to my maſter,

that he maie receaue me by thy meanes, who hath redeemed me by thee.

Hauing ſaid this, and being now neere vnto the Croſſe, he ſtripped himſelfe out of his clothes, and gaue them to the officers, who binding him to the Croſſe, lifted him vp theron, as the ſentence, & iudgment was. There was a great number of people about the Croſſe, all lamenting, and complaining of the cruell, and wrongfull torments that the Apoſtle ſuffred. But he comforted, and encouraged them, to ſuffer ioifully the like torments for Chriſt his ſake, when occaſion was offred.

S. Andrew remained two daies on the Croſſe, the people complaining, and crying out aloud: It is not iuſt, that a man ſo holie, ſo modeſt, of ſo good partes, and that teacheth ſo good doctrine, ſhould die in this manner. Egeas vnderſtanding that the people murmured againſt him, fearing ſome tumult, determined to take the Apoſtle from the Croſſe, and for that intent went vnto him. The Apoſtle ſaid vnto him: What doeſt thou heere Egeas? If thou comeſt to beleeue in Chriſt, he will as readilie pardon, and receaue thee, as any other. But if thou come to take me from the Croſſe, it is in vaine, for I am now going to my Lord and king. It ſeemeth I am now before his iudgment ſeat, where I ſhalbe rewarded, and thou ſhalt be chaſticed.

The Apoſtle ſeing that they yet laboured to take him from the Croſſe, and that the hangman began to vntie him, he lifted vp his voice to Ieſus Chriſt, and ſaid: Lord, I beſeech thee for thy holie names ſake, permitt me not to be taken from the Croſſe aliue. Receaue me my maſter, whom I haue loued, whom I haue confeſſed, whom I haue preached, and of whom I hope to be rewarded. Oh good Ieſus, receaue my ſpirit in peace, for nowe is it time to come to thee, whom I haue ſo much deſired. Whileſt the Apoſtle ſaid theſe wordes, there diſcended from heauen a great brightnes in manner of a beame of the ſunne, (which euerie one ſaw) and couered the bodie of the Apoſtle, that for halfe an houres ſpace it could not be ſeene, at which time it vaniſhed awaie, and then they perceiued that he was dead.

One Maximilla a deuout woman, and a diſciple of the Apoſtle, being of that cittie, and verie rich, went to the Croſſe with ſome of her ſeruants, and tooke the bodie of the ſaint, and buried it, anoting it firſt with pretious ointment. When Egeas vnderſtood what Maximilla had done, he ment to complaine vnto the Emperour, both of her, and of many other that aſiſted her. Whileſt he was in the publique hall taking informations thereof, the diuell entred into him making him to roare, and crie out as a beaſt, and tormenting him in the ſigh, of the people, made him to yield his ſoule to be tormented in hell. This iudgment of God cauſed many to be conuerted to Chriſt. The martirdome of Saint Andrew, was on the 30. of Nouember, and on the ſame daie the Church celebrateth his feaſt. His death was in the yeere of our Lord. 61. (as Caniſius ſaith) in the raigne of Nero.

In the time of the Emperour Conſtantine, the bodie of S. Andrew was tranſlated to Conſtantinople, and from thence to diuers other places, till laſtlie, it was carried into Italie, to the cittie of Almalfy, in the kingdome of Naples, where it is at this preſent. And it is ſaid, that out of this bleſſed bodie, cometh a moſt pretious liquor, that cureth, and healeth diuers infirmities. When

Pius

Pius the ſecond was Pope, his head was brought to Rome, and ſet in a tabernacle made for that purpoſe, in the Church of S. Peter.

S. Gregorie of Toures recounteth many miracles, done by the interceſſion of S. Andrew, namelie; the curing of diuers, and ſundrie infirmities. He ſaith alſo: that in the time of Clodoueus king of France, in a warre he made in Burgundie, and in the ſacking of a countrie, fire was ſet on the Church of a holie martir, called Saturninus, within the which were ſome reliques of S. Andrew. The fire encreaſed, and the people were much agreeued, that the reliques of the holie Apoſtle ſhould be ſo conſumed. There was a ſouldier borne at Toures, who perceiuing the ſorrow of the people, entred reſolutlie into the middeſt of the fire, and went vnto the place where the reliques of the holie Apoſtle were, and brought them awaie ſafe, without hurt. And God was pleaſed to ſhew, how acceptable this pious deed was to him, preſeruing the ſouldier from the fire, that it hurt him not at all.

We read alſo of other miracles of Saint Andrew: as of a Biſhop, whom the diuell (in forme of a damoſell) would haue deceiued, and the holie Apoſtle went to his houſe, in the ſhape of a pilgrime, and told him of the deceit; but for that I haue not read it in any approoued author, I do not auerre it, yet God can, and vſeth to do thoſe, or the like things by the interceſſion of his holie ſaints. And we ought not to doubt, but he hath done many miracles by the interceſſion of S. Andrew, who followed, and loued him ſo, that at laſt he died on the Croſſe, for his loue, as himſelfe had done. It is iuſt therefore, that we be deuout to this holie ſaint, that by his prayers, and meritts, we maie obtaine of God eternall glorie. Amen.

DECEMBER.

The life of S. Bibiana virgin and Martyr. Decemb. 2.

MAny were the vexations, and great were the tribulations the holy man Dauid ſuffered at the hands of ſundry perſons, who without any cauſe giuen on his part, endeuored to do him all the miſchief they could, as among others his father in lawe Saul did: yet he ſupported all theſe troubles with patience, and mildnes: but the inſurrection of his ſonne Abſalon nipped him to the hart, and molleſted him aboue all the reſt: wherefore he ſaid in one pſalme: If mine enemy had ſaid euill of me, and had perſecuted me, I would haue ſupported it, *becauſe that of an enemy, no friendly kindnes is expected: but I am agreiued, that this my ſonne, he who ſatt at my table, and eate with me in the ſame dish, ſhould be the man, that ſhould perſecute me. Oh how worthy was, he and ſuch as he was, to deſcend aliue into hell!*

Many were the tirants that perſecuted the Church, and many more were they that put the Chriſtians to death, but S. Bibiana had reaſon to complaine of none more, then of Iulian the Apoſtata, becauſe the others were her profeſſed enemies in that they were Idollaters: But this wicked and damnable man was a Chriſtian, and within holy orders: who put her to very great ſorrow, and moued her to deſire God to chaſtiſe him, as indeed he did, by depriuing him in a short time, both of his empire and life, it being not knowen by whom, nor in what maner. This is only certain; that the lewd and wicked man, being in the middeſt of his army, was wounded with a ſpeare, wherof he died, blaſphemng and reuiling at Ieſus Chriſt, his curſed ſoule falling as a pray into the diuells hands. S. Bibiana was martired in the time of this wicked Emperour. Venerable Bede, and other Authors of martyrologes write her martirdome in this manner.

SAint Bibiana was borne in Rome, and was daughter vnto Fauſtus and Draſoſa, who were both Chriſtians, and holy martyrs. S. Bibiana being very yong, did exerciſe her ſelfe in holy and vertuous works. Shee was taken in the time of the Emperour Iulian the Apoſtata (a cruell foe vnto Chriſtians) and deliuered to the cuſtody of Fauſtus the gouernour, who was apointed to heare and determyne her cauſe.

He perſuaded her to ſacrifice vnto the Idols: and the ſoner to drawe her to the ſame, he threatned to put her vnto grieuous torments, if ſhee refuſed it. But the ſaint anſwered with ſuch godly reaſons, that ſhee perſuaded the Gouernour himſelfe to forſake and relinquiſh the Idolls, and to be made a Chriſtian; and

conſequently to endure torments and death courageouſly for the ſame.

The holy damſell Bibiana was very ioyfull, that ſhee had made that gaine, as to gaine a ſoule to her ſpouſe Ieſus Chriſt. Then was ſhee led before the Emperour, who exhorted her to ſacrifice vnto the Idolls, and ſhe anſwered him, that God the creator and gouernour of heauen and earth, was only worthy to be adored. The Emperour hearing this anſwere, commaunded Bibiana to be beaten with cudgells, which was done with ſuch cruelty, that ſhee yielded vp her ſpiritt vnto God in that torment, on the ſecond day of December, on the which day, the Church celebrateth her feaſt. This befell in the yeare of our Lord 364. in the time of Iulian the Apoſtata. The body of S. Bibiana, was buryed by a prieſt called Iohn, in the city of Rome, in a place neere vnto the palace of Licinius.

The life of S. Barbara virgin and Martyr. Decemb. 4.

THe prophet Ezechiel recounteth a viſion, ſaying: that he ſawe a man, who meaſured the temple, and the houſe of God, who had in his hand a rod wand to meaſure: which was ſixe cubites long and one handfull. *The Gyant Golias with whom Dauid fought, (and cut off his head) was alſo ſixe cubites, and one hand full high. It is not without myſterie, that theſe two meaſures are alike. It may be, by the man whom Ezechiell ſawe to meaſure the temple, is ſignified, our Lord God: And by the Gyant Golyas in ment the deuill: who in that he was of the ſame meaſure, that the rod of the other was sheweth: that the deuill, to the vttermoſt, ſtriueth to be likened vnto God. And omitting many other examples, I will ſpeake of one ſeruing our purpoſe.*

God commaunded Abraham to ſacrifice his owne ſonne, who incontinent prepared himſelfe to do it, and had performed the ſame, if God who bad him, had not hindered and let him by an Angell. Out of this act of Abraham redounded very much honor vnto God, it being thereby ſeene, that he had ſuch a faithfull ſeruant, that to doe him ſeruice, he was willing to kill his owne ſonne. The deuill to be like vnto God in this, perſuaded one of his ſeruants called Dioſcorus, to kill his only daughter, who was called Barbara a bleſſed damoſell, to do ſeruice to the ſame deuill. The life of this holy ſaint was written in this manner by Symeon Metaphraſtes, and Ado Archbiſhop of Treuers.

IN the time of the Emperour Maximian, there was in the citty of Nicomedia, a man very rich in worldly poſſeſſions, and of a noble family; but in religion, he was an Idolater, and was called Dioſcorus. This man had one only daughter, who was to be his heyre, whom he loued dearely. This damoſel was very beautifull, and witty: and in religion (which is the thing moſt to be regarded) ſhee was a Chriſtian; and very vertuous: though her father was ignorant, that ſhee was Baptiſed. Dioſcorus doubted, leſt the yong woman lyuing alone in the houſe, and being ſo faire, ſhould be ſued vnto in ſome inconuenient manner by one or other, which to preuent and auoid, he incloſed her in a tower of his pallace. It was no grief vnto the holy damoſell to be ſo ſhut and mewed vp therin, ſince ſhee might beſtowe her ſelfe wholy by this meanes in the ſeruice

ſeruice of God, as ſhe did; ſpending her time in prayers and meditations: the inſpirations of the holy Ghoſt recreating her ſoule.

There was in that ſame tower a faire hall, and many chambers furniſhed: ſhee might alſo goe downe from the tower into a garden, for her recreation: and her father, for her better contentment, made therin a bayne or bathing houſe, with two windowes to giue it light. The work was not yet finiſhed, when Dioſcorus, was occaſioned to go on a long iourney: wherefore he gaue directions vnto the maſter workmen, and departed. By happe Barbara went one day to ſee the labourers as they were working on the two windowes, and bad them make three. The men ſaid, they durſt not do ſo, for Dioſcorus had commaunded them to make but two. Barbara ſaid: I would haue you make three in any caſe, and if my father be offended therewith, tell him that I bad you, and I will yield him a reaſon, why three be made. So the workmen made three windowes, as ſhee bad them. The work being furniſhed, Barbara went vnto the Baine, and in ſeeing the three windowes, ſhee contemplated the miſtery of the B. Trinity.

It befell one day, ſhee meditating the miſteries of the paſſion and death of Ieſus Chriſt, and ſhedding teares from her beautifull eyes (which like pretious perles, dropped into the fountein, and were mingled with the pure and chriſtalline water) ſhee came vnto a piller of marble, out of which the water iſſued, and on the ſame with her finger, ſhee made the ſigne of the Croſſe: A merueillous thing to recount, the marke made in the marble with the finger of the virgin continued, as if it had bene imprinted by ſome ſeale into waxe. The ſigne remained there: and after that the holy Saint was martired, many came into the baine, and looking on it deuoutly, and calling on the name of the holy Saint, were deliuered from many infirmities.

When the holy damoſell had made the Croſſe, ſhee kiſſed it deuoutly many times, and caſting aſide her eyes, ſhee ſawe ſome ſtatues of the Idolls, her father adored, which he had cauſed to be ſet there for the more ornament of the place. It grieued her very ſore, and cauſed her to ſigh and lament for compaſſion of them, that adored ſuch Gods: and moued with indignation againſt them, ſhee ſpit in their faces, ſaying. Let all them that adore you and ſeek for help at your hands, be like vnto you: hauing done this, ſhee returned vnto her tower, and ſpent her life in faſting and prayer, her mind being alwais fixed vpon God. Her father came home, and went to viſite his daughter, and alſo to ſee his newe baine, hauing the maſter workmen with him. When he ſawe, they had made three windows (and he had apointed them, to make but two) he asked them the cauſe therof, and they told him againe, that his daughter charged them to do as they had done. So he ſaid no more at that time.

Afterward being alone with Barbara, he ſaid vnto her: daughter, what was thy meaning to cauſe them to make three windows, when I apointed them to make but two. The holy damoſell without any feare anſwered: Father, I cauſed them to make three, becauſe it was more conuenient and agreable to reaſon. How ſo, ſaid Dioſcorus? Barbara replied: for that three lights do illuminate euery man, that cometh into this world. The good virgin ſpake this with an intētion to ſignify the high miſtery of the B. Trinity. Her father was ſomewhat

troubled at her words, and ſaid: Explaine theſe your ſpeeches a litle better. What is the meaning that three windowes illuminate euery man, that cometh into this world? Then Barbara ſaid: Come with me, and you ſhall vnderſtand my meaning.

They went to the Baine, and being neere the piller, the holy damoſell ſhewed him the ſigne of the Croſſe, which ſhee made therin with her finger, and ſaid vnto him: My father, the three windowes ſignify the three perſons, viz: *the Father, the Sonne, and the holy Ghoſt*: by this light euery creature is illuminated, to the end, the high and ſouereigne miſtery of the holy Croſſe, vpon which Ieſus Chriſt died, may be beleeued. There was neuer bull bayted by dogges, or wounded, that ſhewed ſuch rage, and fury as Dioſcorus did, at the hearing of theſe wordes, and he was repleat with indignation and coller, and as a man poſeſſed, to ſee his daughter ſo much contrary vnto him in relligion. Then he called to remembrance that many times, when he talked with her concerning marriage, ſhee had wiſhed him not to take care for her, for ſhe had no thought of any huſband, wherupon he perceued that ſhee anſwered him ſo, for that ſhee was a Chriſtian, and he knew that among them many obſerued chaſtity.

It came into his head, that the Emperour Maximian perſecuted the Chriſtians, and that in the city was a gouernour, that tormented and put many of them to death: All theſe things together cauſed Dioſcorus to be ſo much diſtracted, that being ouercome with paſſion, and forgetting, that he was her father, and taking on him the perſon of a tirant and parricide, he laid hands on his ſword with a full intention, therwith to runne through the breaſt of his owne daughter.

The holy damoſell, that ſhee might be reſerued to a more glorious triumph, departed away, and fled from her fathers ſight. By this meanes Dioſcorus had ſpace to be aduiſed, that by killing his daughter, he might fall into ſome trouble, and could not iuſtify it, if he did not declare and publiſh the cauſe and reaſon of his doing, he ſtaied not ſo much for any piety, as to haue an occaſion and meanes to be more reuenged on her, and to ſhewe vnto the other Idollaters, how great his zeale was to the honour of his Gods. Wherfore he tooke order, that his daughter Barbara ſhould be brought before the gouernor Martianus, whom he informed, that ſhe was a Chriſtian: and moreouer, he humbly beſought him, to proceed againſt her, according to the late decrees of the Emperour.

The gouernour much wondered at Dioſcorus, ſeeing him ſo cruelly bent againſt his owne daughter: but he was much more aſtonied, to ſee her Angellike beauty, which was ſo goodly, that it ſeemed to him, though ſhe had done the greateſt offence in the world, the ſight of her only would haue obteined her pardon. And yet her owne father was the only man, who (without any wrong offered on her part) laboured all he might to procure her death. The iudge ſpake vnto her mildly: ſaying; Barbara. I ſee, thou art a tender delicate virgin, and very beautifull, therefore haue compaſſion on thy ſelfe; ſacrifice vnto our Gods, for I cānot be rigorous againſt ſo beautifull a damoſell. The bleſſed maid anſwered: I offer ſacrifice vnto my God, who created heauen and earth; but of thoſe, whom thou calleſt Gods, heare what a holy king and prophet called Dauid ſaith: *The*

Gods

Gods of the Gentills be gold and ſiluer, the work of mens hands; and they who are repreſented by them, be deuills, but the true God made heauen and earth. I ſay and confeſſe the ſame, and therefore trouble not thy ſelfe to perſuade me, to adore them.

The gouernour was ſo vexed with this ſpeeche, that taking no pitty of this beautifull damoſell, he cauſed her to be ſtripped, and to be beaten, without mercy, with the ſinewes of oxen: and when all her body was wounded and made ſore, he commaunded the officers to rubbe her with a courſe heare-cloth, which put her to a greuous paine: and the bloud ranne aboundantly from her body vnto the ground: then he cauſed her to be led back into priſon, that he might haue time to deuiſe ſome more greeuous torments for her. On that ſame night, there was a great brightnes in the priſon, where Barbara lay, in the midſt wherof appeared Ieſus Chriſt, who comforted and encouraged his handmaide, and told her, that he would alwaies aſſiſt her, and keepe her in his cuſtody, and that the inuentions of cruell tirants ſhould not preuaile any thing againſt her. Theſe words were ſcant ended, when the bleſſed damoſell perceued her body to be healed of all her hurts and wounds, which thing did excedingly reioyce her in ſpirite, and for the ſame, ſhee rendered infinite thanks vnto the higheſt God, for that he vouchſafed to viſite her; as alſo, for that he had healed her in this maner.

On the next day, the holy virgin came againe before the iudge: he ſeeing her hole and ſound, was amazed therat, and ſo were many other, who had ſeene her the day before, when ſhe was led vnto priſon bruſed and wounded. The gouernor ſaid vnto her: See Barbara, howe the Gods haue had compaſſion of thee, and haue healed againe thy wounds, they be ſo deſirous to reduce thee vnto their ſeruice by mildnes. Be not thou vnto them vnthankfull, nor obſtinate in thy errour, leſt they do hereafter vſe rigour and ſeuerity againſt thee. To this, the holy damoſell anſwered: They who be blinde, as thou art, think as thou doeſt: but I will tell thee the truth how I was healed (if thou deſire to know it) It was Ieſus Chriſt the ſonne of the liuing God, whom thou canſt not ſee, thy ſoule being blinded and drowned in the profound darknes of iniquity.

The gouernour ſeeing he preuailed not with this ſlight, commaunded two luſty fellowes to teare the ſides and breſts of the damoſell, with iron combes: and then burning torches to be ſett to her ſides, and many ſtrokes to be alſo giuen her on the head, with a hammer. The holy damoſell Barbara in the midſt of theſe torments lifted vp her eyes, vnto Ieſus Chriſt, ſaying: Thou o Lord, who ſeeſt the ſecrets of harts, behold likewiſe, I haue put all my truſt in thee: I beſeech thee, Lord, not to abandon me, but ſuſteine me with thy pitifull hand, for as without thee, I cannot do any thing, euen ſo, with thee, I can do all things.

The tirant not content with this cruelty, but proceeding further, bad them to cut off the nipples of her breaſts, which put her to much paine, but much more was the loue that ſhee bore vnto Ieſus Chriſt, which cauſed her with patience to ſuffer the paine: for all which reſpect ſhee ſaid with the prophet Dauid: *O Lord my God turne not thy face from me, and do not take away thy holy ſpirit from my hart.* The very ſight of her body (ſo miſuſed and bruiſed) put men in feare: wherfore

the tyrant to do her the more ſhame, and for to terrifie the Chriſtians the more by her example, commaunded her to be led through the high ſtreets naked, and all the whiles to be beaten with ſtaues.

When the holy damoſell vnderſtood the ſentence of the tyrant, perceiuing they ment to put it in execution, ſhee lifted vp her eyes vnto heauen, and ſaid. O ſoueraigne king, and my ſweet Lord: thou couereſt the sky with the thick clouds, and the earth with darknes, of the night: may it pleaſe thee to couer my naked bodie ſo, that it be not ſeene of the vnbeleuers, who, if they ſee me, will blaſpheme thy holy name. Our pitifull Lord, who giueth eare vnto his ſeruants who reſort for his help in their tribulations, heard her prayer, and couered her body with a brightnes, in maner of a long veſture euen to the ground, ſo that the paynims could not ſee her. The holy ſaint was led thorough all the citty, and brought back vnto the gouernour, who ſeeing her conſtancy, gaue ſentence, that ſhee ſhould be beheaded.

The curſed father of the bleſſed damoſell, who had bene preſent at this dollorous ſpectacle, and was not any thing mollified, but rather more incredulous, deſired the gouernour, to ſhew him the fauour, to execute the ſentēce pronounced by him againſt his daughter: which requeſt was eaſily graunted. The glorious ſaint was led out of the city, vnto a hille, where was the ordinary place of execution: and there kneeling on her knees, ſhee made a deuout prayer vnto God, rendering him thankes, for bringing her, to that paſſage. Then bowed ſhee her head before her father, who voide of pitty lifted vp the ſword, and cut off her head.

Then returned the curſed wreth vnto the city, vaunting he had done a memorable act for the ſeruice of his Gods, ſaying he deſerued to be honored by the Emperour, and to haue his name eternized. But God almighty was not pleaſed with his boaſting of ſo inhumane an act: for vnexpectedly it thundered, and therwith, a thunderbolt fell, which ſtrook and killed him out of hand. So that at one time, the daughter aſcended to heauen, where ſhee was receued with ioy and triumph of the heauenly citiſens and of the celeſtiall king; and the father deſcended into hel, where he is and ſhall be perpetually tormented by the deuills.

The body of this glorious damoſell and martir S. Barbara, was buried by a holy and relligious man called Valentinian, with muſique and ſonges, to the praiſe and laude of God and of S. Barbara his ſpouſe. The martirdome of this bleſſed damoſell, was on the 4. day of December in the yeare of our Lord. 288. in the time of Diocletian and Maximian. This holy ſaint is a ſpeciall aduocate againſt tempeſts, thunder and thunderbolts. Petrus Galeſinus, the Apoſtolique protonotary wrote the life of S. Barbara, and ſaith; that he collected it out of S. Iohn Damaſcen, out of Arſenius, and out of other Grecians: and it is conformable to that which is here written.

The

The life of S. Sabba Abbot. December. 5.

SAint Theodoret writeth in his relligious hiſtory, that a holy Abbot called Publius congregated together many hermits, and builded a conuent. On a day conferring with them, among other things, he ſaid. That as one going to the high ſtreet or market place, to prouide things neceſſary for his houſe, and at one ſhop buieth cloth, at another ſhoes, out of this is furniſhed with bread, and out of another is prouided of wine; euen ſo the relligious man in his conuent is from one man to learne patience, from another humility, from an other chaſtity, and the like of other vertues.

For this cauſe in ancient time ſome ſeruants of God, although it was pleaſing and ioyous for them to liue in the deſert and wildernes, yet did they gather many diſciples together, and make conuents: to the end, that ſome being inſtructers of others, and ſome lerning of their ſuperiors or betters, all might be ſaued. One of theſe was S. Sabba the Abbot, whoſe life collected out of Ciril the monck, and ſome Authors of martyrologes, was in this maner.

SAint Sabba was borne in the prouince of Cappadocia, in a city called Mutalaſium: his fathers name was Iohn, and the name of his mother was Sophia: and it was in the time of Theodoſius. 2. the Emperour of Rome. It fell out, that the father of S. Sabba went to ſerue in the warre, that was then in Alexandria, and recommended his ſonne vnto his brother called Ieremy, whoſe wife hated the child; and could not abide to ſee him, but vſed him hardly. This was, in part, the cauſe, that S. Sabba went vnto a monaſtery, in the which Gregory a holy man was Abbot. He receaued Sabba into the monaſtery, and gaue him the relligious habite: where he liued a holy life, exerciſing himſelfe alwaies in vertue, but his abſtinence was moſt remarkable, and his mortification was admirable, and ſo was his humility and patience, wherefore God ſhewed by him ſome miracles, and one in eſpeciall, which befell in that monaſtery, and this it was.

The baker had one day put his cloths into the ouen (which was ſomewhat hotte) to dry, and forgetting them, put in fire, which already flamming thorough all the ouen, he remembred the cloths, but could not gett them out by any meanes. The poore man made moane for his miſhappe: and by chance, Sabba was there preſent, who made the ſigne of the Croſſe vpon the ouen, and then he went into the ouen flaming as it did, and tooke out the cloths whole and without any hurt. Then he asked leaue of his ſuperiour to depart from that monaſtery, and to goe into a deſert, where he liued a ſolitary life certaine yeares, and endured many terrible tentations of the deuills. He went alſo vnto Ieruſalem, to viſite the holy places, where the miſteries of our redemption were wrought; And being one day in that city, neere vnto the Church of S. Iohn Baptiſt, he healed a woman, that had a bloudy fluxe, and cured another that was cruelly tormented by the deuill.

Whiles S. Sabba was in Ieruſalem, there was exceeding ſcarcity of water, and there was not any to be found, nor to be had to drinke, in ſuch ſort, that the people were readie to die for thirſt. The good father Sabba fell to praier, proſtrated

ſtrated on the earth with his body, but his ſoule being lifted and fixed in heauen, and in that manner he continued in praier al night, the teares which bathed the place on earth, where the holie ſaint was, gaue teſtimonie with what efficacie he had requeſted God, to ſuccour and relieue his people in their neceſſitie. It pleaſed God to ſhew fauour vnto his ſeruant: for there fell a verie great ſhower of raine, that filled the ciſternes and ſatisfied the people, euerie one yielding infinite thanks vnto God, that had ſhowen compaſſion vpon them: though many of them did not know, who had been the meanes to obtaine ſo notable a fauour. Then did this good father collect and aſſemble together many diſciples, and founded ſome monaſteries, and liued a holie relligious life, and finallie died in Ieruſalem in the yeare of our Lord. 424. being 94. yeares old. His body was buried between two Churches, and was afterward caried vnto Venice, where at this preſent he lieth in the Church of S. Antonie.

The life of S. Nicholas, Biſhop and Confeſſor. Dec. 6.

WE read in the booke of kings, that God talking of king Dauid, ſaid of him: that he had found a man according to his owne hart, *and therfore made him captaine & ruler ouer his people. Theſe words, though at the firſt ſaid of Dauid, may be very wel applied vnto the glorious S. Nicholas, for he was a man according to Gods owne hart: They were verified of Dauid, becauſe he was pitifull and mild: and the ſame may be ſaid of S. Nicholas, for he was mercifull, and mild alſo, and endued with other good qualities and vertues: for which cauſe God elected him, to be the captaine and paſtor of his people, in the city of Myrrea: The life of this glorious ſaint, was written by the Patriarch, Methodius, Symeon Metaphraſtes, and other Greeke authors, out of whom Iohn the Deacon, and Leonard Iuſtinian made a collection. Out of theſe two was this ſummarie taken, and is in this manner.*

SAint Nicholas was borne in Patara, a city in the prouince of Iacia. His father and mother were Chriſtians, noble by birth, and deuote ſeruants of God. To this good couple God graunted a ſonne in reward of their many teares, praiers, and continuall almesdeeds, deſiring him, to ſend vnto them an heire, who ſhould vſe their goods in his ſeruice: God heard the prayers of his deuoute ſeruants, and comforted them by giuing vnto them their ſonne Nicholas.

Of him it is thought, that he had the ſpirite of God, euen from his infancie: for that aſſoone as he was borne, he began to ſerue him. Aſſoone as he knewe what it was to eate, he knew alſo, what it was to faſt; for he would not take the breſt to ſucke but one time only in a day; eſpecially twiſe a weeke, to wit, on the Wedneſday, and the Friday: and this faſt he obſerued al the daies of his life. Being ſomwhat growen in yeares he ſhewed ſignes of great vertue, which increaſed in him as his yeares did. His father ſent him to ſchoole to learne to read, and alſo other ſciences, where Nicholas made proofe of his delicate witt, becauſe in very ſhort time he profitted very much.

He would not keepe company with other yong men of his yeares, who ſuffred themſelues to be tranſported into all vices and wantonnes, but his conuerſation

ſation was only with the moſt vertuous, and honeſt people. He auoided alſo not only the conuerſation of women, but abhorred them euen as a deadly poiſon for youth: And to eſcape the warre, which is made by wicked thoughts, and carnall cogitations againſt youth, he tamed his fleſh with watchings, faſtings, hairecloths, and ſuch like exerciſes. He frequented the Churches and oratories of the Chriſtiãs, for he deſired to be as the Temple of the Holy Ghoſt. Theſe holy exerciſes, and other vertues, in which Nicholas was emploied, did ſo ſhine in him, that he was praiſed and commended of euery one. For as to ſee old men behaue themſelues like yong men, ſeemeth a monſtruous thing, ſo on the other ſide, to ſee a yong man to haue the deportment and cariage of old men, is a thing very commendable and laudable.

S. Nicholas had an vncle (who was Biſhop of the city where he was borne) a learned and a holy man. He perſuaded the father and mother of Nicholas, to dedicate their ſonne vnto God in the ſeruice of his Church, and to be a prieſt. It was an eaſy matter to obteine it of them: for they remembred God had graunted that ſonne vnto them, through their many praiers; and therfore they willingly rendred him vnto God againe, with right good will, that he might alwaies be emploied in his ſeruice. The father and mother of S. Nicholas hauing made this graunt, his vncle made him prieſt, and whileſt he gaue him orders, he ſaid theſe words vnto them that ſtood by: Brethren, I ſee a newe ſunne ariſe in the earth, who ſhalbe a great conſolation and repoſe for the world. Happy is the paſture and happy be the ſheepe, that ſhall deſerue to haue ſuch a ſhepheard. The day ſhall come alſo, when you ſhall ſee him reduce many ſtraying ſheepe vnto the flock of Chriſt: you ſhall ſee him to be the conſolation of the confortles, the health of the ſick, and reſt for them that be in tribulation: All that which this good Biſhop ſaid, was afterward found in S. Nicholas.

When S. Nicholas ſawe he was a prieſt, he thought it conuenient, that with his newe dignity he ſhould encreaſe his auſterity, and ſtrict life: imitating heerein the trees and plants, which the more they ſpred their braunches, the larger their roots grow alſo vnder the ground: So the holy ſaint ſtroue to be more ſober and temperate, more continent, more rigorous toward his owne body, chaſtiſing the ſame with more ſeuerity, not to make it die, but to make it more ſubiect vnto the ſpirite. He depriued it of the ordinary ſleepe of eating and of apparell, although he did not like to go in ſtained or ſpotted apparell (as ſome hipocrits do) but ſuch as was comely and fitting for one of his dignity or function. He frequented the Church, more then he had vſed: he was more earneſt at his prayers then before time; he would neuer read any booke, nor take it in his hand, but the booke of the holy ſcripture; or els ſome holy lecture, treating of ſome ghoſtly matter. He ſhowed much modeſty in his countenance, & mote grauity in his ſpeech; ſo that it ſeemed, although he were in mortall fleſh, that he led the life of a man immortall.

There befell in the country of Licia and in all the Eaſt, a great contagious peſtilence, which killed very many, and among others within the ſpace of three dayes, died both the father and mother of S. Nicholas, and he remained ſole inheritor to all their goods. The yongman being already dedicated to God, regarded not to be the heire, but rather deſired to be the diſpẽſer of his fathers goods;

giuing out of them continually many almes deeds. And becauſe among many other he did one rare deed of charity, it ſhall not be amiſſe to make a recitall therof by particulars.

There was in the city of Patara, a gentleman of a good houſe, who had bene before time very rich, and nowe was become poore. This man had three daughters, which were of good yeares, and marigeable: but becauſe he had not wherewith to mainteine and endowe them with portions, he vrget and ſollicited them, to get their liuing, and his alſo, by diſhoneſt life. The poore father, though he was aſhamed ſo to doe, ſpake to them to that purpoſe, and the diſtreſſed maidnes ſhed teares inceſſantly, conſidering to what a miſerable eſtate, their fathers pouerty had reduced them.

S. Nicholas had an inckeling hereof, and thought he could not beſtowe his almes better, then with the ſame, to deliuer their bodies from ſhame, and their ſoules from ſinne. He tooke a good ſome of mony all in gold, lapped it in a napkin; and departing from home by night, he went to the houſe of the poore decaied gentleman. The holy man looked about, to put in the mony in ſome place, where the diſtreſſed man might light vpon it, taking care that he ſhould not know, who beſtowed it vpon him. Whileſt he ſtudied therof, he ſawe by Monelight, the caſement of the chamber windowe where the poore man, lay not fully ſhut.

S. Nicholas caſt the gold wrapped in the cloute, in at the windowe, and went downe: The poore man riſing vp, and finding there the mony (the benediction of God) he was in a maſe, fearing it had bene a craft and deceit of the deuill, or pollicie of ſome of his ennemies: At the end, ſeeing it to be good Gold, he ſett feare aſide, and for that he knew not his benefactor, he rendered vnto God infinite thankes, and ſaid: O Lord, I know, that thou art indeed very mercifull, ſince thou vſeſt ſuch curteſy and benignity towards me. I ſtudied to offend thee, and thou haſt holpen me: and the help hath bin ſuch, that I am thereby obliged rather to loſe my life, then once thinke to offend thee. I am hartily ſorry for my former determination; and I aske pardon moſt humbly of thee. This poore man thought he could with this Gold prouide for one of his daughters, and ſo he did; for he married her according to his eſtate.

When S. Nicholas heard thereof, he was very glad, and purpoſed in his mind, to giue the man meanes to marry his other two daughters, this his determination he put in effect, giuing him as much Gold as he did before: and with that the poor man beſtowed his ſecond daughter in marriage. This poore man deſirous to know his benefactor (vnto whom he was ſo much obliged) watched almoſt continually, to ſee if he returned any more, ſince one of his daughters was not yet ſett out: this was not in vaine, for the holy man returned, and caſt aſmuch Gold in at the window, as at the firſt.

The poore man, who ſtood cloſe, ranne after Nicholas and calling vnto him, fell at his feet, and kiſſed them, ſaying: Oh Nicholas, why didſt thou hide thee from me? wherefore wouldeſt thou not let me know him, vnto whom I was ſo much obliged? Thou haſt holpen me in my neceſſity; thou haſt deliuered my ſoule from hell, and the bodies of my daughters from infamy; if God had not moued thy hart, to do that which thou haſt done; I and my daughters had liued

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in neceſſity, in infamy and ſhame, and afterward in the next world, we ſhould haue been caſt into perpetuall torment, and damnation in hell fire. By this meanes God hath raiſed the poore out of the mire, and the needy from the dunghill: All the while the poore man talked thus, he kiſſed the feete of S. Nicholas, and ſhed teares in great aboundance.

S. Nicholas was much diſpleaſed, that the thing he handled ſo couertly, was made manifeſt, for he deſired to haue had it ſecret: and therefore he asked in way of guerdon of the poore man, to keepe the pleaſure he had done him ſecret: but his requeſt was in vaine, for as long, as the poore man liued (whereſoeuer he went) he publiſhed openly this act of the holy ſaint, and other ſuch good deeds done by him to other, although this only be recounted in this place.

The Biſhop of the city, (who was vncle vnto S. Nicholas) was exerciſed alſo in vertuous works: and among other things, hauing founded a monaſtery of religious men, thought Nicholas a fitt man to be their ſuperiour: He moued it vnto him, and with great difficulty he got him to yield, he was ſo humble, and ſo vnwilling to take any charge vpon him, wherein he was to haue authority or commaundement, yet continued he in that office certaine yeares, then being deſirous of greater perfection, he determined to goe into a deſert, but firſt he had a deſire to viſite the holy land. To this end, he was embarked, and hauing entred the voyage, the sky being cleare, and the ſea quiet, he told the mariners that ſhortly there would be a hideous ſtorme, for he had ſeene the deuill enter into the ſhippe, with a naked ſword in his hand, menacing to kill all the men in the ſame. Shortly after came the ſtorme S. Nicholas had foretold: wherefore the mariners reputed him for a moſt holy man and being out of hope to eſcape, they reſorted vnto him, requeſting him to pray for them. So he praied vnto God, and the ſtorme was aſſwaged.

It befell in the ſame voyage that a mariner mending or dreſſing the ſailes, fell downe from aloft into the ſhippe, and died with the fall. All the mariners were ſorowfull for it: S. Nicholas praied for him, and he roſe on his feet, without any hurt. He arriued in Paleſtina, and viſited the place where Chriſt our Lord was Crucified, his ſepulcher, and the other holy places: and being deſirous to liue retired in the deſerts of Syria, he had a reuelation from God, commaunding him to returne into his owne country, for he would not haue his ſeruice in the deſert, but in ſome other place. S. Nicholas to obey this reuelation, was embarked in another ſhippe, and the mariners deceitfully carried him toward Alexandria, but when he came neere thereunto, the wind changed, and againſt their wills, the ſhippe came into a hauen of Licia his natiue countrey, vnto which place they had agreed to carry him.

When the mariners perceued this maruellous accident, they were amaſed, and in a great dread, and craued pardon of the ſaint, who returned vnto his monaſtery, wherein he was receaued by the monks, with great ioy: for they were grieued much with the former abſence of their good father and poſtor. S. Nicholas ſtaied with them a good ſpace: but for that they honored him much, and alſo becauſe he knew that God would diſpoſe of him otherwiſe, he determined to goe vnto the city of Mirrea, which was the head city of that prouince,

being alſo very populous, and S. Nicholas thought he might haue liued there vnknowne.

It came to paſſe, that when as Nicholas came into the Citty, therein were aſſembled ſome Biſhops of the Cities adiacent, with the cleargie of that citty, to chooſe a Biſhop for the ſame, wherefore euery one made their prayers vnto God, to giue them grace, to make a good election: and it was reuealed vnto one of the Biſhops (one that was an ancient man, and of good life) that Gods will was; that he, who entred firſt the church on the next day (whoſe name was Nicholas) ſhould be elected by them to be Biſhop of the citty. The good olde Biſhoppe told his viſion to the other prelates, and the reſt of the cleargie. This cauſed them to remaine all night in the church; awaiting till the next morning to ſee him, whom God had elected vnto that dignitie.

They were all in praier, and the olde Biſhoppe ſtoode at the church doore, to ſee who came firſt into the Church. Saint Nicholas had bene at his praiers in his lodging from midnight, (as his cuſtome was) and when day was come, he went vnto the church, and as he came to the doore, the olde Biſhop came vnto him, and asked who he was, and what was his name, the holy Saint anſwered with great humility, and ſaid: he was a poore ſinner, and that his name was Nicholas.

The Biſhop looking in his face, thought him to be a perſon worthy of great reuerence: he reſpected alſo his name, which was correſpondent vnto the reuelation he had, and ſaid with a ioyfull and chearefull voice: My brethren come you hither, here is the Biſhop: beholde you this Nicholas: beholde the man elected by God: they ranne all thither, and liking his graue countenance, tolde the people of that had paſſed, and cõſecrated him Biſhop (euery man reioycing thereof) ſo that he knew not how to reſiſt them, thinking it to be the will of God, though it was much diſpleſant vnto him, as he declared in his oration, wherein he manifeſted his great humility and ſanctity.

Aſſoone as Nicholas ſawe himſelfe a Biſhop, he reaſoned thus with himſelfe, ſaying: Nicholas, this dignity requireth another manner of life. Vntill this time, thou haſt liued vnto thy ſelfe: now, thou muſt liue for the good of other men. The example of life that thou muſt giue vnto euerie one, muſt be ſuch, that thou need not by talke to perſuade thy people to be good. This the ſaint ſaid, and if vntill this time he vſed in his life great mortification, and auſteritie, he afterward much augmented the ſame.

His apparell was more courſe, he eate but once euery day, but neuer any fleſh, he would haue ſomething of holie writte read at his table: he ſpent the greateſt part of the night in praier and meditation, and the ſmall time he ſlept, he lay on the bare ground: he aroſe before day, and called vp his prieſts, to ſing hymnes and pſalmes in the praiſe of our Lord Ieſus Chriſt. When the ſunne aroſe, he went vnto the Church, and there he heard diuine ſeruice: the reſt of the day he beſtowed in the affaires of his Church.

He was carefull that in the Churches of his Dioces, there ſhould be curats borne in the ſame village or pariſhe, and that they were alſo learned and vertuous in their liues: Theſe he aſsẽbled once euerie yeare in the moneth of Septẽber, and kept a Sinode with thẽ, making thoſe ordinances, that were conue-

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nient for the good and profit of his flock; and tooke information of the publick ſinnes, that befell within their charges, and alſo of all needy perſons: and then for the one, and for the other he prouided remedy, in the beſt manner he could. For the relief and helpe of the poore and needy, he would reſort vnto knowen rich frindes which he had, and they gaue almes largely and bountifully: for that the good father in his houſe was verie poore, and after he was Biſhop he had not any thing to ſell, nor to lay vnto pledge: the bookes he had, were borrowed, for he would not haue any thing of his owne.

For the neceſſitie of ſoules, he had the iudges and magiſtrats on his ſide, who hauing notice of anie publick crime, remedied the ſame. This good prelate deſired to do the will of God in euerie thing. Although he was expert and skilfull in the diſpatch of affaires: yet he truſted not to himſelfe, but tooke to be his counſellors, two men well learned and graue, the one was called Paulus Rhodius, and the other Theodorus Aſcalonita: by the aduiſe and approbation of theſe two men, he did all things.

At that time the two moſt cruell tyrants and enemies of the name of Chriſt, (Maximian and Diocleſian) were Emperours of Rome, perſecuting the Chriſtians withall extremity, either by themſelues or by their Iudges. This perſecution arriued at the laſt, at Mirrea, where Saint Nicholas was Biſhop. Firſt they impriſoned the Chriſtians, whom the holie prelate (zelouſlie moued with the honour of God) exhorted and animated, and ſhewed himſelfe a defender of the Chriſtians his ſubiects, and others vnder his charge; both in publique and in priuate, reproning the tirannie and crueltie of the iudges, whereupon they impriſoned him; but they were not ſo hardy, as to put him to death; douting leaſt the people would make an inſurrection: wherefore they onlie baniſhed him.

S. Nicholas being ſent into exile, he found many Chriſtians, who tooke verie great conſolation at his preſence. The holy Biſhop was not idle in that place, yea he ſerued God in the beſt manner he could, nowe comforting one, then an other, and exhorting them to ſupport patientlie the perſecution, and holp them in their neceſſities to his power: and becauſe God aſſiſted him in his actions, ſome helpe and reliefe he gaue vnto them, for the which he was beloued of all them, with whom he conuerſed.

The furie of that perſecution paſſed away, and the golden age of the Emperour Conſtantin ſucceeded, and then S. Nicholas returned to his Church, all the people reioycing for the ſame: and becauſe Conſtantin had made an edict, by whic he commaunded the temples of the Idolls to be throwen to the ground, and in Mirrea was a moſt goodly temple dedicated to the goddeſſe Diana, which ſtood ſtill, becauſe of the conning workmanſhippe therof, and leſt the people ſhould raiſe a commocion, none durſt lay hands theron to demoliſh the ſame; S. Nicholas moued with zeale, and without reſpect of any, got together many luſty and ſtrong young fellowes, and he as their captein, guided them vnto the temple, and caſt it downe euen vnto the foundations. Whiles they ruynated the walles, the deuills were heard to howle and rore, for that they were expelled out of their auncient habitation.

After this aroſe a newe trouble againſt the Catholike Church by the Arrias,

for remedie wherof a generall Councell was assembled in Nice, by the commaundement of pope Siluester then Bishop of Rome, and by the good diligence of the Emperour Constantin. In this assembly, among the 318. Bishops, that were there, S. Nicholas was one, who by the meanes of the disputations he had with the heretiks, and by the vertue of his continuall prayer, wherin he desired the good of the Church, was a great cause that the Catholiks preuailed, and obteined victory against the heretiks, and that it was declared by the Councell: That the sonne, one of the three persons, is of the same substance with the father, and is God as he is, for that was the state of the question, which was disputed betwene the Catholikes and the heretiks. When the Councell was ended, S. Nicholas returned vnto his Church, and then befell a great dearth.

At that time a merchaunt had laden ships with wheat in Sicilia, intending to transport it into Spaine. S. Nicholas appeared vnto him in his sleepe, and requested him to bring it into Licia, and agreed with him for the price, and in witnes of the truth, gaue him three pieces of gold in earnest. The merchaunt awaking, and finding the three pieces of gold in his hand, determined to go into that countrey and so he did, and sold the wheat according to the bargeine made with the saint, and so the dearth of corne was remedied.

At another time, there was a great scarcity of bread in that countrey, and certein shippes laden with wheat passed by, trauelling toward Constantinople. S. Nicholas requested the owners of the shippes, to giue vnto him a 100. measures of wheat, out of euery one; promising them, that when they came vnto the vnloding at Constantinople, they should not want any thing of their measure. The patrones and owners gaue credit vnto the saint, and gaue the wheat vnto him: wherupon two miracles ensued. One was: when they came vnto Constantinople, they found no diminution of their measure they had laden: the other was; that the wheat which the owners gaue vnto S. Nicholas (although it was but a small quantity) yet was it so multiplied, that it sufficed all the people vntill haruest came. These things brought S. Nicholas to that credit and auctority, that the clergy and the laitie of his city, had a great respect vnto him, and obeied him, as if he had bene the true owner of all their goods.

It befell also, that the gouernour of the city called Eustathius being corrupted with mony, gaue an vniust iudgment against three yong knights, in sentencing them to death. Saint Nicholas was at that time out of the city, for he was gone to pacify the inhabitants on the sea cost, which were vp in armes, against certeine bands of souldiers, which were to passe into Africa, by the commaundement of the Emperour Constantin. These souldiers aggreued the people (as souldiers vse to doe, as they passe on their voyage) and they were ready to figt it out. S. Nicholas went thither in person, and all of them gaue vnto him great respect. He talked with the three captaines, whose names were, Nepotian, Vrsus, and Herpilion, and brought the matter to a good passe, and ended the quarell.

In that place he was certified of the vniust sentence giuen by Eustathius: wherfore he forthwith hyed him home, and came vnto the city at such time, as the three wrongfully condemned persons had their eyes couered, and awayted, when the executioner would giue them the mortall blowe. S. Nicholas being come

come vnto the execution, passed through the throng of the people, and comyng to the executioner, pulled the sword out his hand, and then vntyed the three yong men, and taking one of them by the hand, lead them all three away, none of the officers being so bold, as to resist him.

Eustathius being ascerteined therof, and hauing a remorce in his conscience, went vnto Saint Nicholas, and kneeling before him, asked him forgiuenes for that (he said) he perceiued S. Nicholas knew certeinly, that his sentence was vniust, since he was so hardy, as to take and rescue the prisoners; and also, for that he had at other times bidden him do iustice, and to chastice them that deserued punishment. S. Nicholas reproued him throughly for this faulte, and threatned to tell all things vnto the Emperour, if he euer committed the like faulte againe.

At this, three captains of Constantin were present: who being returned from Africa (hauing atchieued the entrepryse, for which thy were sent) were accused of some offence, at their commyng home to Constantinople: and the issue was. The Emperour gaue iudgment, they should be beheaded, according to their deserts, for their offences euidently proued against them; though the matter was falsely contriued by a Iustice of the city, who was bribed by the aduersaries, to bring them to their end, were it right or wrong.

When the three Capteins were certefied, that on the next day they should dy, they called to remembrance, that Saint Nicholas had freed and deliuered three innocent knights from death, in the city of Myrea. So they remayned all the night in prayer, desiring God to be mercifull vnto them, and beseeching Saint Nicholas to helpe them in that daunger. It pleased God to heare them, and to honour the blessed man: for, S. Nicholas appeared vnto the Emperour in his sleepe, and with a venerable aspect saluted him first; and then with a sterne and grym countenance, said vnto him: Aryse vp, thou Emperour, and delyuer out of prison Nopotian, Vrsus, and Herpilion, for they be wrongfully accused, and be cleare and innocent of those faults, which be imposed vpon them.

If thou doest not so, as I tell thee, I denounce against thee, as a messenger from God, most deadly warre, in which shalbe destroyed thy nation, and thou, thy state, and family, shall come to vtter ruyne. The Emperour was wonderfully aseard therat, and said: who art thou, that doest menace me thus? The holy saint aunswered: I am Nicholas, Bishop of Mirrea, and withall vanished away, and went vnto the Iustice called Ablauius, and threatned him after the same manner.

On the morrow the Emperour, and the Iustice mett, and conferred of their visions: and causing the three capteines, which were prisoners, to be brought before them, the Emperour said vnto them: Tell me, haue you any skill in art magick? and they aunswered no: and wondering at the question, they demaunded of the Emperour, why he asked such a question of them. The Emperour replied: Because this last night one Nicholas, I know not what he is, menaced me greuously, if I do not let you go, and discharge you. The capteines hearing this, kneeled downe, and kissed the ground, and yeelded infinite thankes vnto God, and wept for ioy. The Emperour commaunded them to declare this secret,

and they told him, to wit: howe Nicholas saued the liues of the three yong knights at Mirrea, and how they had recommended themselues vnto him, and therefore he was come to help them. Then they declared the feature of the holy saint, and the Emperour perceiued, that he was the same man, that he had seene in his sleepe.

These things moued the Emperour to reuiew their cause more dilligently, and hauing found them innocent, he caused them, which had accused them falsely, to be punished, and deliuered them out of prison, and he gaue them a booke of the Gospells, written with letters of Gold, and a thurible (or sensor) of Gold, and said vnto them: Carry these things vnto Nicholas, and desire him not to threaten me, but to pray vnto God for me and my empire.

The three capteins went vnto the holy saint: and when they came vnto him, they fell at his feet, and publiquely told the former history, and deliuered vnto him the present, which the Emperour had sent vnto him. The holy saint was ashamed, and blushed to haue these things told vnto him publikely, wherefore he said: My sonnes, render thanks vnto God, and not vnto me, for I am a sinner. Then he called vnto him aside the three capteins, and told them, that they fell into those perills and daungers, for certein secret sinnes they had, and exhorted them to amend them, lest God punished them, with some more greuous punishment.

The end of this holy saints life drew neere, and he fell into a greuous infirmity, and being at the point of death, he lifted vp his eyes toward heauen, and he saw many Angells to descend vnto the place, where he was; wherefore he began to say this psalme: *In te Domine sperauí*, and when he came vnto that verse, *In manus tuas, Domine, commendo spiritum meum*, he passed from this mortall life vnto the eternall, on the sixth day of December, in the yeare of our Lord 343. His body was buried by his cittisens, with great pompe, and with no lesse sorowe, for that they were depriued of such a pastor, and a such father.

Assoone as he was dead, the Christians began to visite his sepulcher, with great deuotion: And it happened, that certein Christians departed from the port of Tanais in a shippe, to go vnto Mirrea, to visite the sepulcher of the holy saint. When they were embarked, that deuill, who had dwelt in the Temple of Diana, which Saint Nicholas had demolished, being wroth that he was expulsed out of his habitation, laboured all that he might, that the holy saint should not be honoured, nor visited by the pilgrimes.

This cursed fiend tooke on him the shape of a woman, carying a great vessell of oile, and coming to the passengers, said vnto them: I knowe you go visite the boby of S. Nicholas, I desire also to go in this voyage: but now I cannot conueniently. I pray you therfore carry this vessell's of oile, to burne in the lampes vpon his sepulcher: They, imagining the deuill to be a deuout woman, tooke at her hands the oile, and sailed with a prosperous wind one day: on the second day, there arose a great storme, in such sort, that they all feared they should be drowned: and when they were out of hope, they sawe a venerable man come close to the shippe, in a litle bark, who said vnto them: The feare and danger you abide in this storme, is for your fault: Throwe into the sea that vessel of oile, that the woman gaue you, and you shalbe deliuered, for it was the deuill.

Assoone

Assoone as the oile was cast away into the sea, in the place, where the oile fell, was kindled a fier, which made a great noise and a filthy stink, that they might easily perceue, it came from hell: The auncient old man told them he was Saint Nicholas, and then vanished out of their sight.

Memorable is the history of a child, sonne vnto Cetrone and Euphrosina, two deuout persons vnto S. Nicholas, who celebrated his feast euery yeare. This their sonne was stolen away by the Agarens, people wholy giuen to robbing and spoiling, who carried him prisoner to Babilon, where he was giuen vnto the king, on whose table the child attended. On an euening the child remembred, that it was the day of S. Nicholas, on which day his father and mother made great feast; and then he began to weep. The king demaunded of him, why he wept; and he told him the reason. The king vnderstanding the cause of his plaint, said vnto him in scoffing maner: If this Nicholas be so mighty, bid him carry thee away out of thy captiuity. The child had in his hand the kings cuppe, wherin he vsed to drink: and behold, in an instant, one tooke him by the haire of his head, and lifted him vp, and he vanished quite from the sigth of the king, and of all the rest, and within a litle time after, he was found in the Church of S. Nicholas, where his father celebrated the feast of the holy saint also that yeare, with sighes and sobbes, for the losse of their sonne: but when they sawe him sett free, they renewed their ioy and deuotion toward the holy saint.

The same Authors that write the life of this holy saint Nicholas, write this story, that ensueth: An army of pagans, being Vandalls passing from Africa into Calabria, made great spoile in the countrey, and carried away a great pray and booty: An Image of S. Nicholas, among other things, fell to the share of one of them, and when he came into his countrey, he asked of certein Christian slaues, what that picture represented. They told him, that it was the picture of a holy saint, called Nicholas, who, (though he was dead) did many miracles, and holpe them that were deuoute vnto him.

This painime was a vsurer, who had taken a good some of mony out of his chest; and hasty and important busines calling him suddeinly away, he had not time to put it vp in the place apointed for the safe keeping therof: wherefore he said vnto the Image of S. Nicholas, in this maner: Nicholas, be carefull, and look wel to the mony that lieth here. When the painime was gone forth, certein thieues got into the roome, and stole away the mony, when the vsurer was returned, and sawe his mony stollen, he said vnto the Image of S. Nicholas: Thou hast kept my mony well indeed Nicholas; but look to it, and see my mony be gotten againe, or I shall cast thee into the fire, and burne thee. The thieues were gone into a secret place, to part the mony they had gotten, among themselues.

S. Nicholas appeared vnto them, and threatned to punishe them, except they did restore the mony vnto the true owner againe: which they (fearing to be discouered and punished) did, euen to the value of a peny. When the pagan sawe this miracle, he was conuerted to the Christian faith, and diuulged this wonderfull work abroad: and herupon al the Christians in Africa, tooke great deuotion vnto this glorious saint, To this end did God permit the pagan

to do ſuch a thing, which, if it had bene done by another, he had bene puniſhed by God for his foolehardines: for the ſaints are to be intreated, not with brauing words, and menaſſes, but with teares and ſubmiſſion; knowing, that for the one, we may be chaſtiſed, and for the other we may obteine mercy, as God vſeth to do by their meanes. The Venetians ſay, that they haue the body of S. Nicholas in their city, and recount a long hiſtory, how it came thither: if it be ſo, they haue good reaſon to eſteeme highly the grace and fauour of God ſhewed vnto them, in graunting vnto them the poſſeſſion of ſuch a rich treaſure. It is ſaid, that the tranſlation of Saint Nicholas was in the yeare of our Lord God. 1086.

The life of S. Ambroſe, Doctor of the Church. Decemb. 6.

SAmſon that valiant captain, departing from his home vnto the countrey of his wife, who dwelt among the Gentills, being gone a litle out of the highe way, found a dead lyon, which he himſelfe had killed a fewe daies before, and the ſcripture ſaith, he found bees had made hony within him. Samſon approached thereunto, and toke ſome of the hony combe, and eate the hony, and carried part to his ſpouſe. This lion ſignifieth S. Ambroſe, of whom it is ſaid that, when, being a child, he lay in the cradell, there came a swarme of bees, and entred in, and came out of his mouth, as though they would haue builded there. It is ſaid, the lion was dead, for that when this happened Ambroſe was not yet Baptiſed, for he was not Baptiſed vntill his compleat age. The hony of his mouth ſignifieth his doctrine, which was aſſuredly sweet and melliſluous which Ieſus Chriſt, (ſignified by Samſon) gaue vnto his ſpouſe, the holy Church, appointing him one of her doctors. That lyon of Samſon remayned always dead: but it happened not ſo vnto S. Ambroſe: for when time came he roared like a lyon, in vndertaking the defence of God and his Church, not only againſt the Arryan heretiks (her deadly enemyes) but alſo againſt the Emperour Theodoſius, who was a Catholike, whom he excommunicated and caſt out of the Church, becauſe he committed a cruelty, and would not ſuffer him to enter into it, vntill he did penance therefore. The life of this glorious doctor, collected out of Paulinus the preiſt, Symeon Metaphraſtes, Paulus Diaconus, the tripartite hiſtorie, Nicephorus Calliſtus, and out of his owne writtinges, is in this manner.

SAint Ambroſe was the ſonne of an honorable Romaine, who was alſo called Ambroſe, and vnto him (being gouernour of Fraunce, with the title of Prefect.) was borne this ſonne. On a day, the infant Ambroſe being in the cradle, there came vpon him ſudainly a ſwarme of Bees; many of which entred into his mouth, and others went out. The nurſe would haue chaſed them away: but the father of the child forbad her, for he was much amaſed to ſee it, and ſtayed to ſee the end thereof: the Bees roſe then, and flew ſo high, that they were quite out of ſight. The father being aſtonied, ſaid: God will do ſome ſtrange thing by this child, if he liue to it. This was a fore-token of his admirable eloquence and doctrine.

It happened that the father of S. Ambroſe died: and his mother, being widdow, brought him to Rome, iointlie with his ſiſter, who had vowed virginity, and

and perpetuall chaſtity. There was another damoſell with her, that made the ſame vow, who, as Paulinus (who wrote his life) ſaith, was in his time an olde woman, and liuing in Carthage. Ambroſe being very yong, ſeing on a day that his ſiſter kiſſed the hands of Biſhops and Prieſt, when they were at their houſe; as it were in ieſt, he reached out his hand to the women, and ſaid: kiſſe yee my hand alſo, for I ſhall be a prieſt and a Biſhop alſo. The women reproued him, but they excuſed him as a child, yet the end proued, that he ſaid true.

Ambroſe being come vnto yeares of diſcretion, emploied his time in ſundry ſtudies: in the which he made demonſtrance of his ſharpe and quicke witte; for he became famous in Retorique, and other ſciences. He had a great liking to exerciſe the office of an aduocate, which at that time was the office of Rhetoritians: and he pleaded the cauſes, in the which he was retained, with ſuch eloquẽce, that a great Nobleman called Probus, who was gouernour of Rome, made him one of his counſell, and beſtowed vpon him other honorable offices in the citty: in which he behaued himſelfe ſo well, that the Emperour Valentinian, made him Gouernour of Millan, and Genoua, citties ſubiect vnto the Empire of Rome.

It is a thing conſiderable, that when Probus (in the Emperours name) gaue him his diſpatch, he ſaid vnto him: Ambroſe, take on thee this charge, which Valentinian hath beſtowed on thee, and exerciſe it, not as a Iudge, but as a Biſhop. The meaning of Probus in theſe words was; that in the adminiſtration of his office, he ſhould not be extreame and rigorous, but to vſe mildnes, like a paſtour or a Prelate. The words of Probus were not in vaine: for Ambroſe vſed that office with ſuch prudence and diſcretion, that euery one was verie well pleaſed with his gouernement, and he was alſo eſteemed, and beloued of all men.

It happened that S. Ambroſe reſiding in Millan, Auxentius an Arrian heretike, and Archbiſhop of that citty died: and becauſe there was a commotion of the people, about the election of a new Biſhop, (the Catholikes deſiring to haue a Catholike Biſhop, and the heretikes labouring to haue an Arrian) Ambroſe went thither to quiet the people, as a thing belonging to his office, and ſpake to them, bidding them to chooſe them a Prelate, not with vprores and outcries, but with regard to the qualitie of the perſon, and to the conditions fit for ſuch a dignity. Whileſt Ambroſe talked thus: a yong child ſaid with a loud voice: Ambroſe the Archbiſhop. The people hearing this voice (eſteeming it as the voice of God) was quieted, and euery one, as well the Catholikes, as the heretikes, ſaid the ſame.

The minde of Ambroſe was not to take this charge on him, and therefore he departed away to his lodging in the mãner of a flight. And to remoue the good opinion of the people from him, and to make them diſlike him, he began to execute iuſtice with more rigour, then he vſed in former times, and contrary to his milde nature alſo: and becauſe that would not yet ſerue. Paulinus ſaith, he made defamed harlots to come vnto his houſe, not to doe euill, but becauſe he deſired to diminiſh his credit with the people, and to giue them occaſion not to elect him for their Biſhop. Neuertheles, becauſe euery one knew him to be right honeſt of his body, and alſo, becauſe it was knowen to what end he dit it,

they were more inſtant with him to be their Prelate, crying all with one voice: Thy ſinne fal vpon vs.

Ambroſe ſeing, that his former dilligences were to ſmall purpoſe, found out another deuiſe, which was: he departed out of the citty ſecretly, to goe vnto Pauia: and though he trauelled all the night, yet looſing his way, he found himſelfe hard by the walles of Milan. The people vnderſtanding the ſame, tooke him, in a manner, by violence, and conducted him vnto his houſe; Where they ſet a watch vpon him, that he ſhould not fly. Then ſent they vnto the Emperour Valētinian to requeſt, that he would confirme the election of Ambroſe. The Emperour receiued the embaſſage with great ioy, for it pleaſed him much to ſee, that the iudges which he ſent to gouerne the people, were ſuch, that they deſerued to be Biſhops: wherupon forthwith he confirmed the election, and gaue order, to effect the ſame.

Whileſt the people vſed this dilligence, S. Ambroſe was ſtolne ſecretly againe out of the citty, and lay hidden at the farme of one Leontius, his aſſured friend, and a man of great authority in Millan. When the Embaſſadors returned from the Emperour with his conſent, and Ambroſe was miſſed, a great forfaiture and penalty was impoſed by proclamation on them, that did not bring him out, if they knew where he was: ſo that Leontius, to auoid the forfaiture, told them where Ambroſe was. The people ranne in haſt to the farme, and brought him vnto Millan, and then Ambroſe, thinking it to be Gods will, agreed vnto the election.

S. Ambroſe was at that time a Catechumen only: and neceſſary it was he ſhould be Baptiſed: and for that he deſired a Catholike Prieſt, this was the firſt thing that made the Arrians to diſlike him. After hee was Baptiſed, he paſſed by degrees, according to the orders of the Church: and on the eight day, which was on the ſeuenth day of December, he was conſecrated Biſhop, and on that ſame day he was enſtalled. The life of this ſaint was full of good examples. He was very abſtinent: he faſted euery day, except the Saterday and Sunday: and when the feaſt of any Martir was celebrated, he was very watchfull, and ſpent the greateſt part of the night in praier: he alſo appointed certaine houres in the day to that vſe: he would alſo be preſent at the diuine ſeruice, in his Church; and at the ſame he was very deuout and curious, adding and diminiſhing many things: ſo that at the laſt, he ordained a particuler office for his Church. He compoſed many Hymnes, Antiphonaries, and Reſponſories, ſome of the which are vſed to this day in the Catholike Church.

Whileſt the diuine office was celebrated, hee would haue all the cleargie very attent, and to vſe deuotion: And to the end, it might be done with more decency and maieſty, he would not permitte that any lay or ſeculer man, ſhould remaine among the cleargie, were they neuer ſo great and mighty: yea one time, ſeing the Emperour Theodoſius to be placed among the Prieſts, he told him, his place was not there, and that the purple garment made him not a Prieſt. The good Emperour obeyed, and replied not: yea the zeale and the Chriſtian boldnes of Ambroſe did ſo pleaſe Theodoſius, that on a time being in Conſtantinople, the Patriarch inuited him, to ſit in a ſeat in the quier among the cleargy. The Emperour anſwered; that it was not his place: and that only Ambroſe (of all that he had

he had ſeene) deſerued to be called a Biſhop, for the zeale he had of Gods honor, and of the reputation of his Church, hauing put him out of that place, whereunto the Patriarch did inuite him: and with theſe words, he commended Ambroſe, and reprehended the Patriarch.

Moreouer, this holy ſaint was buſied continually in compoſing and writing of thoſe workes, whereof the Church maketh great vſe: all which he wrote with his owne hand; and that he vſed to doe euen vnto his death. He preached alſo ordinarily vnto the people, and alwaies he perſecuted the Arrians, vnto whom he was a deadly enemy. He reduced many vnto the faith, and many he wholly conuerted: of whom, one was the great Auguſtine, who by meanes of his ſermons, and priuate conferences, forſooke the ſect and error, wherein he was drowned, for he could not be called an heretike, becauſe he was not baptiſed. S. Ambroſe himſelfe did baptiſe him, and at his baptiſme they two did compoſe that canticle vſed, and frequented by the Church in the time of ioy, which beginneth with *Te Deum laudamus*; S. Ambroſe ſaying one verſe, and S. Auguſtine another, euen to the end thereof. This good Biſhop baptiſed many others alſo, and (as S. Paulinus ſaith) the only trauell to baptize ſo many people, was ſufficient to hold fiue Biſhops in worke.

Moreouer, he was very carefull and dilligent in helping poore men, priſoners, and other needy perſons. The gold and ſiluer which fell to his part of his patrimony (being a great ſomme) which hee had, when he was made Biſhop, he beſtowed all, partly in ornaments of his Church, and partly to the poore: for at that time, his mother was dead alſo. He beſtowed the poſſeſſions which remained vnto his Church, vpon this condition; that his ſiſter might haue the profit of them, during her life. He reſerued nothing for himſelfe, that naked and needy, he might the better follow Chriſt, that was poore and needy.

This holy ſaint was of a noble and gratious condition: he laughed and was merry with them, that were merry; and alſo lamented with them that were in ſorrowe. When any man confeſſed vnto him any heinous ſinne, he lamented ſo greeuouſly, that he cauſed the penitent to ſorrow, were he neuer ſo hard harted. When he knew of any ſinne out of confeſſion, he vſed great dilligence for their amendment, and that he did ſecretly. And many times he obtained his purpoſe, aſwell by the meanes of his praier, as of his mild correction.

When he heard that any prieſt was dead, (whō he had knowen to be a man ſtudious, and of good life) he receiued great ſorrow thereof: and neuer ceaſed to lament for it. And if he were asked, why he did ſo; he would anſwer, there were two cauſes: the one was, becauſe a man that worthily exerciſeth the function of a Prieſt, was hard to be found: and the other was, becauſe he was dead before him. Such was the life of S. Ambroſe; and yet there were ſome that perſecuted him. For the Emperour Valētinian dying, the Empreſſe Iuſtina (who was ſecretly an Arrian, and had diſſembled during her huſbands life) began then to diſcouer her venime and poiſon, Valentinian her ſonne, who remained Emperor in Italy, being very young: vpon which ground this wicked woman began to perſecute the Catholiks, and ſpecially S. Ambroſe, as the chiefe of them.

On time, there was an election to be made of a Biſhop in the Citty of Sirmium. The Catholikes deſired to haue one Annemius a man of vertuous life to

be Biſhop: and S. Ambroſe going thither at their requeſt to further it, the election was made accordingly. But becauſe the Empreſſe Iuſtina being preſent, laboured that S. Ambroſe ſhould not conſecrate him, but that an Arrian Biſhop ſhould; the people were congregated in the Church for that purpoſe: and on the one ſide ſate the holy ſaint, and on the other ſide ſate the Empreſſe, with many Ladies and damoſels attending on her, with other Courtiers.

The Empreſſe ſaid to her Ladies, that ſhe was heauy to ſee Ambroſe do that office: wherupõ one of her women, more preſumptuous then the reſt, (thinking to pleaſe the Empreſſe therewith) aroſe and went vnto the chaire of the holy ſaint, with intention to bring him (as it were by force,) vnto the place where the Empreſſe ſate; meaning to vſe ſome violence or abuſe toward him, and to thruſt him out of the Church. The mild Biſhop, with patience putting the preſumptuous woman from him, ſaid vnto her: Although I be not worthy of this place and office, yet it is not lawfull to put me away, nor to detaine me from laying hands on this Prieſt. Well (ſaid he) take heed, thou beeſt not ſhortly puniſhed by God. As S. Ambroſe ſaid, ſo it came to paſſe: for on the next day, that wretched woman died, and the holy ſaint honoured her by accompanying her corps vnto the graue. The Empreſſe, and the other Arrians beholding this accident, knew not what to doe: and ſo S. Ambroſe conſecrated the Catholike Biſhop, without any further diſturbance.

The holy Doctor went then to Rome; and as Marcus Marulus ſaith of him, he lodged in the houſe of a rich man, who boaſted, that in all his life he had receaued no great misfortune or affliction. S. Ambroſe called his cleargimen, aſſoone as he heard it, and ſaid vnto them: Let vs depart from hence, leſt vnto vs happen ſome il-fortune with this fortunate man: aſſoone as he was departed out of the houſe, they ſaw the earth to open, and ſwallow it, and all that was within it. At Rome S. Ambroſe viſited his ſiſter, and that damoſell (that kept her company) who now was ancient in yeares. This was that young woman that laughed at him, when he (being a child) did hold out his hand, that ſhe might kiſſe it, ſaying vnto her, that he ſhould be a Biſhop; and the holy ſaint remembred her of it, when ſhe kneeled downe before him, requeſting that ſhe might kiſſe his hand.

S. Ambroſe alſo viſited a great Lady (at his ſiſters requeſt,) who deſired him to ſay maſſe in her houſe. The holy man being gone thither, in the company of his ſiſter (there being brought to him a woman ſicke of the palſy, ſet in a chaire) ſhee beſought the holy ſaint to pray for her: which when he had done, the ſicke woman kiſſed his prieſtly garment, and was healed.

After this S. Ambroſe returned vnto Millan, where the Empreſſe Iuſtina perſecuted him greeuouſly, vſing alſo both requeſts, and threats. Thẽ with rewards ſhe laboured to draw the chiefe men of the Citty, yea and the cleargie alſo, as well as lay men, vnto her opinion and partiality againſt S. Ambroſe, entending to ſend him into exile. Matters were ſo prepared and wrought, that a rich man, and mighty (but much more wicked) called Eurimius, had prepared a chariot, in the which he purpoſed to ſet S. Ambroſe by faire, or by foule meanes, and then to carry him into baniſhment. This wicked man had ſo purpoſed, but God diſpoſed it otherwiſe: for as Aman had made a gibbet whereon to hang Mardocheus,

docheus, and was hanged on it himſelfe, ſo Eutimius was baniſhed, and caried away in the ſame waggon he had made for S. Ambroſe. This holy ſaint found the bodies of ſome Martirs, which were laid in places vncomely and vndecent: therefore he tranſlated them into other places, where they were laid with more reuerence; as the bodies of S. Geruaſius and Protaſius, and of S. Nabor and Fælix. In the tranſlations of theſe ſaints, were many miracles done, and many ſicke men healed. The Arrian heretiks calumniated the miracles, and moreouer ſaid, that Ambroſe had hired perſons to faine themſelues blind or lame, and that when they came neere to the bodies of the ſaints, they fained to be healed.

It came to paſſe, that one of the moſt malitious cauillers thereat, was in the ſight of them all, poſeſſed by the deuill: who being within him, by the iudgement of God, cauſed him to confeſſe the truth which he denied, when he was in health, aſwell in the miracles of the ſaints, as alſo in the miſtery of the B. Trinity, the wretch yelling aloud, and ſaying: That which Ambroſe preacheth, is true: and that, which the Arrians teach, is falſe, and vntrue. Then many of the Arrians who by reaſon ſhould haue giuen credit to that apparant teſtimony, came vnto him; and adding euill to euill, threw him into a pond of water, wherein the man was drowned. An other obſtinate heretik, which was one of the moſt principall, was conuerted vnto the true faith: And when he was demaunded, why hee changed his faith ſo ſuddainly, he anſwered; he had ſeene an Angell ſpeake in the eare of S. Ambroſe, when he preached; and tell him what he was to ſay.

At that ſame time was diſcouered in France a tirant called Maximus, who by a ſtratagem murdered Gratian, who gouerned Fraunce and Spaine, all the life of Valentinian his father. And not reſting content therewith: he marched againſt his brother called Valentinian, ſonne vnto Iuſtina, who then ruled Italy. The young man not daring to oppoſe himſelfe in the field, fled with his mother Iuſtina (the mortall perſecutor of S. Ambroſe) and came to Conſtantinople, to demaund ſuccour and aide of the Emperour Theodoſius: S. Ambroſe went vnto Maximus, who tooke vpon him the name of Emperour, and requeſted the dead body of Gratiane to be beſtowed vpon him. Strange it was, that although the holy biſhop went to talke with him, that was a tirant, and went alſo to obtaine a fauour of him; when it ſeemeth he ſhould haue vſed lowly words, yet did he with his accuſtomed, and Chriſtian boldnes, reprooue him for his tiranny, and for the vniuſt murdering of his Lord. He alſo bad him to do penance for his ſinnes: and becauſe he would not obey, he excommunicated him, and gaue order in all places of his Archbiſhoprique, where the Tirãt paſſed, that he ſhould not be admitted to heare diuine office, and commaunded all his prieſts vnder great paines, that none ſhould be ſo bold to celebrate Maſſe before him, nor to conuerſe with him. But aboue all, he fore-told him, ſaying: that God would chaſtice him for his rebellion, as afterward it befell: for when Theodoſius came againſt him, he was ſlaine by his owne ſouldiours.

After the death of Maximus, Theodoſius went vnto Millan, and there the Iewes complained of S. Ambroſe vnto the Emperour, for burning their Sinagogue. The Emperour thought. S. Ambroſe had done them great wrong, and bad him to reedify it at his owne coſt and charge. After this S. Ambroſe preached

ched before the Emperour, and reduced to his remembrance all his former, life and told him; he ought to remember, how from a poore captaine who fled thorough Africa, for feare to be ſlaine, (which was preſently after the death of Valens the Emperour) God had aduanced him to be Emperour, and beſtowed on him many victories, & therefore that he had reaſon to thinke a little better what a ſorrie peece of ſeruice he ſhould doe vnto God in reſtoring the Sinagogue, & cauſing it to be builded for the Iewes, which were enemies vnto God, & all Chriſtians. When the ſermon was ended, the Emperour ſaid vnto him: Art thou this day mounted into the pulpit to preach, and ſpeake euill of me in mine owne preſence? Yea, ſaid S. Ambroſe, I haue done it: but we will ſay well of thee in thy abſence, to the end, that none doe murmure at thee, for that thou wilt be partiall, and fauourable vnto the Iewes, and build a Sinagogue for them. Thus S. Ambroſe delt with the Emperour, and it was ſo effectuall, that he forbad the reedifying of the Sinagogue.

It was a notable caſe, & an example worthy to be marked, what S. Ambroſe did vnto the ſame Emperour Theodoſius, becauſe of the cruelty he comitted in Theſſalonica. There was at that time a great Citty in Macedony, inhabited by Chriſtians, called Theſſalonica; the vſage was in all Greece, to haue paſtimes and plaies called Circēſes, in which horſes ranne in race, ſome alone, and ſome in wagons, and great care men had to gett the priſe, which was giuen to the Victors: and becauſe thoſe plaies were very delightfull, they which were skilfull in guiding the horſes and wagons, were highly eſteemed, and regarded. The time of theſe paſtimes being at hande, it fell out that one of the waggoners which was to runne for the wager, and was famous for his skill, and beloued of all the people, was impriſoned by Bulericus the gouernor of Theſſalonica, vnder Theodoſius; the cauſe was this, the waggoner was accuſed to haue offended carnally with the gouernours page. The Emperour was comming in perſon, to be preſent at the paſtimes, which were to be made. All the people thought the triumphes would be diſgraced, if the waggoner (thus impriſoned) were not deliuered: Therefore with one voice, they beſought the gouernour, that he would vpon their intreaty deliuer him. He anſwering them arrogantly, and vſing ſome opprobrious words vnto them, (with the which the people thought themſelues wronged) they raiſed a commotion, and in a fury tooke armes, and killed the Gouernour, and ſome of the Emperours Court alſo in their rage.

It happeneth many times, that the good ſubiection and obedience of ſubiects is turned into fury and vproare, when ſome ſmall matter which they earneſtly requeſt, is to them denyed, as in this preſent example. Theſe doings diſpleaſed the Emperour exceedingly, (as reaſon was it ſhould) but for that he had in his company ſome Prelates, and S. Ambroſe alſo, as ſome ſay) that beſought him to pardon the multitude, he made promiſe by word, that he would pardon them: yet afterwards, being inſtigated by ſome courtiers, (who ſometimes vſe to incenſe princes to wrath, when they ought rather to appeaſe their anger) he altered his minde, and determined to puniſh thoſe people, for the example of others, without courſe of law, or order of Iuſtice. And ſo when the people were in the citty, buſy and occupyed to ſee the triumphes of that day, the armed ſouldiers,

ſouldiers, appointed by the Emperour, aſſaulted, and ſet vpon them: and neither regarding age nor ſexe, maſſacred all that they met, olde and young, little and great, innocent or culpable, Cittyzens or ſtrangers: ſo that there were 7000. ſlaine; although it be ſaid, that the Emperour commaunded there ſhould be but 2000. ſlaine. The miſerable citty remained moiſtened with the bloud: and all the Empire of Rome was filled with the report of that great cruelty.

The firſt time, the Emperour went vnto Millan, S. Ambroſe (vnto whom this cruelty was much diſpleaſant, for the offence committed thereby againſt God) was deſirous to giue remedy to the ſoule of the Emperour, but yet he doubted there might follow ſome ſcandall in reprouing him, vpon a ſudaine: therefore he iudged it were good to diſſemble a while, but withall he would not ſee him, nor conuerſe with him: ſo that, when the Emperour approached neere vnto Millan, he departed from thence. The prudence Saint Ambroſe vſed in this caſe, may be an example for other Prelates, how to behaue themſelues with great Princes. And the deſire of a good Paſtor, much moued the mind of Saint Ambroſe, to reduce home this wandering and ſtraying ſheepe: yet conſidering that the Emperour was not of his dyoceſſe, and ſo none of his particuler flock, and douting a greater ſcandal might ariſe, he determyned, as is ſaid aboue, and ſo departed out of the city: by which he ſtayed himſelfe, and refrayned his Chriſtian earneſtnes.

The Emperour being come vnto Millan, and not findirg the good prelate there, ſhewed himſelfe to be diſpleaſed. The holy ſaint wrote vnto him an epiſtle; in the beginning wherof, he vſed mildle wordes, and very lowly: but afterwards, he told him in plaine termes, that he was departed, becauſe he would not ſpeake with him: for if he ſhould ſpeake that which was fytt & conuenient, he ſhould be thought to paſſe the bounds of modeſty; and if he ſhould be ſilent & not reproue him, he might be noted for a man, that wynked at notorious faults, and ſought not to giue due and fit remedy vnto them. In the reſt of his epiſtle, he called to his mynd the cruell maſſacre committed at Theſſalonica, and willed him to do penance, and withall gaue him many good admonitions, and reherſed vnto him many examples. At the end, he ſaid plainly, that he durſt not ſay maſſe in his Church, if he were preſent, and that he had a particuler comaundement from God, thus to doe. Then concluded he the epiſtle with theſe words; my Lord, if thou beleeue me, behaue thy ſelfe, as I aduiſe thee: and if thou do not beleeue me, pardon this, that I haue done in departing from the city, for I did therin make more account of God, then of thy pleaſure. When Saint Ambroſe had written this letter to the Emperour, he thought, that when he had red it, it would haue moued him to penance, and therefore he returned to Millan: but yet he would not viſite the Emperour, accounting him as an excommunicate perſon. The more the holy ſaint eſtranged himſelfe from his ſight, the more the Emperour thought himſelfe bound to ſeek vnto him.

Things ſtanding in this ſtate it happened, that one day S. Ambroſe was reueſted to ſay maſſe in his Church: and it was told him, that the Emperour was comming to Church. The good Biſhop went to meet him out of the dore, and

in the middeſt of all that proud and ſtately company, tooke him by the purple robe, and with the ſame liberty that he wrote, he ſaid to him in this maner: Stay my Lord: for vnto a man ſpotted and ſtained with ſuch inhumaine cruelty, and that hath ſhed ſo much innocent bloud, it is not lawfull to enter into a houſe conſecrated vnto God: and leſſe deſerueth he to be partaker of his miſteries, except he do penance firſt. I am of opinion, that thou takeſt no knowledge of the ſinne thou haſt committed: and though the fury which drew thee headlong into it be paſt, thou haſt not yet entred into conſideration therof, with the light of thy vnderſtanding, to ſee what a great offence thou haſt committed. I ſuppoſe thy Royall eſtate, and thy Imperiall maieſty to hinder thee, and ſuffer thee not to ſee, and to take notice of thy heinous fault: but looke downe with thyne eies, and conſider, that thou art a mortall man. Take heed leſt thy royall veſture, thou weareſt, do daſell thy ſight, that thou cannot ſee within thy ſelfe the fragility of thy fleſh, of which thou art formed, as other men are: if thou conſider rightly of thy frailty, think alſo how great and mighty God is, that is the vniuerſall Lord of all. Feare him then, for thou art his ſubiect: craue pardon of him, for thou haſt offended him: and vntill thou doeſt this, be not ſo bold as to enter into his Church, nor appeare in his deuine preſence; leſt thou double thy ſinnes, and prouoke him to more wrath againſt thee. This ſay I on his behalfe, and ſo I commaund thee, laying on thee this lawfull puniſhment, by which the Church doth ſeparate all them, which do not make ſatisfaction with due penance.

The Emperour gaue eare attentiuely vnto the words of the holy ſaint: and with himſelfe conſidering the maner he had vſed toward him, in telling and reprouing him, and taking it in the beſt part, iudged that he had done with him, as a good prelat ought to do: and returned to his pallace penſiue and ſad, as they be, which begin a newe to feele the ſorowe, which is cauſed by the remembrance of their offences, when they be repreſented vnto a repenting ſoule. Theodoſius remained thus certein months, and neuer entred into the Church, ſighing ſecretly, and lamenting for his offence. The feaſt of the Natiuity of our Lord approched, and the generall of his forces called Ruffinus ſeeing his Lord penſiue, asked him, what made him ſo diſcontent. The Emperour fetched a deepe ſigh, and ſhedding teares, ſaid: Ruffinus, the cauſe of my griefe is this: I ſee other men, yea ſlaues and bondmen, enter freely in the Church, and houſe of God, and whenſoeuer they come thither, they find the dore open, and the entrance is denied only to me: vnto me only is the Church doore ſhut, and heauen gate alſo. You may go all to the Church to celebrate the feaſt of the natiuity of our Lord: and I wretch being debarred, will remaine here, and lament and weepe alone.

Ruffinus vnderſtanding the cauſe of the Emperours ſorowe, ſaid: My Lord, if it ſhall pleaſe you, I will talke with Ambroſe, and entreat him to permit you to enter into the Church: for the ſorowe you haue had, and the teares you haue ſhed for the euill of which he reproued you, is ſufficient. Theodoſius aunſwered: Thy words will do no good: for I know very wel his conſtancy in vertue: he is not a man that will omit any matters belonging vnto God, for feare or dread of emperiall maieſty, or might. Notwithſtanding theſe words, Ruffinus aſſaied

aſſaied how it would proue. And when he treated with S. Ambroſe, he found him ſo conſtant and reſolute, yea ſo ready and prepared to die, if violence were offred, for the defence of the authority of the church, that he forthwith ſent word vnto the Emperour to ſtay: but he truſting vpon the former words of Ruffinus, was coming toward the Church. When Theodoſius heard this meſſage, he ſtayed not, but went forward, ſaying: I will goe vnto the Church, and there the Biſhop ſhall tell me my fault, and enioine me penance (if he will) as I deſerue.

S. Ambroſe ſtaied for him without the Church: and when ihe Emperour came, he beſought S. Ambroſe in moſt lowly wiſe, to alſolue him: alleadging the example of Dauid, vwho ſinned, and yet God pardoned him. S. Ambroſe replied: If thou ſetteſt Dauid that ſinned for an example, conſider alſo that he lamented and did penance for his ſinne. The Emperour ſaid againe: I haue ſorrowed very much for the ſame: Then ſaid S. Ambroſe; This is not ynough, for thou haſt committed a publique offence, and thou muſt alſo doe publique penance. The Emperour making anſwere ſaid: I will, ſo that may ſuffice. Saint Ambroſe ſaid: I would haue thee doe another thing, which ſhalbe a remedy againſt thy wrath and indignation, for the time to come; viz. That thou make a law, that when thou, or any other Emperour, commaund any offendor to be put to death forthwith: that the execution be ſtaid, vntill thirty daies be expired. Theodoſius was content to doe all, as the holy Biſhop willed: and did the penance, with great ſorrow and humility; and alſo made the law, which is extant to this day in the *Codex Iuſtiniani*: when this was done, he went to the Church. I haue ſtaied ſomewhat long in recounting this accident: aſwell, for that it appertaineth vnto the ſtory of S. Ambroſe: as alſo, for that Theodoſius was a Spaniard, and it is fit that the Spaniards ſhould haue knowledge of a man, that was ſo worthy to be Emperour, as Theodoſius was: who though hee ſinned, did receiue with ſuch lowelines, the correction and penance, impoſed vpon him, by a perticuler Biſhop.

Another notable thing happened vnto S. Ambroſe with Stilico Gouernour of Millan for the Emperour. The caſe was this: Certaine publique baiting of beaſts being made in the high ſtreetes, the Gouernour thought the time fit to apprehend one Creſconius, who was fled vnto the Church: for he much deſired to puniſh him for certaine faultes he had committed. To effect it, he ſent his officers, who came into the Church, and tooke out Creſconius, pulling him by force from the Altar, to which place he was fled for ſuccour. S. Ambroſe ſaw it, but could not help it, for he had but a few Prieſts with him at that time: wherefore he fell on his knees, and wept bitterly for the violēce offered to the Church, not being able to remedy the ſame. The officers led the man away: and hauing put him ſafe in priſon, came to ſee the ſports, where they found Stillico, and certified him of that they had done. They had not yet told all their tale, when two Leopards ſet vpon them, and for all the reſcue and defēce that could be made to ſaue them, they tore them to pieces, and put the Gouernor to great feare: who incontinent commaunded the priſoner to be reſtored vnto the Church, and to be ſet free, and he made ſatisfaction for the violence committed. Many other things God did by this glorious ſaint: for with his praiers he healed many ſicke

men, deliuered many men that were poſſeſſed, many were by him conuerted to the faith ſo attained vnto ſaluation.

The fame of this holy ſaint was ſpred ouer all the world, and people reſorted from farre diſtant places to ſee him: as did Fridigildis Queene of the Moratuians, who was a painime, and hauing heard marueillous things ſpoken of S. Ambroſe, and deſirous to be a Chriſtian, went to viſite him, and to craue of him a rule, which ſhe ought to beliue, and how alſo ſhe ought to liue. The holy ſaint conuerted her, and ſatisfied her in euery point, and eſpecially he appointed her to procure that her huſband ſhould keep peace, and be in league with the Romans. And ſo ſhe departed after ſhe was Baptized into her countrey, very well pleaſed.

The end of the life of S. Ambroſe approched, whereof he had a reuelation long before: and ſo he had found that he ſhould die about Eaſter. Being ſicke in his bed, Stillico the Gouernour of Millan ſaid; that the death of this man menaced the ruine and deſtruction of all Italy, then called he ſome of the chiefe men of the Citty, and bad them to ſpeak vnto S. Ambroſe, and to exhort him to pray vnto God for the prolonging of his life, for the great good they receiued by him. The Cittizens went vnto the holy ſaint, and did their meſſage, and hee anſwered: I haue not liued ſo among you, that I ſhould be aſhamed to liue, and I haue not ſerued ſuch a Lord, that I ſhould be afeard to die, and therefore I put my ſelfe wholly into his handes: *His holy will be done.*

S. Ambroſe was now at the point of death, and two deacons, that were in the ſame chamber (although a good way from him) talked to themſelues in a low voice, who ſbould be Biſhop after him. One of them ſaid: Simplician ſhould be Biſhop, for that he was a man of very good behauiour, and an Abbot of a monaſtery, vnto whom S. Auguſtine was a verie deare friend. Whileſt they talked, S. Ambroſe ſaid aloud; He is old, but very good. The deacons were much aſtonied: ſeing him, to heare their ſpeeches: and after his death, by the relation the two Deacons made of thoſe his words, Simplician was elected Biſhop.

When the holy ſaint was at the laſt point of death, there was in another roume Honoratus Biſhop of Vercella, who heard himſelfe called by one that ſaid to him; Runne, for it is now time: He hearing theſe words, went to the place, where the holy ſaint was; and gaue vnto him the B. Sacrament, which he receiued with very great deuotion. Then laid he his armes acroſſe, & ſaid his praiers; and in ſaying of them, he rendered vp his ſoule vnto God, on the fourth day of Aprill, about the yeare of our Lord 400. in the raigne of the Emperours Valentinian and Theodoſius, after he had beene Biſhoppe 20. yeares. The Catholike Church celebrateth his feaſt, on the 7. day of December, which was the day he was conſecrated Biſhop, which is done becauſe thoſe other daies, for the moſt part, fall in the holy weeke, or elſe in Eaſter. His body was buried in the ſame Citty of Millan in his Church. God did many miracles by meanes of this ſaint after his death, euen as he had done many whileſt he liued. Let vs all pray vnto God, that by the merits and interceſſion of S. Ambroſe, he would make vs partakers of his heauenly glory Amen.

The

The immaculate Conception of the mother of God. Decemb. 8.

GReat was the indignation, that the potent King *Assuerus* had conceiued against the Iewes, that were in his Realme: whereupon he made a law, by which he commanded all the Iewes to be put to the sword. And to the end, none should appeale from this, nor entreat for them, he made another law, by which he commaunded vnder paine of death; that for certaine dayes, none should be so hardy, as to come and speake vnto him, except hee were by him called. The beautifull and wise Queene Ester, vnderstanding what the King her husband had decreed, desired to go and entreat for the people, yet feared to be the first to preoue the rigour of the law, if she came to the kings presence, before shee were called. But at the last, her pitty ouercame feare. She adorned her selfe in rich & costly apparell: shee set on her head a royall Crowne, and accompanied with two Damosells, one of the which led her by the hand, and the other held vp her traine, shee came into the place, where the King was: and lifting vp her eyes, shee was in great feare, so that shee swounded, and fell vnto the ground. The king seing that: stood vp, and sustained her by the armes, that she might not fall: and then touched her with the rodde of Gold, which he had in his hand, in signe and token of clemency and pitty, and said vnto her: Be not afraied my sister, for the law was made for others, not for thee. Hester was somewhat comforted, seeing the king so mild and gratious toward her, and craued pardon of him for her people, & obtained it.

This figure is very fit and agreable to our purpose, for the immaculate Conception of the most B. Virgin Mary. King *Assuerus* signifieth our Lord God, who published a law against all mankind, for the sinne of the first man, and because all men are borne in originall sinne, the law would therefore, that they should be depriued of his sight, & thrust out of his presence. This law being promulgated, God concealed himselfe, and would not permit any humaine creature to see him, as Esay the prophet said: Indeed thou art a hidden God, and there is no man that hath seene thee. Queene Hester, which accompanied with two damosels, went with such feare vnto the king, signifieth the mother of God, whose chiefe attendants were chastity and humility. When therfore this Queene was to be in this world and her soule was infused in the body, organized and fashioned in the wombe of her mother Anna, by little and little, it had fallen into original sinne, and therewith bin distained, if the King *Assuerus* had not preuented it: God hastned to it, and sustained it with his armes, by preseruing it from all spot of sinne, and telling her, that the law was not made, for her: whereby he would inferre, that he exempted her from the generall law, by the which all other are conceiued in sinne. Then bowed he the rod of gold, and touched her therewith which signifieth the person of the word. The Virgin was touched with the rod of Gold, when God was made man in her sacred wombe, for to that end God preserued her from sinne, that she might be the worthy mother of his only begotten sonne. The king *Assuerus* bad her also to craue a grace and fauour, & she was not slack therein; yea all mankind receiue especiall fauours of God, by the merits and intercessions of this most pure Virgin. I also hope to receiue of her, one particuler grace, which shall be this, that by her meanes, her Son will graunt me grace, to entreat truly of the misterie of the pure Conception of his mother. Wherfore, for the vnderstanding therof, I say: That.

OVr Lord God hauing created our firſt fathers in his fauour and friendſhip, he enriched them with giftes & graces both naturall and ſupernaturall. He gaue vnto them the Lord-ſhip and dominion ouer all corporall and earthly creatures: he clothed them with originall iuſtice, which was a gift granted, not only vnto Adam, but alſo vnto all his poſterity: he gaue vnto him a moſt bleſſed houſe, which was the terreſtriall paradiſe, a place full of felicity and cõtent. And becauſe Adam ſeing himſelfe ſo rich and honored, ſhould not haue occaſion to grow inſolent and proud, he gaue a precept vnto him, (as of a paying or owing fee and vaſſellage, by acknowledging God for his Lord) which was: he forbad them to eate of the fruit of one only tree in the garden. Adam broke the commandement, and offended him; for the which God did chaſtice him exemplary. There was a publick act, or arraignement made, in the which were preſent the three diuine perſons, Angels, and many other creatures. Before all theſe were Adam and Eue brought, as publick penitents, in body, with their heads vncouered, and in place of fetters, their guiltines (which the diuines call *Reatus*) which remained in their ſoule after they had ſinned, and was like a cord which tied them. In ſteed of a taper, which publicke doers of pennance carry in their hand, ſerued naturall reaſon, which notwithſtanding had loſt for the moſt part, its light by their ſinne.

In this manner were our firſt fathers produced, and accuſed before the iudgement ſeat of God: and being examined of their ſinne, Adam confeſſed it, yet he laid the fault vpon Eua; and Eua likewiſe excuſed her ſelfe by the ſerpent. The guilty perſons hauing confeſſed their offence, they were ſentenced ſo, that from that time they began to die. Their goods were confiſcated, & they thruſt out of the terreſtriall paradiſe: their poſterity were proclaimed Traitors, their diſcendents that were borne of them the children of wrath, and diſfauoured of God. And wholly to execute the ſentence againſt Adam, there was a degradation made of him; for he loſt (as we may ſay) the red or inflamed Veſtment of charity, the Stole of immortality, the Maniple of original Iuſtice, the Girdle with which reaſon reſtrained ſenſuality, the white Albe of innocency, and the Amice, which was as a helmet of fine temper, with which he defended himſelf from the temptations of the deuil.

This degradation of the perſon of Adam being performed; holy writ ſaith, that God gaue vnto him and Eua, certaine ſhort garments, which was as the habite of publicke penitents, and from theſe, our garments fetch their originall. It were well that ſo great regard were not had of thoſe garments, and that men and women were not ſo proud and curious of them.

This was then the chaſtiſement which God inflicted on Adam, of the which ſome lighteth on his poſterity, as this vniuerſall law, that we be all conceiued in originall ſinne, and borne the children of wrath. This law was promulgated in the world three times; firſt in the law of nature; ſecondly in the law written; and thirdly in the law of grace. Iob was the trumpet of the law of nature: but firſt preceded the muſicke of the trumpet, conformable to the lawe: for the law was rigorous, and the muſicke rigorous, as thunder, ſtormes and thunderbolts, which fell on his flocks and heards of cattell, and killed and conſumed them all. The miſerable man being thus afflicted, and oppreſſed with infinite

infinite aduerſities and troubles, opened his mouth, and ſaid: *Let the day, wherein I was borne, perish; and ſo let the night alſo, wherein I was conceiued: let that night be turned into darkenes, and be filled with miſery and bitternes.* The Holy Ghoſt ſaith, that Iob did not ſinne in ſaying theſe words, whereby it is euident, that Iob did not curſe the day, wherein he was borne, nor the night, wherein he was conceiued: but he curſed originall ſinne, for that he endured and ſuffered ſo many troubles and aduerſities, becauſe he was conceiued and borne in originall ſinne; which is the fountaine and ſpring of all euills. The trumpetter in the law written, was Dauid, who ſaith in one Pſalme: *My mother hath conceiued me in ſinnes*, as if he had ſaid: That which I ſay of my ſelfe, I ſay alſo of all them that are borne, and ſhall be borne. S. Ierome in his tranſlation doth not ſay ſinnes, but ſinne, although it be all one, and the ſelfe ſame thing: for the originall ſinne in Adam was one ſinne only, and all men commit it in him. This ſinne is called in the plurall number, becauſe it is the occaſion of all the ſinnes committed in the world. The denouncer of this law in the law of grace was Saint Paule, who writting to the Romans ſaith: *All haue ſinned, and haue neede of the grace of God.*

Hitherto we haue ſhewed the publication of the law: now let vs ſee how it comprehendeth the poſterity of Adam, and next if there be any exempt from it. To this I ſay, that although the ſoule of it ſelfe is not diſtained, becauſe God created it; yet aſſoone as it is infuſed into the body, at that very inſtant that they be together body and ſoule, that creature is one of the poſteritie of Adam, and *per conſequens*, the child of wrath: and is in originall ſinne. Of this Ieſus Chriſt was free and cleare, for that he was the naturall ſonne of God, & by the ſame reaſon of nature impeccable. He was alſo free of this ſinne, for he that contracteth this ſinne, muſt diſcend from Adam by naturall propagation, as to be borne of a woman by the worke of man. And Chriſt though he was borne of a woman, yet was it not by the worke of man. So that he deſcended from Adam after the corporall ſubſtance, as the diuines ſay, which is the ſame we haue ſaid, to witt: that Chriſt was borne of the virgin Mary, and was conceiued without originall ſinne.

After Ieſus Chriſt, I ſay the ſame of the B. Virgin his moſt holy mother, that ſhe was conceiued without ſinne: but not for the reaſons ſpoken before of the ſonne; but by grace, and eſpeciall priuiledge, which it pleaſed God to graunt vnto her. This is confeſſed in celebrating the feaſt of her conception, to wit, that there was not a momẽt nor inſtant, in which her ſoule was in the diſfauor of God: but that aſſoone as ſhe had her being, ſhe was gratious in his eyes, ſhe was faire, and without any ſpot. That this is ſo, may be prooued by many reaſons and congruencie very efficacious. One is; that of, and from originall ſinne, ariſe two dommages and loſſes, which be the effects thereof. The firſt is, the rebellion which we haue within our ſelues, making vs to be ſlow and negligent to doe good, and diligent to doe euill. This ſaith S. Paule, writing to the Romaines: *I feele a law within my ſelfe, an enemy, who hindereth me, and will not let me doe that, which reaſon willeth.* The other dammage is: that we are ſubiect to corruption, and to be turned to duſt, after our death. This ſaid God vnto Adam, aſſoone as he ſinned: *Thou art duſt, and to duſt ſhalt thou returne.* So that,

theſe being the effects of originall ſinne, and not being found in the moſt. B. virgin, as indeed they were not, it is a neceſſary Conſequens, that there was no ſinne in her. That theſe two defects were not found in her, of the firſt, it is a thing certaine, and the doctors confeſſe it, to wit; that in her, that biting dog, which is called by the diuines, *Fomes peccati*, was quite quenched and tied, and therefore ſhe had no inward temptations, but moſt aſſured peace and quiet, in ſuch ſort, that though ſhe had appetite and ſenſuality, yet did they neuer annoy her, but were alwaies ſubiect vnto reaſon. And hereof it cometh that ſhe committed not any ſinne, either mortall or veniall in all her life. She neuer ſpoke idle word, ſhe neuer was wroth (out of reaſon,) not, when ſhe ſaw her ſonne hang on the Croſſe, and that the officers, and other ſouldiers who ſtood about him, ſcoffed at him, haled him, and vſed reuiling and opprobrious words to him. This would haue mooued any mans hart vnto indignation: yet the B. Virgin was not wroth with them, nor gaue vnto them any euill language, whereby to commit ſinne; and this is the common opinion. We may then ſay that in her was not that ſpot of originall ſinne. And that her body was exempt (on the other ſide) from being conuerted into duſt, it is the tradition of the Catholike Church, that her body and ſoule was aſſumpted into heauen. Then if the effects of originall ſinne, which he found in them that are ſtained therewith, were not in the virgin; it followeth that ſhe had not that ſin, and that her Conception was moſt pure.

The other reaſon is this; That either God was able to preſerue the B. Virgin from this defect, and would not doe it; or elſe, that he would haue done it, and could not. If you ſay, that he was able to doe it, and that he would not; herein you put want of will to be in God, that he would not doe vnto his mother all the good, that he could: and this you may not ſay by any meanes. Then if we ſay, that he was willing, and could not doe it, in ſaying ſo, great preiudice is done vnto his omnipotency, yea it is great blaſphemy. Let it be ſaid then, that he was able, and would doe it, and that really he did it. Moreouer the greateſt dignity, that God could impart vnto a pure creature, was to make her his mother: and this ſo rare and ſinguler gift was beſtowed on the Virgin Mary. Why then hauing beſtowed ſo great a benefite on her, ſhould he deny her the grace of preſeruation, which was fitting and conuenient for her? He exempted and priuiledged her from the paines of child-birth, and from being turned into duſt, which be generall lawes, was it not alſo reaſon that he ſhould exempt and ſet her free from originall ſinne? Eua, who was the cauſe and occaſion of all our euill (as S. Anſelme ſaith) was created in grace: is it meete then, that Mary by whom we haue had ſo great good, ſhould be thought to be conceiued in ſinne? Moreouer, they which be conceiued in originall ſinne, bé called by the Apoſtle children of wrath, and ſlaues to the deuill: and to ſay ſo of the moſt B. virgin, is a thing moſt inconuenient.

Further a good ſonne ought to doe to his mother all the honour, that he can: and in not doing of it, it ſeemeth, he doth not intirely fulfill the precept of God, to honour his father and mother. Our Lord Ieſus is the true Sõne of the glorious Virgin: and it is fit he ſhould do that for his mother, that any other good ſonne would doe to his mother. And though the B. Virgin was preſerued from it, therefore

refore cannot we ſay that Chriſt was not her redeemer for that in preſeruing of her, ſhe was more deeply redeemed: for there be two manners of redemptions, one preſeruatiue, and the other ſubleuatiue, or reſtoring. The firſt is, more excellent then the ſecond, for it is euident, that one ſhall be more obliged and beholding to him that ſuſtaineth him, that he fall not into the durt, and myre, then vnto him, that lifteth him vp out of it, and then wipeth his cloths. Likewiſe if God cauſed a Temple to be builded, the moſt ſumptuous and ſtately, that euer any was in the world, wherein to ſet the Arke of the teſtament, which (for that it was to conſerue the Manna, the table of the law, and the wand wherewith Moiſes did the miracles) was to be couered with moſt fine Gold within, and without, and to be made of incorruptible wood: more iuſt it was that God ſhoud giue rare, and ſoueraigne perfections vnto the bowells and wombe, wherein he would incloſe his ſonne, and where his diuinity ſhould inhabite in a manner ineffable. If God commanded the children of Iſraël to be ſanctified, when they deſired to come and talke with him; it ſhall be then very iuſt, that ſhe who was to be the mother of God, and was to cloth him with his humanity, ſhould be adorned with ſinguler purity.

God conſerued the garments and ſhoes of the Hebrews in the deſert for the ſpace of 40. yeares, ſo that they were neuer torne; which thing he did for his honour: and much more fit was it, he ſhould preſerue the ſoule of his mother, to the end, ſhe ſhould neuer fall out of his fauour, or be without grace. Ioſeph made all the land of Egipt, tributarie vnto King Pharao, except the land of the Prieſts: ſignifying, that our Lord and redeemer ought to exempt from the tribute of originall ſinne, the bleſſed virgin, with whoſe fleſh, the true Prieſt after the order of Melchizedech, ſhould be clothed. Our holy forefathers, though they vttered many great commendations and praiſes of the B. Virgin, yet ſaid they not that ſhe ſhould not be conceiued in originall ſinne, neither hath any ancient counſell made any decree, or deliuered their opinion in it. This came to paſſe, becauſe God hath not declared al things together at one time vnto his Church, nor vnto the faithfull: neither was it conuenient to be ſo. Therefore he ſaid vnto his Apoſtles, after he had declared great matters vnto them at his laſt ſupper, as S. Iohn writeth: *I haue many things to ſay, but yet you are not capable of them,* your vnderſtanding is not able to conceiue them, the holy Ghoſt ſhall reueale them vnto you. This was true, for when the holy Ghoſt came, he declared all things, that were fit for that time, and continually doth declare, and manifeſt things. Thoſe which are now laid open, doe not contradict that which was diſcouered before, nor as yet are all things which were before hidden and darkned with a cloud, diſcouered and opened all together; for ſome Counſels of our times doe declare ſome things belonging to faith, which our forefathers did not. And ſo the ſaying that the mother of God was conceiued without ſinne, was hidden and ſecret many yeares; which was a thing not without cauſe. The reaſon might be this. That the common people were ordinarily ſo deuote to her, that if it had bene publiſhed & affirmed in former times, when things were not ſo well declared, and when that they which had erred, could not ſo well haue bene inſtructed and reformed, as it is fit they ſhould in ſuch a caſe, it might haue bene that the B. Virgin ſhould haue bene adored almoſt for God.

To auoide this inconuenience, it ſeeme good reaſon, that this ſecret ſhould be kept cloſe. But at this preſent time, the Church hath opened this ſecret in giuing leaue that we may hold & beleeue, that the glorious Virgin was conceiued without ſinne. And when the Church graunteth this licence, is it not neceſſary for vs, which be ſo much obliged to her, and trauell to ſerue her, to ſeeke out the beſt reaſons and meanes how it ſhould be? And ſo much the more, for that beſide the former reaſons alleaged, there be many more, which ought to enforce any curious perſon, or man of an indifferent vnderſtanding. The firſt is, that though the ancient fathers ſay not in plaine words, that the B. Virgin, was conceiued without ſinne, but rather ſeeme to infer the contrary, for that it was conformable to their time: yet is it moſt ſure, that if they had written in our time, they would haue ſaid and written otherwiſe, then that they then wrote: for all that, I ſay, they all, and namely S. Bernard, giue a note touching the Virgin, ſaying: that whatſoeuer is honorable, and can be ſaid in praiſe of any ſaint, ought to be attributed vnto her with ſurpluſage and aduantage. But being ſo, as it is ſaid, that many ſaintes after baptiſme ſinned not mortally, as S. Nicholas, S. Bernard, S. Thomas Aquinas and others: If it be ſaid (which is an Article of the Catholicke faith) that S. Iohn Baptiſt and Ieremie were ſanctified in their mothers wõb, it is apparant by the rule giuen, that this, and much more may be ſaid and Beleeued of the B. Virgin Then ſhee was not only ſanctified in her mothers wombe, but alſo preſerued from all ſinne. He ſpoke not much from the purpoſe, that ſaid: That when Ieſus Chriſt ſaid by S. Iohn Baptiſt, that *among the ſonnes of women, there was not a greater aroſe then Iohn Baptiſt*, though the Greeke text ſaith, *no prophet*, yet the Latine text, (from which it is not lawfull to appeale,) ſaith: *none borne of a woman*: then the B. Virgin being greater and more holy then Iohn Baptiſt (as all confeſſe and graunt) when our Sauiour ſaith none aroſe, ſhe is excepted, for ſhe neuer aroſe, becauſe ſhe neuer fell.

The other reaſon is, the holy Catholike Church celebrateth the feaſt of the Conception of the B. Virgin, not with the title and name of ſanctification, but of Conception, which was on the 8. day of December. And this is not inſtituted for particuler Churches to celebrate, but it is inſtituted to be kept generally in al Chriſtendome, ſince the breuiarie of Pius 5. which is receiued by all the Church. Finally I conclude, that among all the feaſts ſolemniſed of the B. Virgin, none is ſo ſolemnely celebrated by the faithfull, as this is, and that is done to ſhew her vertue and nobilitie the more thereby, and in reſpect of the great good which beginneth this day for vs all. Let vs alſo conſider what a great maine we ſhould haue had, to haue wanted the glorie that we ſhal receiue by her cõpany in heauen. And though that the eſſential glory of the ſaints proceed from God, yet receiue they alſo a very great accidentall glory from the company of the B. Virgin, for though the eſtate of the kingdome depẽdeth of the King; yet alwaies, or for the moſt part, particuler feaſts and triumphes, as iuſts, torneis, daunces, maſkes, and other pleaſant ſhewes, are made for the honour of the Queene, and of her Ladies and damoſels: ſo alſo it is in heauen, but in another, manner; It is cleare then that there is accidentall glory, with ioies and triumphes, cõtinually made, for the mother of God. But we wretches heere in the world, what ſhould we doo without the glorious Virgin? to whom ſhould we haue recourſe in

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our troubles and neceſſities? Who ſhould comfort vs? who ſhould giue vs helpe? who will ſhew themſelues ſo pittifull and mercifull, as this glorious Virgin, when we call vpon her deuoutlye? how great our loſſe and dammage ſhould be without this gratious mother, may be knowne by the greatioy we ought to make this day of her conception, in the which ſhe began to haue her beginning in this world. Let vs then reioice and ſolemnize this day, confeſſing our ſelues deuout to this B. mother, and her pure Conception; thas, as many haue bene fauoured by her, that haue done ſo, ſome being deliuered from moſt dangerous perills, and others hauing obtained particuler fauours, So wee alſo being deliuered by her meanes from our offences and faults, may merit to obtaine euerlaſting life. Amen. Spa: Ceſar Baronius ſaith in his martyrologe, that this feaſt was firſt celebrated in England & after at Lyons, and then in other countries.

The life of S. Melchiades Pope and Martyr. *December* 10.

WE read in Leuiticus, that God commaunded, that ſalt ſhould be put in all their ſacrifices, and if that any offred ſacrifice, and did not put ſalt, therin, it was not gratefull vnto him, neither did he accept it. In this our Lord would giue vs to vnderſtand, that in all our works, though they be good in themſelues, yet muſt they be done with prudence, for if they be done otherwiſe, in ſteed of ſeruing him, they ſhall offend him. Almeſe is a good thing, yet if one giue almeſe vnto a ſtranger, and let neceſſaries in his houſe and for his children be wanting, this pleaſeth not God. Good and holy is prayer, but if one kneele on the ground to ſay his prayer, and ſhall leaue vndone ſome thing vnto which he is bound, this his work ſhal not be altogether good. One cannot deny but the Communion is a very holy thing, neuertheles, if one, that is wicked, and hath a conſcience clogged and burdened with mortall ſinne, will yet communicate, he doth looſe more thereby, then he gayneth. Faſting is a good thing, but he that will faſt, as do the Iewes and the Moores, in ſteed of doing the action of a Chriſtian, he ſhall giue a ſigne to be a painime. And therefore we ſhould do well to put the ſalt of prudence in all our works.

The holy pope and martyr Melchiades conſidering this, made a decree, by which he commaunded, that the faithfull ſhould not faſt vpon the ſonday and thurſday, for that on one of thoſe dayes the Iewes faſted, and the Moores on the other, and a Chriſtian ought not only auoyd to be a Moore or a Iewe, but alſo to make any ſhew to be ſuch a one. The not faſting the ſunday remaineth in generall vſe; but that of Thurſday is growne out of vſe. The Chriſtian when he faſteth ought to haue his intention pure, not to do inwardly as the Iewes and Moores do, though he doth the ſame thing outwardly that they do. The life of this holy ſaint, was written in this maner by Damaſus and other Authors.

MElchiades the pope was an African, and ſucceeded Euſebius in the papacy. From the time of S. Peter vnto his popedome, there had bene 30. popes, which had bene martired for the faith of Ieſus Chriſt. There is extant an epiſtle of Melchiades, written vnto the Biſhop of Spaine, in the which he ſheweth himſelfe to be a godly and lerned man. In that epiſtle he ſaith: that all the

Apoſtles acknowledged S. Peter to be the ſuperior: And bycauſe thoſe Biſhops had moued a queſtion, which was the greater ſacrament, Baptiſme or Confirmation? he anſwered: ſaying, that Baptiſme is of greater neceſſitie; for that without it, none can be ſaued: but that confirmation was of greater dignity, for that none giue it, but a Biſhop: And then he reciteth vnto them the effects of the one, and the other Sacrament. Moreouer he treateth of the great profit the Apoſtles receaued by the comming of the Holy Ghoſt, and how great the goods be, Chriſtians attaine, by receauing the Holy Ghoſt in Baptiſme, and then in Confirmation. In the ſame epiſtle, he ordeined that, which is already afore ſaid: viz: that Chriſtians ſhould not faſt on the ſunday and thurſday, to auoid the imitation of the Ieuves and the paynims.

Melchiades found in Rome many heretiks of the Manichees, againſt whom, he ordeined many things apperteining to the offerings and other dueties to be done in the Church. Some Authors ſay, that in the time of this pope was celebrated the prouinciall councell of Neoceſarea, (which is at this day called Trapezunda) in which he ordeined ſome things perteining vnto the ſtate of the Church conformable vnto that time. Laſtly Melchiades, hauing gouerned the Church as Damaſus ſaith 3. yeras, 7. months, and 8. daies, and hauing giuen holy orders one time in the month of December, and ordered 6. prieſts, 5. deacons, and 11. Biſhops, was martired in the time of the Emperor Maxentius, about the yeare of our Lord 304. Some ſay that Maximinus did put him to death: but in my opinio they are deceiued, for that Maximinus perſecuted the Chriſtians in Alexandria and Egipt, and not in Rome: for there Maxentius alwais remained, and vſed intolerable cruelty, vntill the time that Conſtantine depriued him of his Empire, and of his life alſo. The Church celebrateth the feaſt of this Pope on the 10. day of December: and his body was buried in the Churchyard of Calliſtus in the Via Appia.

The life of S. Damaſus Pope and Confeſſor. *December* 11.

THe Prophet Malachy ſaid: The lippes of the prieſts ought to keep wiſedome, and the lawe muſt be learned from their mouths: for he is the Angell of the Lord God of Hoſts. *Theſe be the properties of a good prieſt. And for that S. Damaſus was really good, this ſentence fitteth and agreeth vnto him. For the Prophet ſaying, that the lippes of the prieſts ought to keep wiſedome, he would inferre, that they ſhould be wiſe, and ſo was S. Damaſus. That the lawe muſt be learned from his mouth, this alſo agreeth to him, for that he expounded many important things of our faith, there being celebrated in his time diuers councels, in which many things apperteining to our faith were determined, which he approued. That the prieſt is the Angell of our Lord agreeth moſt fitly vnto S. Damaſus, for that his life was Angelicall, Chaſt, and Honeſt. The which taken out of the Pontificale, and other graue authors, is as followeth.*

POpe Damaſus was a Spayniard borne, the Sonne of one Antonius. It is hard to ſay for certeine of what prouince thereof he was. Doctor Beuther in the hiſtory of Spaine, ſaith, he was of Taragona. Maryneus ſaith he was of Madrill, and that in the Church of S. Saluator of that citty, there is ſome letters that ſay

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so. Vaseus saith he was a Portugez, and borne in Guimaranes a place in the countrey, beyond Duero and Minio three leagues from Braga. There is no particuler knowledg of his life (and for what cause he came to Rome, and what he did there) vntill he was Pope: onely it is said, that Liberius his Predecessor being banished from Rome, he neuer abandoned him: and he tooke such kindnes at his charity, and consolation at his words, that he told him he should be his successor in the chaire of S. Peter after his death. And that, which the good Pope Liberius said, came afterwad to passe.

Assoone as Damasus was elected Pope, there fell great contention betweene those his electors, and the friends of Vrsicinus the deacon. They fell from words to blowes, in the cathedrall Church of Licinius, so that many were wounded, and some slaine, on both parts. The which (as we may well beleeue) happened against the will of Damasus. When the Emperour Valentinian was certified of this vprore and tumult, he took order to displace Vrsicinus: wherupon Damasus was confirmed peaceably in the Apostolike dignity. Of this schisme and of this broile, mention is made by S. Ierome, Ammianus, Marcellinus, Ruffinus, Theodoretus, Sozomenus, and other authors of the ecclesiasticall histories.

After a few dayes, the faction of Vrsicinus seing they could not preuaile against Damasus this way, suborned two lewd men, that were deacons, the one was called Concordius, and the other Callistus, who accused the holy Pope of Adulterie. He was enforced to defend his cause publikly, which moued him to call a councell of 40. Bishops, to be kept at Rome, who treating of his cause, found him innocent, and without fault, and condemned his accusers, and cast them out of the bosome of the Church. In the same Councell, with consent of the fathers that were present therein, it was ordeined: that the punishement due vnto the accused (if he were not found guilty) should be inflicted vpon the accuser, if he failed in his proofe.

S. Damasus was a famous Pope, and did many things in the defence of the faith, and in the gouernment of the Church, for the which he is comended diuersly by all the writers of that time. Theodoretus saith, that Damasus was an admirable man, and worthy of souereigne praise, and adorned with the splendour of many vertues. S. Ierome, writing vnto Pammachius, among other praises of Damasus saith, he was a virgin, as a true Pope of the Church pure, and without spot. S. Ambrose saith, that Damasus was chosen to the papacy, by the ordinance of God. The fathers of the sixth Constantinopolitan Councell, call him the Adamant of faith, for his firme constancy, against diuers heresyes.

In the time of S. Damasus, was celebrated one of the foure Generall Councels (of the which S. Gregory saith: that he reuerenced them, as the foure Ghospells) and this was the first Councell of Constantinople, in the which were assembled. 150. prelats in the time of the Emperour Theodosius: and they all with one consent, confessed the faith of the Nicene Councell and condemned Macedonius, and other heretiks, and Damasus confirmed all the decrees of that Councell. In his time was also celebrated another Councell at Aquilegia. This good pastor laboured, not only to destroy all heretiques and heresies, but also to take away the abuses, which had crept into the Church: and this was one.

From the time of the primitiue Church, there was a kind of priests, who ser-

ued in the place, where was fewe people, as in the villages. Theſe kept company with the Biſhops, and were called Chorepiſcopi, and at that time, they were thought to be conuenient and fit to be there, for a principall charge of the Biſhops was, to prouide things neceſſary for the poore, and to diſtribute among them the goods of the Church, in helping the ſick and needy. And becauſe the Biſhop alone could not performe all things in his owne perſon, he had neede of ſome others to help him. Theſe Chorepiſcopi, though they had not a greater function or degree then other prieſts, yet they began to intrude themſelues (vpon pride) into ſome things apperteining only to the office of a Biſhop, as to conſecrate deacons, ſubdeacons, nonnes, Churches and Criſme, wherfore it was fit to remedy and take away the abuſe. And ſo the Church by a publick decree, ordeined: that the Chorepiſcopi ſhould be taken away, conſidering that our Lord Ieſus had only Apoſtles, whom the Biſhops repreſented, and diſciples, repreſented by the prieſts. And that there was neuer any ſuch order in the Church, different from others: wherfore the holy Pope Damaſus in one epiſtle (among many which he wrote) ſaith: that in the Catholik Church there neither be, nor ought to be any Chorepiſcopi as needfull, yea rather the cõtrary is true, and the holy Canons are expreſſely againſt them.

By this diligence of the holy Pope, grewe in the Church of God, a vniuerſall peace and repoſe, the Emperour Theodoſius helping thereto, who was in like maner a Spaniard, borne in Italica, a city not far from Ciuill. This quiet repoſe of the Church gaue time and meanes to the good Pope Damaſus, to build ſome Churches in Rome. As he builded one, to the moſt bleſſed martir S. Laurence, with a goodly pallace, which vntill our time ſerueth for the Popes Chauncery, and is called S. Laurence in Damaſo, he builded another out of Rome, in the way to Ardea, at the Catacumbe, where he conſecrated Platonia wich was the ſepulcher of S. Peter the Apoſtle, and there he offered many veſſells of ſiluer and braſſe. Alſo he beautified another Church of S. Laurence with rich guifts. S. Damaſus wrote ſome works, of which are extant 5. decretall epiſtles, ad a work in verſes at the ſepulcher of the Apoſtles SS. Peter and Paule: and another work, in the which he wrot the liues of the Popes, who were his predeceſſors. He alſo ordeined that the pſalmes of Dauid ſhould be ſong, one part of the quier ſaying one verſe, and the other part another verſe, which is obſerued vnto our time, through all the vniuerſall Church, thought it was vſed before, in ſome particuler Churches, by the notice of S. Ignatius, vnto whom it was reueiled, that the Angells in heauen ſong in this maner, as he ſawe it himſelfe being in a traunce.

Alſo Damaſus (Councelled thereto by S. Ierome) commaunded there ſhould be ſaid at the end of euery pſalme. *Gloria patri & filio & ſpiritui ſancto, Sicut erat in principio & nunc & ſemper, & in ſecula ſeculorum. Amen.* He ordeined alſo that the prieſt, before he began maſſe, ſhould ſay the generall confeſſion. He alſo gaue authority and approbation to the tranſlation of the holy Bible made by S. Ierome: for before, the tranſlation of the 72. interpreters was commonly vſed. This good Pope ended this life on the 11. day of December, in the yare of our Lord 380. in the time of Theodoſius, being 80. yeards old: of which he was Pope 18. yares, 3. months, and 11. daies. He gaue holy orders 5. times, in the month of December; and ordered 32. prieſts, 11. deacons, ad 62. Biſhops. His body was buried in the

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Church of the Apoſtles (which he had builded) in the ſame, where his mother and ſiſter were buried. He was afterward tranſlated vnto another Church, which he had builded, called S. Laurence in Damaſo.

The life of S. Lucy virgin and Martyr. Decemb. 13.

AT ſuch time as Gedeon was captaine of the people of God, they were in great danger and feare, becauſe their enemies were neere them, and verie potent, and ſtrong, themſelues being but fewe in number and weak. God commaunded Gedeon to do ſome enterpriſe; and the people truſting in God, hoped to atchieue victorie, yet they conceiued not any meanes, how it ſhould come to paſſe. For to fight hand to hand, they might ſeeme rash, and foolishly to run headlong on their owne deaths. The people remaining thus in doubt, God ſpake vnto Gedeon, and bad him to deuide his people which were 300. into three parts, and when night came, euerie ſouldier ſhould haue in one hand a Trompet, and in the other hand a veſſell of earth, and within it a burning light. In this manner they ſhould aſſault their enemies on three ſides, and when they came neere them, they ſhould ſound the trompetts, and break the veſſells of earth, knocking one againſt the other, that the burning lampes might be ſeene on a ſodeine, and then all of them ſhould make a great shoute. As God apointed, ſo it was done. The ſouldiers ſounded the Trompets, which awaked the Madianits, who ſeing on a ſodeine ſo many lights, and hearing ſuch a noiſe, remained aſtonied, and full of dread, and knew not how to defend themſelues, or to offend their enemies: but, in ſteed of ſtriking the Hebrewes, they wounded one another. By this ſtratageme, the Madianites were ouerthrowne, and quite diſcomfited, and the Hebrewes obtained a notable victorie.

By this figure we learne, that when the veſſels of earth are broken, the lights are diſcouered, and the enemy ouerthrowne, which thing noteth: that in the warre which Ieſus Chriſt (figured in Gedeon) maketh againſt the Madianites, (which are the diuels) veſſells of earth are vſed, hauing within them burning lampes, that shine moſt clearlie, when the veſſells of earth be broken. Theſe earthen veſſells, ſignifie the holie martyrs; for their bodies were of earth, which being broken (when they were diuerſly tormented) their burning and liuelie faith, did shine glorioufly. It is ſeene by experience, that holy men are moſt knowne, and reputed the light of the world, by the meanes of their death. Then is laid open their conſtancie, fortitude, and patience, their liuely faith and other vertues, where with they were adorned. Whileſt they liued, their vertues were couered (as the torch is) in the earthen veſſell: but when the veſſell is broken, that is to ſaie, when the holie perſon dieth, the light is diſcouered, and their death weakneth the diuell vtterlie.

Though this figure maie be appropriated to all the martyrs, yet in particuler it aggreeth verie fitlie vnto S. Lucy, who by her death showed the light, and diſcouered the brightnes of her liuelie faith, and other vertues, which were in her ſoule. Moreouer, ſhe is the aduocate for the ſight, the obiect of which is the light. Yet we will not ſaie, that ſhe had her name Luce of the light. The life of this glorious ſaint, was written by venerable Bede, Ado Archbishop of Treuers, and other approoued authors.

SAint Lucy was borne in the Cittie of Syracuſa in the iſle of Sicilia, of honorable parents, and of a great familie. She was a Chriſtian from her infancie,

and ſo inſtructed in the faith, that ſhee perſwaded her owne mother, to exerciſe her ſelfe in all vertuous workes, and eſpeciallie, in giuing large almoſe, and relieuing the neceſſities of their neighbours. The holie damoſell finding a fit opportunitie, diſtributed to the poore all her patrimonie, which was verie great, to ſet her ſelfe free from a rich Nobleman, who by the conſent of her mother & kinsfolke, ſhould haue beene her huſband, though ſhe neuer conſented to it. An occaſion fell out in this ſort.

The mother of S. Lucy, called Eutitia, had bene ſick foure yeares of the bloodie fluxe, and no worldly helpe could be had to cure her. At that time, the report of S. Agatha was ſpread ouer all Sicilie, who a little before had beene martired; her bodie being in the Cittie of Catanea, where many miracles were done, and many ſicke perſons of ſundrie infirmities were cured, by viſiting her ſepulchre. Saint Lucy perſwaded her mother, that they might goe together, and viſite the reliques of the holie ſaint, not doubting: but that by her meanes ſhee might be deliuered from her infirmitie. Eulitia was content, and went with her daughter vnto Catanea, attended in ſuch manner, as was fit for their degree, and eſtate.

When they came vnto the ſepulchre of S. Agatha. Lucy fell to prayer, requeſting the glorious Martir, to obtaine of God by her interceſſion, health for her mother. Lucy being thus in praier, S. Agatha accompanied with many Angels appeared vnto her; and with a familier pleaſing countenance, ſaid vnto her: Siſter Lucy: wherefore doeſt thou demaund that of me, which thou thy ſelfe maieſt giue vnto thy mother? Aske thou this fauour of God: for if he loue me, he loueth thee alſo; and if he will heare my praiers, he will alſo heare thine: and where I haue giuen my life for his ſake, ſo ſhalt thou alſo giue thy life for his loue. And if I be the cauſe that the cittie of Catanea be famous and renowned, for that it is waſhed, and bathed in my bloud, and poſſeſſeth my bodie; ſo ſhall the cirty of Siracuſa, by the ſame meanes, be famous and renowned for thee, and thy ſake.

After this, S. Lucy returning, came to her ſelfe (for the viſion had cauſed her, to be in manner of a traunce or extaſie) and found her mother exceeding ioifull, for that ſhe felt her ſelfe cured; ſo both of them rendred thankes vnto God, and to the glorious S. Agatha. Then returned they home, and Lucy deſired her mother, to permit her to beſtowe the dowrie ſhe would giue her to her mariage, on the poore. Her mother anſwered: Good daughter, firſt cloſe vp mine eyes, and then do euen as thou wilt. The holy damoſell replied: moſt deare mother, I hartilie wiſh and deſire, that the almoſe to be giuen, be not only profitable to me, but to you alſo; and that of the benefit comming thereby, you may haue chiefe part thereof. If almoſe be giuen after your death, and onelie by my conſent, it will not doe you ſo much good. If a man trauell by night in places where he may ſtumble, and dangerouſly fall; he ſheweth great indiſcretion, if he carrie a light behind him, when he may carrie it before him, if he will. This world is like a darke night, in which we all doe trauell, and wherein be many places, whereat wee may ſtumble. The good workes we may do, and eſpeciallie almeſdeedes, be like burning torches, which enlighten vs to walke ſecurelie, without danger, or ſtumbling: wee ought therefore to carrie the light burning

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before vs, for though it be good to leaue almoſe for the poore after ones death, yet it is much better, to giue it them in our life time. By theſe, and other like reaſons, S. Lucy obtained leaue of her mother, to beſtowe her whole portion, and dowrie on the poore.

When he that ſhould haue maried her, vnderſtood this: he was diſpleaſed, that he was diſapointed of ſo great ſtore of riches. And remembring (being a Pagan or Infidell) that Lucy did theſe good deedes as a Chriſtian, he accuſed her vnto the Gouernour of the Cittie called Paſchaſius, who cauſing her to be brought before him, vſed all milde perſwaſions he could to draw her to ſacrifice vnto the Gods. But S. Lucy anſwered: To relieue the poore in their neceſſities, is a ſacrifice very acceptable vnto God, and this ſacrifice I haue alreadie offred vnto him; now not hauing any more goods to beſtowe, I do heare offer vp my ſelfe, and my life alſo vnto him, being all that I haue to giue him.

Then ſaid the Gouernour: Perhaps the God, whom thou ſpeakeſt of, is Chriſt, who was crucified by the Iewes in Ieruſalem. That ſame is he indeed, ſaid the holie ſaint. The Gouernour ſaid: How ſtandeth this together? that he being God, ſhould dye ſuch an opprobrious death? The bleſſed Virgin anſwered: It is not meete that your Iupiter, Apollo, Venus, or the reſt ſhould be called Gods: neither is it lawfull for any man to adore them, for they were of lewd and wicked life; ſome of them being adulteres, manquellours, and moſt cruell tyrants. Theſe qualities beſeeme not a God: but to dye as Ieſus Chriſt did (whom I confeſſe to be the true God) doth not gaine ſay that he is God, ſince he was made man, that he might dye, and by his death it pleaſed him, to beſtowe life vpon men.

Thou talkeſt too much ſaid Paſchaſius, and art too ſaucy: being ſo young who taught thee to prattle in this manner? The holie damoſell ſaid: The ſeruants of Chriſt ſhall neuer want anſweres, when they be brought before Iudges and Maieſtrates, for ſo much he promiſed vnto them ſaying: *It is not you that ſpeake, but the Holie Ghoſt that dwelleth in you.* The gouernour ſaid: Then thou haſt the Holie Ghoſt. S. Lucy anſwered: They that liue in chaſtitie and puritie, be the Temples of the Holie Ghoſt. If it be ſo, ſaid the Iudge, I will driue out the Holie Ghoſt, thou ſpeakeſt of, out of thee. For I will haue thee led vnto the ſtewes, where when thou haſt loſt thy chaſtitie, thou ſhalt alſo looſe the Holie Ghoſt thou eſteemeſt ſo much.

Then ſaid the holie Virgin: O wretched man! thou art much deceiued: for if thou make me looſe my chaſtitie by force, I ſhall gaine two crownes in heauen; the one of a chaſt woman, and the other, becauſe I haue beene forced, and for defending my chaſtitie. Then the Iudge ſaid: leaue your words, for we will come to deedes; and then inſtigated by the diuell, he commaunded, that ſhe ſhould be led vnto the brothel-houſe. Many people flocked thither, ſome intending to ſatisfie their luſt, laid violent hands vpon her, to draw her by force vnto their pleaſures. But God did helpe his handmaid, by making her to be immoueable. And though many endeauoured to pull her with their hands, yea, ſome with ropes, and laſtlie with many yoake of Oxen, yet could they not draw her one foote out of the place. Whereupō the Iudge ſaid: Be theſe thy witchcraftes? that being, as thou art, a ſorrie girle, many men, nor many yoake of Oxen cannot ſturre

thee? Aſſuredlie, the diuell thy familier helpeth thee, that thou maieſt ſcoffe, and delude vs. The young damoſell anſwered: this is no witchcraft, nor inchantment, much leſſe is it the diuell, that maketh me ſtand immoueable; the diuell rather deſireth, that I had beene led to the place by thee appointed, that there I might haue loſt my chaſtity: but it is the ſpirit of God, who, being omnipotent, and dwelling in my ſoule, is able, and doth giue me ſuch conſtancie, that all the world ſhall not be able to moue me from this place.

Then the iudge commaunded officers to bring ſtore of wood, and to place it about the holie damoſell; and that they ſhould powre thereon Oile, Pitch, and Roſin, and then ſet fire thereto, that ſhe might be conſumed to aſhes. The flame did her no hurt, and in the mideſt of the fire ſhe ſaid: My moſt louing and gratious Lord hath granted me a little ſpace in my martirdome, that the faithfull beleeuers may be incouraged, and not to feare torments, which be not indeed ſo rigorous, as they ſeeme to be: and that Idollaters may be confounded, when they ſee how little they can doe, againſt the ſeruants of the moſt high God.

The Gouernour not knowing what to do more, cauſed a ſword to be thruſt through her throat, which wounded her mortallie: but before ſhe died, ſhe ſpoke to certaine Chriſtians preſent, (who lamented to ſee her ſo wounded) and ſaid vnto them: Be of good comfort brethren: for the Church of God ſhal haue peace ere long; and the Emperours that haue done ſuch damage thereto, ſhall ſhortlie looſe the rule, and dominion that they haue. We read alſo, that the Bleſſed Sacrament was brought thither ſecretlie by a prieſt; and that when ſhe had receaued the ſame, ſhe ended her life in peace. Her bodie was buried in the ſame citie of Siracuſa, where it remained many yeares; God ſhewing diuers fauours and graces to his faithfull ſeruants, by the merits, and interceſſion of the bleſſed virgin. In proceſſe of time, her bodie was caried vnto Conſtantinople, and from thence vnto Venice, with great regard and eſtimation, as it well deſerueth.

The Church (beſide all her other merits) holdeth and accounteth her for aduocate of the eyes, and for the ſight. It is therefore requiſite that we all haue particuler deuotion, and recommend our ſelues vnto her; that God may by her merites, and interceſſion preſerue our corporall ſight, and grant the light of our ſoules; that we may be able, and worthie, to ſee his diuine maieſtie in heauen Amen. The Catholique Church celebrateth the feaſt of S. Lucy, on the day of her martirdome, which was on the 13. of December, in the yeare of our Lord 305. in the time of Maximinian and Diocleſian. Spaniſh: Her name is in the Canon of the Maſſe. One of the handes of S. Lucy, is ſhewed in the veſtrie of the Church of Toledo. Of S. Lucy write Sigiſbert, the Breuiarie, and the Romane Martirologe.

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The life of S. Eusebius Bishop of Vercells, Decemb. 15. Taken forth of Father Ribadeniera.

THe life of S. Eusebius Bishop of Vercells a cittie of Lombardie, is gathered forth of that which since Iohn Francis compiled, of the order of the Bonhomes, Bishop of the said place, and out of that which is related by Vincent of Beauuais in his historie, Surius in his 4. tome, and of that which Baronius writeth, in his annotations vpon the Roman martyrologe, and in the 3. and 4. tome of his Annales. In the time of the Pope Eusebius, a Greeke by nation, who entred into the holie seat the yeare of our Lord three hundred and nine, there came from Sardinia to Rome a woman of honor, named Restituta, who brought her sonne a long with her, whom she presented to the holie Pope Eusebius, and besought him to take him into his protection, and to cause him to be instructed in virtu. Eusebius accepted it gladly, baptised him, and gaue vnto him his owne name. Before he baptised him, he had a reuelation, that he should one day be a great man, and it is said, that the Angells them selues tooke him forth of the font of Baptisme. The holie Pope caused him to be brought vp, and to be instructed in wholsome learning, so that thorough the grace of our Lord, and the great spirit of Eusebius, he came in time to be the light of the Catholique Church, a most holy Religious man, an excellent prelat, a scourg and counterpoison of heretiques, of whom he endured most sharp persecutions for our holie religion. He so addicted him selfe vnto chastitie, that he remayned perpetuallie a virgin; and to maintaine him selfe therein with more assurance, he would neuer kisse his owne mother on the face; And an impudent woman, who would needes goe lye with him, the whole night longe could neuer finde his chamber, for that the Angells put her out of the way: & on the morrow morning acknowledging her fault, she cast her selfe at his feet, and asked him forgiuenes.

After this he entred into religion, and was afterwards chosen to be Bishop of Vercells (which was in those dayes a Church very renowned) and yet omitted not for all that, the holie exercises of the Monasterie: but contrary wise, as Saint Ambrose saith (who greatly praiseth him) he was the first of Italie, who knew how to conioyne religiously, the penance of Monkes, with the dignitie and affaires of the cleargie, as Saint Martin did the like in France, and Saint Augustin in Affrick. At that time, the wicked heresie of Arrius sayling with a prosperous winde, thorough the fauour of the Emperor Constance, sonne of Constantin the great, like a fearfull flame burned all the prouinces of the East, and threatned also those of the West. The Arrian heretiques therefore, knowing that Eusebius was named Bishop of Vercells, they endeuoured to hinder his entraunce therinto, causing the dores of the cathedrall Church to be bard and shut vp: but the S. opened them thorough his prayer, kneeling downe at the porch of the Church and so tooke possession thereof. Pope Liberius for the present sate in Rome, who most desirous to quench the fire which augmented it selfe from day to day, he sent a solemne embassie vnto the Emperor Con-

stance who had beene in France, praying him to hould it meete to assemble a councell at Millan, for the repose and tranquillitie of the Catholique Church, which was so tossed with the contrarie windes of sundrie new and false opinions, which did arise more and more. And for as much as Eusebius was a man of great sanctitie and authoritie, Liberius wrote vnto him, and commanded him by letters, to make this embassie towards the Emperor with his Legats, and to procure the peace of the Catholique Church. Eusebius without excusing him selfe in regard of his age, emploied him selfe therein, and obtained what he would of the Emperour Constance.

The Councell was assembled at Millan, where at the Emperor himselfe was present in person, and the Arrian Bishops vnder the shelter of his fauor or furie, who caused S. Athanasius to be condemned (being their greatest enimie, and him whom they abhorred most) deceiued and peruerted certaine Catholique Bishops, yet could they neuer get our Eusebius, nor induce him to their will, wherupon they turned their rage against him, banishing and expelling him forth of his Church, together with Lucifer Bishop of Caillere in Sardinia, and Paulinus Bishop of Treuers, and Dionisius Bishop of Millan, who would not consent and subscribe to the condemnation of Athanasius. These Bishops being banished, the Catholiques who honored them were sorely afflicted, yet did they succour them with their goods, lodging and entertaining euery where where they passed, these holy Prelats and Confessors of Iesus Christ, who suffered for the Catholique faith. But not to speake of others (whose liues we write not in this place) our Eusebius arriued at Scitopolis, the place of his exile, and fell into the handes of an Arrian Bishop named Patrofile, who was the most headstrong and most obstinate heretique of all other, and on the other side, a man (if he be worthie of this name) the most inhuman and barbarous that could be found, who tooke Eusebius and put him in prison, with so many euill entreatements, that he retayned him there sundry dayes without giuing him ought to eate, to the end that he might dye of hungar, or else eate such meate as he presented him: meaning in case he had eaten, to publish that Eusebius was become of his opinion, and by this subtility deceiue the Catholiques: againe, if he should come to dye for default of eating, he would giue out that he died of despaire. But Eusebius would not eate of the meates of heretiques, for feare to preiudice those that were Catholiques, and wrote a letter vnto Patrofile (worthie of his sanctitie and his constancie) aduertising him, that if he died for hungar in prison, all the world would vnderstand that he must be the cause thereof, and that Eusebius had not giuen him any cause. He likewise wrote a letter to his Church of Vercells, conforting his flock, exhorting & encouraging them to giue their liues for the Catholique faith, with a relation all at large, of that which they compelled him to endure, where amongst other thinges he vseth these wordes. *The heretiques say many thinges vnto me, and vant themselues of their great power, not withstanding I haue shewed them that they were nothing, and could doe lesse, in abandoning my body vnto them, as vnto butchers, without speaking aword: and during certaine dayes that they haue not spared me, I shewed with what courage I endured their iniuries, in not vouchsafing to speake vnto them.* Afterwards he discourseth of that which he wrote vnto Patrofile, and yealdeth

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the reaſon, why he would not eate of that which he ſent vnto him, and of the crueltie which the Arrians had vſed towards him; and ſaith that they were more cruell towards him, then the very Gentils and Pagans, who had tirannized ouer the martyrs. For after they had proued his conſtancie, and laboured in vaine to perſwade him to yeald and conſent to their perfidiouſnes, ſeing that they could gayne nothing of him, they haled him by the heeles from the top of a paire of ſtaires vnto the feete; and importuning him without ceaſing vpon one and the ſame thinge, he allwayes anſwered them after one and the ſame maner, they haled him and toſſed him as many times (as ſaith S. Maximus in a ſermon) as he refuſed to obey them.

Afterwards as S. Hierom writteth, to torment him more and more, they ſent him from Scitopolis to Capadocia into exile: and there alſo is it ſaid that they baniſhed him into the high Thebaidis of Egipt: but yet by the death of Conſtance, he then remained free from the handes of the Arrians, and went into Alexandria, where S. Athanaſius (who was reſtabliſhed in his church) aſſembled a councell, and from thence at Antioche, to pacifie the contentions which were amongſt the church-men. And by the decree of the councell aſſembled in Alexandria, and of Pope Liberius, he went and viſited the churches of the Eaſt, which were fallen and ruined by the ſtormes and tempeſts of the Arrians, to the end to rectifie them and to eſtabliſh in them Catholique prieſtes, which might oppoſe them ſelues againſt the heretiques. And hauing accompliſhed this comiſſion, with great zealé and vigilance, he returned into Italie, where he was receiued like a worthie captaine and confeſſor of Ieſus Chriſt, and the Catholiques, as S. Hierom ſaith, wiped away the durt where with he was beſpattered. He performed in Italie, the ſame office of Prieſt and phiſitian, which he had exerciſed in the eaſt, viſiting and conforting the Churches, with an incredible ioy and profit of the Catholiques, and to the great harts griefe of the heretiques, who in the end (as is mentioned in the laſt impreſſion of his life, and as Baronius reporteth) trayled him, and tormented him with ſundrie torments, ſtoned him, and brake both his head and his bones in pieces. And thus he glorioufly finiſhed his courſe, being fourſcore yeare ould, the yeare of our Lord 371. vnder the Empire of Valentinian and Valens his brother. Behould here what is related in his life, which is the cauſe that he is called a martyr, and the Roman martyrologe doth giue him this qualitie, the 1. of Auguſt: and other ancient writers, and the epitaphe written vpon his tombe, and Clement the 8. in his reformed Breuiarie. True it is, that S. Ambroſe and other Saints, doe not call him but Confeſſor, and make no mention of his maner of death which we haue related. S. Gregorie of Touers, recounteth ſome miracles of S. Euſebius after his death, particularly in deliuering the poſeſſed, to quench fire, which he hindred to burne the houſe of the ſame S. Gregorie, becauſe there was within it a relique of S. Euſebius. The Romain martirologe placeth the day of his death vpon the 1. of Auguſt, and the other martirologes in like maner, albeit that the Breuiarie of Clement the 8. commands that we make the commemaration on the 15. of December, for which cauſe we haue placed it here.

The life of S. Thomas Apoſtle. Decemb. 21.

WHen it happeneth ſometimes that the predeſtinate and iuſt man falleth by negligence into a heinous ſinne, God vſeth the words of the Prophet Eſay vnto him, and ſaith. A little moment will I hide my face from thee; and in euerlaſting mercy will I remember thee, and haue pittie on thee. *Which is as if he had ſaid: I will turne my face from thee, becauſe thou haſt offended me: but for that thou didſt quicklie acknowledge thy ſinne, and the vnhappie eſtate in which I found thee, and didſt not continue long in thy fault, but forthwith didſt craue pardon, I will turne my face toward thee, and will behold thee with the eyes of my mercy I haue made peace with thee, and will take thee into my fauour, wherein thou ſhalt continue for euer.*

This ſentence fitteth; and agreeth with S. Thomas the Apoſtle: who offended God, in not beleeuing the article of his reſurrection, wherefore God turned his face from him, yet he returned forthwith, when he remembred his error, and touched with his hands, the wounds of his maiſter; which cauſed him to become as ſofte as waxe, and to ſay: My God, my Lord, I confeſſe my ſinne; and I confeſſe, that thou art true God, and my Lord. I confeſſe, thou art him, whom I ſaw dead, nailed on the Croſſe: and I confeſſe, that thou art riſen againe. For this cauſe God looked mildlie, and louinglie vpon him, renewed friendſhip with him, and tooke him againe into his fauour, in which he continued till his death. The life of this bleſſed Apoſtle is gathered out of the Euangeliſtes, S. Iſidore, Simeon Metaphraſtes, and Gregorie of Tours in this ſort.

SAint Thomas the Apoſtle was a Galilean: but it is not knowne how, or when he was called to the Apoſtle-ſhip. S. Iohn the Euangeliſt maketh of him particuler mention, when Mary Magdalene, and Martha ſent to Ieſus Chriſt, to tell him that their brother was dead. And when he talking with his diſciples told them: that he would returne into Iudea, and the Apoſtles ſought to ſtay his iourney ſaying to him: Maiſter, they would latelie haue ſtoned thee, and wilt thou yet returne amongſt them? he anſwered: there be twelue houres in the day. Giuing them to vnderſtand, that ſo many times their harts might be changed, and altred from that they intended to doe. S. Thomas ſeing he was determined to go, ſaid to the other diſciples with a ſtout reſolution: Let vs go alſo, and die with him. S. Thomas in theſe wordes ſhewed himſelfe to be of a good courage, and that he loued Ieſus Chriſt ſincerelie.

At the euening, after the laſt ſupper, which our Sauiour made with his diſciples, S. Thomas was preſent alſo, and was made Prieſt, and cõmunicated as others did. When our Sauiour made that ſweete and louelie ſermon, ſaying amõg other thinges: that he went to prepare manſions for them, and that they knew whether he went; S. Thomas ſaid to him: Lord, we do not know whether thou goeſt, how is it poſſible for vs to know the way? After the death of our Lord, and after his reſurrection, yea the verie ſame day he roſe againe, late in the euening, the Apoſtles being aſſembled in the dining parlour, none being wanting but Iudas, that had hanged himſelfe, and Thomas, who was gone forth vpon

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especiall busines; Iesus Christ appeared vnto them, and shewed them his wounds, letting them know: that he was the same, that had conuersed with them, and died for them, and that he was risen againe.

When Thomas was returned, the other Apostles said to him: O brother, whilest thou wert absent, we haue seene our Lord and Maister, the very same whom we saw taken in the garden; the same that was beaten, and crowned with thornes; nailed, and dead on the Crosse; whose side was opened with a speare; that was taken downe from the Crosse, and laid in his sepulchre. This our Lord we haue seene risen againe, glorious and immortall. We haue seene the signes of his woundes, which seeme not (as they were before) all stained with bloud, but they being adorned wonderfullie, they shew as Diamonds, and Rubies set in Gold, and but euen now, he departed from vs. Saint Thomas answered: It is assuredlie some fantasticke vision: and for my part, I tell you plainlie: that before I shall see him with mine owne eyes; and put my hands into his wounds, and my fingers into his side; I will not beleeue that you haue seene him, or yet that he is risen againe. Thus S. Thomas remained in his hardnes of heart eight daies, without relenting.

We may piously beleeue, that the Apostles, the Maries, and perhaps the Mother of God also, said thus vnto him: As it is the signe of a light-headed person, to credit and beleeue all things he heareth; so is it the signe of a stubborne, and peruerse mind, not to beleeue that, which so many affirme, especiallie, such people as these be. How shal the Iewes (which be enemies to my Sonne) beleeue, that he is risen againe, if thou, which art an Apostle, wilt not beleeue it? Doest thou not remember, that he said oftentimes with his owne mouth, that he must suffer? yea, he named some of the torments, which he was to endure: and withall he said, that he should arise againe the third day.

Now: if thou hast had triall that he said truth in these things, why shouldest thou thinke that hee lyed in the other? If thou thinkest that the Apostles and the Maries be deceiued, and that he whom they saw is another: be assured, that at least I am not deceiued, but that I kow him perfectlie well. For I haue brought him forth, I haue attended, and borne him companie, this thirtie and three yeares. Although the rest should be mistaken, yet I cannot be deceiued. And I tell thee againe: that my Sonne and thy Maister is raised to life: and I beseech thee, not to be obstinate, or incredulous any more. These and the like words, we may well suppose, that the glorious Virgin said to Saint Thomas, who neuertheles remained in his hardnes, and vnbeliefe, saying: If I do not see him, I do not beleeue it.

I know not the reason why S. Cyrill taketh part and defendeth S. Thomas. Other Doctors who be of his opinion (as Albertus Magnus) say: that S. Thomas did not sinne mortallie, in not beleeuing it, alleadging some reasons thus: that although he had told them before, yet they interpreted his words otherwise, and vnderstood the meaning of them to be: that he should be made King of the Hebrewes, to deliuer them from the subiection of the Romaines; and S. Thomas desired to see Christ risen againe to that effect. Which as a thing much desired, hee could not beleeue, if he saw it not, and touched him with his hands. They say moreouer, that the other Apostles said to Thomas, that Iesus had his

woundes, and he iudged it a thing impoſſible, that a man ſo grieuouſly wounded could liue. Of ſmall force be theſe excuſes (as Theophilactus ſaith) ſince, as it is a token of a light head, to beleeue eaſilie important things, ſo it is a ſigne of ruſticitie, and blockiſhnes not to beleeue thinges auouched by credible witneſſes. Chriſt had ſaid, that he muſt riſe againe: and although they did not vnderſtant it well, when he ſpoke it, yet hauing afterward vnderſtood it, and vpon ſuch teſtimonies as auouched it credible vnto Thomas, that they had ſeene him riſen againe, it was iuſt, and reaſonable, that he ſhould beleeue it, and therefore it ſeemeth, that he cannot be excuſed, but muſt needes be in a fault.

God permitted him to fall into this error, for the good of many men. For the article of the reſurrection being ſo high and miſticall, and withall ſo important and neceſſarie, it was conuenient that it ſhould be made moſt plaine, and cleare; and that in it ſhould remaine no doubt, which all came to paſſe, by the doubt of S. Thomas. Wherefore S. Gregorie ſaith: that the obſtinate dubitation of Thomas, did vs more good, then the readie beliefe of Magdalene. The Holie Ghoſt foreſaw, that there ſhould ariſe the hereſie of the Manichees, who ſhould ſay: that Ieſus Chriſt had a fantaſticall bodie; vnto which S. Thomas anſwered by his doubting; that he lied like a falſe heretike, ſince he made experiment with his owne hands and ſawe, and acknowledged, that he had a bodie as we haue; yea, after the reſurrection. And if another heretike would ſay: that he roſe not againe verilie and indeed. S. Thomas may ſhut, and ſtop his mouth quicklie and ſay: This doubt I haue alreadie cleared; I alſo doubted, and trying, touched his wounds with mine owne hands. Now that I haue taken away all doubts thereof, let no man make any more queſtion of this matter.

Eight daies being paſſed, after the reſurrection of our Sauiour, he appeared another time vnto the Apoſtles, Thomas being alſo with them. Firſt, he ſpoke thoſe louing words of peace to them, which he ordinarilie vſed after his reſurrection: then he turned toward S. Thomas, not with a diſpleaſant countenance, but chearefullie, and peaceablie, and ſaid vnto him: Come hither Thomas, reach forth thy hand, and if thou haſt a deſire to touch my wounds, behold my hands and feet; loe heere my ſide; put in thy hand or finger at thy pleaſure, and bee no more incredulous, but a beleeuer.

S. Thomas ſeeing his Lord, and hauing touched his wounds, being now aſſured, that hee was not a Phantaſma, (or hauing a fantaſticall bodie) and hearing him ſay, that he ſhould be no more incredulous (whereby he perceiued, that his Maiſter knew right wel, what he had ſaid and done, although he was abſent, and by this alſo ſhewed, that he was verie God) yeelded, as being ouercome, and ſaid: My Lord, & my God. As if he would ſay: I my Lord do confeſſe, that I am ouercome, and do ackowledge; that not only I will beleeue, that thou art he, whom I ſaw to die, and now I ſee riſen againe; but alſo that thou art my Lord and my God. Our Sauiour ſaid to him: Thomas, becauſe thou haſt ſeene, thou haſt beleeued: thou haſt touched my bodie, and thou beleeueſt that I am God. Bleſſed be thoſe that beleeue in me, and neuer ſee me; yea, beleeue in me, as thou beleeueſt, that I am God, and yet haue neuer ſeene nor touched me.

There is mention made of S. Thomds another time in the Ghoſpell of S. Iohn, when S. Peter tooke certaine of the Apoſtles to fiſh with him, one of the which was.

was S. Thomas. They laboured all nigt without taking any fish, and in the morning our Sauiour appeared to them on the banke, & bad thē caſt their nets on the right ſide of the boat: which when they had done, they tooke a great multitude of fiſhes, and brought them to the lande, where they ſaw our Lord Ieſus, who in that place, gaue the authoritie of higheſt Biſhop vnto S. Peter. Although there be no more particuler mentiō made of S. Thomas in the Ghoſpell, yet it is very certaine, that he was preſent at all thoſe thinges, at which the Euangeliſts report all the Apoſtles of Chriſt, to haue bin preſent. He was preſent therefore, when Chriſt aſcended into heauen: before, and at the laſt ſupper, and at the comming of the Holy Ghoſt. When the Apoſtles made diuiſion of prouinces wherein they ſhould preach, the countrie of India fell to the lotte of S. Thomas: but before he went thither, he preached to the Parthians, Medians, Perſians, Brachmans, Hircanians, and Bartrians: in all theſe places he reaped much fruit, many receauing the holie faith of Chriſt.

S. Iohn Chriſoſtome ſaith: that S. Thomas Baptiſed the three Kings or wiſe men, which came to Bethleem, to adore Ieſus Chriſt; and that then he went into India, into which countrie he entred verie poore and humble, with his haire long, and curled vp, a pale face, a weake and feeble bodie, that he ſeemed to be but the ſhadow, or picture of a man; and that he wore a garment all torne. In this manner the holie Apoſtle came among the Indians, preaching to them Ieſus Chriſt in their owne language, diſgracing the Gods, which they adored, the principall whereof was the Sunne. Then did he ſome miracles; and, by little and little, the people drew to him, and forſooke their falſe Gods, and were Baptiſed.

Then he came to the Cittie of Calamina, where the King of that Barbarous nation kept his Court. And although the Apoſtle did ſome miracles in his preſence, in confirmation of the doctrine he preached: The king, in ſtead of receauing his doctrine, and to be enflamed with the loue of Ieſus Chriſt, as others, & many of his ſubiects had done, was mooued to fierce indignation againſt the Apoſtle, for that he ſaid the Sunne was not God, but the workemanſhip of God: & that a man was of more dignitie, then the Sunne, a man hauing the vſe of reaſon, which the Sunne had not. The king cauſed many torments to be giuen him, among other this was one: they put many plates of Iron vpon his naked ſkinne, and then caſt him into a burning ouen.

But ſeing this did him no hurt, he commanded he ſhould be led to a Temple of the Sunne, where was the ſtatue of braſſe, and he willed him to adore it. The Apoſtle fell on his knees, and beſought God the breake that ſtatue, that the people, (ſeing the ſmall force of their God) might be aſhamed, and forſake the errors, wherein they were enwrapped. The Apoſtle hauing finiſhed his prayer, the ſtatue fell on the earth, into diuers pieces. The miniſters of the Idolls being preſent, and ſeing all this; enraged with furie, they ran the Apoſtle through with Launces, and killed him. His bodie was buried in the ſame Cittie of Calamina, and was after tranſlated to the citty of Edeſſa, in Syria, where (as S. Gregorie of Toures ſaith) was built a ſumptuous Church, in which God ſhewed many miracles, by the merits of his holy Apoſtle.

The death of S. Thomas was on the 21. of December, and on the ſame day the

Church celebrateth his feast. This was in the yeare of our Lord 75. in the raigne of Vespasian. Beside the afore-rehearsed things, there are recounted of S. Thomas many other, which be taken for vaine, and Apocripha, and this is one: that he was brought from Cesarea euen to India, to build a Pallace, and that great store of treasure was giuen him to build it. The king departing from thence for two whole yeares, and the Apostle giuing all the mony to the poore; the king at his returne, put him in prison, that he might get againe the mony of him.

It is said also, that S. Thomas being inuited to a mariage, whileſt he dyned, an Hebrew woman song certaine verses in the praise of God; and the holie saint stayed, contemplating the words which she said: Wherefore one of them that wayted at the table, seing he eate not, but sate musing, gaue him a buffet on the face, whereat the Apostle being wroth, said to them: I will not depart from this table, vntill I see the hand that strooke me, in a dogges mouth: which came so to passe, for the fellow going for water vnto a spring, was deuoured of dogges, and one of them came in with his hand in his mouth.

These things thus reported, giue testimonie what they be, as hauing no great foundation, nor good authoritie for them. Yea, this especiallie, of the hand and the dogge, was inuented by heretiks, who mingled this tale, in the life of this saint, and holie Apostle, to the end, reuenge, cursing, and wishing euill vnto our neighbour, should be reputed a thing lawfull. And if any should iudge this to be euill, that then the Apostle should be accounted so also: and by this meanes, he should loose his credit, and authoritie. I maruaile, that of this holie saint, who was so slow in beliefe, such vnlikelie, and vnprobable tales should so readilie be beleeued of him.

Also I do not know of what credit it is, that is said in some Cronicles of him, as of his being present with the Lord of the countrie, that is now called Preter Iohn, where they say, his bodie is kept till this day. We read also of a thorne, that beareth grapes on S. Thomas day, of which is made muste, or sweete wine, & that they celebrate Masse therewith. I tinke, he that will auouch this for true, had neede to haue greater authorities, then the places where they be written. Howsoeuer these things be, this which I now say, is most certaine: that S. Thomas was carried to the passage, & death of the glorious Virgin Mary, aswell as the other Apostles. And for that when he came thither it was the third day, after the death of the blessed mother of God, and that her bodie was already buried, (God willing it should be so,) he was desirous to see it. The Sepulchre being opened, the bodie was not found therein, for that it was raised againe, and was assumpted into heauen, as is said in the sollemnitie of the feast of her Assumption.

The Natiuitie of our Lord and Sauiour Iesus Christ. Decem. 25.

AMong the other marueilous histories of the sacred scripture, we read one most notable in the book of kings, of the woman Sunamite, the hostesse of the Prophet Elisæus. Of her it is said: that she had a litle child, an infant, which she loued tenderlie. This child being one daie abroad in the field with his father, complained of a great peine in his head:

whereupon,

whereupon, his father cauſed him, to be carried home vnto his mother, in whoſe preſence the child died. The woman felt as great griefe, as might be, for the death of her child: and going to the Prophet Eliſeus, fell at his feet, bitterly weeping and lamenting; ſhewing by outward ſignes, the inward ſorrow of her hart. The Prophet *hauing compaſſion on her, ſent with her his ſeruant Gie3ie, and gaue vnto him his ſtaffe, to laie it on the dead bodie of the child, which was cold as Ice. The ſeruant did as he was apointed: but the child by that meanes was not raiſed to life. The afflicted mother returned vnto the* Prophet, *and ſo much her praiers, and ſuit preuailed, that she brought him in perſon vnto her houſe. The* Prophet *entred into the roome where the child laie, and shut the dore cloſe, and after he lay flat on the bodie of the litle infant, vſing this dilligence: he laid his face on the face, his hands on the hands, and his feethe on the feete thereof. Then he cried aloud ſeuen times, and the child beginning to be warme, opened the eyes, and recouered life. This being done, the holie* Prophet *reſtored him vnto his mother, who receaued him with more ioie and gladnes, then can eaſilie be expreſſed.*

Though (as is ſaid before) that this indeed be a true hiſtorie, which happened really; yet was it a liuelie patterne of the high and maruailous miſterie, that God wrought, in being made man. For the woman Sunamite, is a figure of the Church: who hauing a little ſonne which is mankind; aſſoone as he was created, and put into the pleaſant field of terreſtriall paradiſe, felt a paine in his head; for from thence iſſued fumes of deſire, to be like vnto God. This was our forefather Adam, who died of this infirmitie, when he eate the fruit of the forbidden tree, whereby mankind became cold, froſen and without the grace of God. The miſerable afflicted Sunamite went for helpe vnto the Prophet, for the holie Church did continuallie beſeeche God, to giue remedie for this great loſſe. The diuine Maieſtie had compaſſion on her, and ſent Gie3i with his ſtaffe, which were the two lawes, the law of nature, being figured in Gie3i, and the law written, figured in the ſtaffe of the Prophet. This yet raiſed not againe the dead child to life, nor gaue remedie vnto the loſſe, the world had: as S. Paul ſaith, writting vnto the Hebrewes of the law written that the law reduced not things vnto perfection, nor gaue not full remedie vnto our loſſes. Yet the Church ceaſed not to deſire God more inſtantlie, vntill he came in perſon into the world, & was incloſed in the ſecret chamber, of the bowells of the moſt bleſſed virgin. He entred in, and shut the dore faſt, leauing it ſealed, with the virginall ſeale. There that venerable Prophet, that Gyant, that could not be comprehended, neither in heauen nor on earth, lay flat on the humanitie, took it on him, conioyning face with face, hand with hand, and feet with feet.

All this God did, in conioyning vnto him humane nature, in hipoſtaticall vnyon. He cryed aloud ſeuen times, when he infuſed in it the ſeuen giftes of the Holie Ghoſt. *Then mankind began to waxe warme, to open the eyes, and to be reſtored to life; and ſo holie Church remained glad and well content to ſee that, she had ſo long praied for and deſired. The glorious virgin was replenished with great ioye, ſeing her ſonne, and the ſonne of God alſo in her armes, as she ſawe him, this daie of his birth. This hiſtorie is recounted by the Euangeliſt S. Luke.*

THere was a proclamation and decree made by the Emperour Cæſar Auguſtus, (called Octauianus) where in comandemēt was giuen, that al the ſubiects of his empire, ſhould go vnto that cittie which was the head of the places, where they dwelt, and there they ſhould regiſter their names, and pay a certaine

piece of mony; confeſſing thereby their ſubiection vnto the Romane empire. This Octauianus being Lord of almoſt all the world, he was thus curious deſiring to know exactly, how many people were vnder his ſubiection; peace being then generally ouer all, which lasted ſixe yeares before the birth of Chriſt, and ſixe yeares after. This decree was publiſhed in Nazareth, where S. Ioſeph, with his bleſſed ſpouſe the mother of God did then dwell; and this happened in the laſt month of her being with child. And for that Ioſeph was of the houſe, and familie of Dauid, he was to goe to Bethleem, both to pay the mony, and to be inrolled; to which place alſo all other of that linage went.

The deliuerie of the bleſſed Virgin being neere at hand, although ſhe was not bound to go thither (for the decree did not oblige any but men) yet would he haue her with him. God had giuen to him in charge that moſt pretious treaſure; and he thought it not fit, to truſt any other perſon with her; nay, loth he was, to be depriued of ſo great a good, as to be preſent at the birth of the Sonne of God, not onlie to adore the Sonne, but alſo to attend the mother. All this came to paſſe by the apointment of God, to the end, Ieſus Chriſt ſhould be borne in Bethleem, and ſo the propheſies of him be fulfilled.

If we conſider this well, we ſhall ſee, that the birth of our bleſſed Sauiour in Bethleem, came not ſo to paſſe, becauſe the Prophets had foretold it, (though it was conuenient, their propheſies ſhould be accompliſhed) but rather they ſaid ſo, becauſe God had determined he ſhould be borne there. This mooued almightie God, to chooſe ſo poore and abiect a place, for the birth of his ſonne, agreable to that he ſaith by the mouth of the Prophet Eſay: *My waies be not as yours be; my waies be of one ſort, and yours be of another.* Men ſtriue and deſire, to be honored, and eſteemed, and they ſeeke all meanes that may bring them to eſtimation in the ſight of men; and auoid all things that may hinder them thereof. To be borne of Noble bloud, and a rich houſe, pleaſeth all, and euerie one ſeeketh it; but God doth the contrarie. He came to manifeſt his glorie to the world; and when he ſhould be borne, he choſe not to that purpoſe the glorious Cittie of Rome, much leſſe the royall Cittie of Ieruſalem, but the little village of Bethleem.

He was not pleaſed to be borne in the houſe of men, but in the ſtall of beaſts. And his birth being ſo honored by the Angels, and his death ſo ignominious in the companie of theeues; hee couered his honors in the cottage of Bethleem, and publiſhed his reproaches in the Cittie of Ieruſalem; giuing vnto vs hereby a notable example of humilitie. O happie Bethleem! O fortunate ſtall, that pleaſed the Lord of heauen more, then the ſtatelie Capitall of Rome, or the rich pallaces of Ieruſalem. Thus wee ſee, how God choſe Bethleem, to giue vs an example of true humilitie, and therefore the prophets wrot it, and they hauing written it, it was conuenient that it ſhould be fulfilled.

Holie Ioſeph (as is ſaid) went vnto Bethleem, and tooke with him the moſt bleſſed Virgin. It cannot be expreſſed, what troubles the holie damoſell endured by the way? not for her being with child, (which annoyed not her, as it doth other women) but becauſe it was mid winter, when there be ſnowes, Ice, winds, and tempeſts. If men in their houſes doe often feele them, much more muſt a young and tender Virgin, trauailing at ſuch a time, and being but meanly appointed, as may well be preſumed, her huſband Ioſeph and ſhe being

being but poore. If in their iourney on the way they had toile and trouble; when they came vnto Bethleem, they had little refreshing: for the chambers were taken vp, and filled with the great concourse of people, that came vnto that towne for the same purpose.

The good Ioseph demaunding for a lodging, was answered, that they were all full; so hee seeking, and enquiring further, the same answer was made him as before. Hereupon the good old man with the holie Virgin, seing they could haue no lodging, got them vnder a shead, or penthouse, where also was a stal for beasts. We may well thinke this good couple shed teares, to see themselues in such a miserable straite plight. Ioseph had with him two beasts, as is gathered out of the Prophet Abacuc, after the translation of the 72. interpretors, which saith: *Our Lord shall appeare, in the mideſt of two beasts.* Holie Church singeth the same in a Responsorie of this sollemnitie at Matins, and of this the vsage is, to paint the Natiuitie of our Lord with an Asse, and an Oxe by him. Ioseph tooke the Oxe with him to sell: aswell to pay the tribute, as for the expences of the voyage: and on the Asse was our B. Lady, the mother of God to ryde.

At that time was the solstice of winter, when the Sunne beginneth to rise vpon our hemispheare and maketh the day to increase. And if at this time, the solstice cometh before Christmas day, it happeneth by reason of the day, that is added in the leap yeare, which yet lacketh 8. minutes, being about the 7. part of an houre; and these be so increased, that they haue made as many daies, as be from the day of the solstice, vnto Christmas day. It was on the 25. of December, on the saterday, and in the night, as Peter comestor the Maister of Histories, prooueth by the computation of that yeare, saying that then, it was midnight. The glorious Virgin knew that the houre of her deliuerie was at hand: but not as other women doe, who perceiued it by the afore-coming paines, which be as reuengers of the delight in their lustfull conception. The holie Virgin, (as Sainct Augustine affirmeth) had not that delight, in her conception of the redeemer of the world; and therefore she had not sorrow, and paines. Moreouer, it was not fitting that she should suffer paine, that brought forth the ioy and comfort both of heauen and earth.

The sacred Virgin was aduised of that houre, by a new ioy which she felt in her soule, euen as her virginitie, and puritie deserued: and it being now midnight, all creatures, after their trauaile, were at their rest, and vsuall repose. The Moone shined cleatlie (the Sunne enuying her, himselfe being absent) and she attended on that misterie, with her brigth beames. The starres that strayed in the mideſt of heauen, desired to stay, to see that great, and new maruaile. Those starres, that were passed, desired to turne back againe: and those, that were behind, desired to hasten their iourney, to be present at this happie and fortunate houre. All things created, yea nature it selfe stood astonied and amased, beholding this strange manner of deliuerie.

The happie houre being come, the blessed Virgin lifted vp her hands and eyes vnto heauen, and said: Behold O father eternall, the time is come, that thy only begotten Sonne is borne, and the pretious treasure is giuen vnto the world, to pay the debt it oweth thee. I offer also vnto thee, that art the giuer of all good things, this fruit of life, gathered from the tree of my bowels. I offer also vnto

thee this precious pledge, which thou gaueſt me, and which vntill this time I haue faithfully kept. The bleſſed Virgin ſpeaking theſe or the like words, ſhe felt in her ſoule an vnſpeakable content, and caſting downe her eyes, ſhe ſaw the Sonne of God, and her Sonne alſo, newly borne. Forthwith ſhe kneeled downe before him, and ſhedding teares for tendernes and ioy, adored him, and rendered thākes to him, that he was made man, and that he had elected her to be his mother, yet kept her a moſt pure Virgin, as ſhe was before her deliuerie.

Then tooke ſhe him in her armes, and ſaid vnto him: Oh the moſt tender and deare Sonne of my bowels; how may I now cheriſh thee? With what ſhal I couer thee, to keepe thee from cold, which is thy firſt torment? Thou didſt determine to be made man, wherefore didſt thou chooſe ſo poore a mother? Were there not in the world many great Ladyes and Queenes, that could better haue bene able to haue clothed thee in ſilke and gold, as thou doeſt deſerue, being God as thou art? I can giue thee but meane, and courſe clothes. But ſince it was thy pleaſure to chooſe ſo poore a mother, why wouldeſt thou be borne, in ſo baſe, and abiect place? If thou haddſt bene borne in Nazareth, where thou waſt conceiued, I could yet ſomething better haue attended, and ſerued thee in my poore houſe: but what can I do heere my deareſt Sonne? Thou my God haſt deliuered me, from the panges and throwes, that other mothers endure in childbirth, why wouldeſt thou permit me, to feele now this torment? I meane, to ſee this heauenlie viſage, (on which the Angells, and all the Court of heauen deſire to gaze, as in a mirrour) to looke ſo ſorrowfully with the cold.

Oh my Son! how is the ioy that I haue to haue brought thee forth, and to ſee my ſelfe thy mother, mingled with griefe, that I haue not where withall to attend, and cheriſh thee as I would? If not as thou deſerueſt, yet at leaſt as thou haſt need. I beſeech thee therefore my deere Sonne, that ſince it is thy will to chooſe me for thy mother, that thou wilt ſupplie our wants: ſo that, to my will, which to thee is beſt knowne, and manifeſt, there may be no want, which may be for thy ſeruice. We may imagine the bleſſed Virgin ſaid ſuch like words, either outward and openlie, or at leaſt inwardly in her ſoule. Then againe adored ſhe the infant as her God, and kiſſing his face as of her ſonne, and his feet, as of her creator, lapped him in thoſe clothes, which ſhe had.

Although the Euangeliſt had not ſaid as he did, yet we might well beleeue, that the holie Virgin was prouided according to her abillitie, and was not negligent in that caſe, eſpeciallie ſhe knowing the time of her deliuerie to be at hād. Hauing then wrapped, and ſwadled him, ſhe laid him vpon a little haye in a manger, as the Euangeliſt ſaith in theſe words: *She brought forth her firſt begotten Sonne, and wrapped him in clothes, and laid him in a manger, for there was no other place for him in the Inne.* And if, when the Sonne of God was borne, there was not preſent any humaine creature, but the B. Virgin, and her beloued Ioſeph (yea ſome are of opinion, that he was gone to prouide victuals for himſelfe, and the B. Virgin) there wanted not thouſands of Angels, who diſcended from heauen, apparailed in the liuerie of their king (that is, in the ſhape of men and began to make triumph with muſicke, ſinging with ſweet, delectable, and very true Angelicall voyces.

Very fit is was, that thoſe bleſſed ſpirits ſhould accommodate and applie themſelues

themſelues vnto the vſage of the world; wherein, at the riſing of the morning Sunne, the little birds ſing ſweetlie, as it were ſaluting it, and reioyſing, for the comming of the ſame. So alſo, when the Sunne of Iuſtice was borne in the world, it was fit, that the birds of heauen (which be the Angels) ſhould ſhew their ioy by their ſweet ſinging. Some Authors ſay: that the ſong of the Angels, was begun by the bleſſed Virgin, and that thereof began the vſage, that at Maſſe, the prieſt that celebrateth, beginneth the *Gloria in excelſis*, and the Quier followeth. So the glorious Virgin hauing laid her Sonne in the Manger, & againe adored him, began to ſay with a loud voyce. *Glorie be to God in the hyghest.* The Angels forthwith anſwered: *And in earth peace vnto men of good will*, with the reſt which followeth. And that which was ſong in that ſtall, the Angels ſong likewiſe throughout the places, where they carried tydings of the birth of Ieſus Chriſt.

The Euangeliſt S. Luke ſaith: At that time there were ſhepheards watching, keeping their flocks; vnto whom (according to the opinion of diuers Authors) the Angell Gabriell appeared, accompanied with many other Angels, and vnto them hee told the newes of the birth of the Sauiour of the world. Saint Iohn Chriſoſtome ſaith: he went not vnto Ieruſalem to tell the Scribes and Phariſies, much leſſe vnto king Herod, becauſe they were proud, and drowned in vices, and deſerued not, that God ſhould do them that fauour; but he went vnto the ſheapheards, which were meane, and humble. And although at the firſt they were afraid, yet the Angell ſecured them, and told them the Meſſias was borne. And to the end, that they deſiring to go and adore him, might find him, he gaue vnto them ſure tokens, ſaying: you ſhall find the infant wrapped in clothes, and laid in a manger.

O thou bleſſed Angell, theſe ſignes, that thou giueſt, are more like to make one miſſe God, then to find him. What; is God an infant? God wrapped in clothes? God in a manger? Haue regard what thou ſaieſt (thou glorious Angell) theſe things denote and ſhew baſenes, contrarie to the ſtate, and maieſtie of God. The Angell replied; beleeue me, it is as I haue ſaid. God, without being changed, hath made a wonderfull mutation. He, being eternall, is now a litle infant newlie borne. He, whom the earth cannot containe, and for whom the heauens are too little, is now in a poore ſmall chamber wrapped in courſe clothes. God, who hath his ſeat aboue the Cherubins, at this preſent is laid to reſt in a manger of beaſts.

O great miſterie! O ſtrange wonder! All yee that be full of curioſitie, and loue to heare things the like were neuer heard, and to ſee ſtrange maruailes, the like were neuer ſeene, ſee, and conſider this maruaile. Go to the ſtall of Bethleem with the ſheapheards, to ſee God a litle infant newlie borne: to ſee the Virgin Mother, that hath brought forth a child, and that in ſo ſtrange, and admirable a place. Let me aduiſe and counſell you, that you goe not thither with emptie hands, ſince the poore ſheapheards, brought preſents vnto him. Let vs carry that, which is moſt agreable, and for our profit. He was found in a baſe place, let vs bring vnto him humillitie. He lamented, let vs come vnto him ſhedding teares, for that we haue offended him. Let vs beſeech him to vſe vs fauourablie, and to ſhew his mercy toward vs, ſince he was borne for that end, and

purpose. And in especiall, let vs beseech him, that among all others, he will do vs this fauour, that is: to giue vs that grace, that we may be worthie to enioy his glorie. Amen.

Nicephorus Callistus saith: that the Emperour Iustinian commaunded, that the feast of the natiuitie of our Lord should be celebrated. Before the time of this Emperour, this festiuall day was celebrated in some particuler Churches. But he hauing (as we may assuredlie thinke) conferred the matter with the Pope, the Bishops of Rome, ordained it to be celebrated vniuersallie, through all Christendome, on the 25. of December, and on the same manner, as it is kept at this present; accompanying the same, with other festiuall daies, as of S. Stephen, S. Iohn, and of the holie Innocents. The aboue-named Iustinian gouerned the Empire, in the yeare of our Lord 565. The natiuitie of our Sauiour Christ was in the yeare of the world 3962. by the most common receaued opinion.

The life of S. Anastasia Martyr. Decemb. 25.

KIng Dauid talking with God in the person of the martyrs saith: We haue passed by fire and water, and thou hast brought vs into a place of refreshing. *This maie be well applyed, to the glorious martyr S. Anastasia, who after a long imprisonment, suffred martyrdomes, the one of water, the other of fire, and being deliuered from the one, by meanes of the other, her blessed soule obtained the place of refreshing, which she enioyeth at this present in heauen. The life of this holie saint, was described in the manner that ensueth, by Venerable Bede, and Ado Archbishop of Treuers.*

SAint Anastasia was borne in Rome, and was maried vnto Publius a noble mā of great account, but yet a pagan. He hauing knowledge that his wife gaue much almose vnto the Christians which were in prison, iudged that she was a Christian also. And fearing to loose his goods; (though he had the greater part thereof, in mariage with her) he determined to accuse her; the persecution of Diocletian, and Maximian being at that season very sharp, and rigorous. And least any other should accuse her, and so get his goodes, he determined to do it first him selfe. This cruell man shut her vp in a chamber, where he kept her many daies, giuing her meat, by stint and measure, and entending to famish her, he did euery day diminish it. Whileſt the holie saint remained thus in prison, she wrote certaine letters to a holie martir called Chrisogonus, who was likewise in prison, and returned her answeres, whereat she receiued great consolation.

Shortlie after, Anastasia was freed of her imprisonment, but she fell into other troubles, for she was taken by a gouernour, who kept her two months in prison; where shee was relieued by a good and vertuous woman called Theodora, who was martired also afterwardes. The two months being expired, the gouernour put her in a Bark, together with 270. Christiās men and women, that they might be cast into the sea. The officers performed the decree of the gouernour, yet the water pardoned, and did not drowne them, but cast them on the shore in saftie, in the Iles called Palmaria. To that place came the gouernour of Illiria, or Sclauonia, with his souldiers, who had in charge also, to put the Christians to death.

death. He put them againe in priſon, and tormented them after diuers manners. S. Anaſtaſia was bound to foure poſtes, ſomewhat high from the ground: and when they had racked her by the hands and feet, in moſt cruell ſort, they kindled a fire vnder her, which, by litle and litle, depriued her of her mortall life, whereby ſhe obtained life euerlaſting.

Among theſe holie Martirs, there was one called Entitianus, a man verie rich, plaine, and void of mallice. From this man they tooke all his goods, of which he ſeemed to make no regard; and if any thing had bene ſpoken to him thereof, he would anſwere thus: Take from me what you wil, yea, all that euer I haue to loſe, but you ſhall take my head before you take Chriſt from me. The bodie of S. Anaſtaſia halfe conſumed, was buried by a matrone called Appolonia, after ſhe had dreſſed it with coſtlie ointments. And when ſhe had many times embraced and kiſſed it, ſhe wrapped it in moſt pure white linnen, and buried it in a garden ſhe had, where ſhortlie after ſhe cauſed a Church to be builded, after the name of the ſaint. This glorious martir, is one of the Saints named in the Canon of the maſſe, which is no ſmall priuiledge. Her martyrdome was about the yeare of our Lord 300. (Diocleſian, and Maximian being Emperours) on the 25. of December. And becauſe on that daie the natiuitie of Chriſt is celebrated, the commemoration of this ſaint is only made in the ſecond Maſſe of the three, which are that daie ſaid on.

Some write; that Pope Teleſphorus ordeined, that three Maſſes ſhould be ſaid on that daie. And ſome Authors ſaie; that the firſt Maſſe ſignifieth the Gentiles, who were in a māner blind in their Idollatrie; and therfore it is ſaid at midnight. The ſecond is ſaid at the break of day, when the light is ſeene, although but a litle; and this ſignifieth the Hebrewes, who had ſome light from God, which was but litle; for they had all things in figures, and ſhadowes. The third Maſſe which is ſaid at the cleare daie; ſignifieth the Chriſtians, who haue the cleare light of God, becauſe they haue moſt cleare knowledge of him. Other authors ſaie; that in theſe three Maſſes, are repreſented three ſtates. By that which is ſaid at midnight, is vnderſtood the darkſome ſtate, full of obſcuritie and confuſion, of thoſe that be in hell. By the other, that is ſaid at the break of daie, when the light beginneth to be ſeene, are vnderſtood thoſe that liue in the world; who be in the middle, betweene the light and darknes; and doe not know, what ſhalbe their end. By the third, which is ſaid at cleare daie, is vnderſtood the ſtate of the happie, which be in eternall clearenes, and poſeſſe the ioyfull, and bleſſed viſion of God. This is the ſignification of the three Maſſes, which are comonlie ſaid on Chriſtmas daie, as the doctors generallie ſay.

The occaſion that mooued Pope Teleſphorus to make this ordinance, was: The firſt Maſſe is called *ad Galli cantum* which is at midnight, or a litle after, becauſe at that houre Ieſus Chriſt was borne. The ſecond is called at the daie break, becauſe at that houre he was viſited, and adored by the ſheapheards. The third is ſaid at the ordinarie houre, as on other daies, and is called the high Maſſe. (The ſpaniſh ſaith:) of theſe three Maſſes writeth Innocent 3. in the third ſermon of the birth of Chriſt. Galfridus, lib. de reb: Eccleſ: cap. 21. Alcuinus de diuin. offi. cap. 1. Ricardus Cremonenſ: and others.

The life of S. Stephen the first Martyr. Decemb. 26.

ROboam the king of Israell, succeding his father Salomon in the kingdome, made some lawes and ordinances, to be obserued of his subiects, who esteemed them to be too rigorous: which caused them to assemble together, with intent, to rebel against the king Roboam, saying, and professing openly, that they would not obey him, nor acknowled him for king. Those which did thus rebell, were ten tribes of the twelue, into which, all the Hebrewes were diuided. The king being certified of this commotion, called one Aduram, his faithfull seruant, and one of great account in his court, commaunding him, to go and speak peaceablie to these rebellious people, therby to quiet, and appeuse them. Aduram caused the ten tribes to be warned to appeare: and choosing out the most principall of them, he shewed them some reasons, whereby he might reduce them to the seruice of the king: but they hearing him named, with great indignation tooke vp stones, and stoned Aduram to death.

Roboam, in asmuch as he is king of Israell, is a figure of Iesus Christ, vnto whom the father eternall gaue the lordship and power ouer all flesh, and especiallie ouer that people, vnto whom he was sent for guide and captaine, and for king also, as the Prophet Zacharie calleth him. This king made his ordinances, when ascending gloriously into heauen, he commaunded his holie Apostles, and disciples, to publish the Euangelicall lawe, and make knowne vnto all men, that the old law was abrogated. Many of the Iewes thought this to be verie strange, and rigorous, and therefore they tooke counsell together and determined, that they would not acknowledge Iesus Christ, nor yet receaue his Ghospell, and doctrine. He vnderstanding their consultation, and entent, sent a principall man of his court vnto them, which was S. Stephen, figured by Aduram. Whilest he talked to the principall of them, to persuade them to acknowledge Christ for the Messias, and that they would obey him, and receaue his doctrine; they on the contrarie part, being obstinate, and rebellious bent, tooke vp stones against S. Stephen, and with extreame furie led him forth of the citty, and there stoned him to death; the martir remaining victorious, being crowned in his owne bloud. The life of this glorious martir, written by S. Luke the Euangelist, in the Acts of the Apostles, and other good approoued authors, is in this manner.

THe Apostles preaching, and doing many miracles in Ierusalem, the people of the cittie, and the countries there abouts came, and brought their sick in great aboundance, and they were all healed. This was the cause, that the number of the disciples encreased daily, for all those that were Baptised, were called by that name. It befell, that amongst them arose a little controuersie, mooued by the Greeks against the Hebrewes. They were all Hebrewes, but some of them were borne in Greece, and others in Palestine, and these were called Hebrewes, & the other Grecians. These Grecians seemed agreeued, that their widowes were not admitted into the publike ministerie, and affaires; because in those times they that were conuerted, brought all their goods vnto the Apostles, and they prouided for them, their diet appartell and all other things necessarie. And to the end that all things might be done in order, they appointed to euerie one a particuler office: and to the widowes, (that were honest and

and deuout women,) they gaue in charge to dreſſe the meat, and to attend the table. The Grecians requeſted, that the widowes of their nation might be admitted vnto that ſeruice: for euerie one deſired to be employed in ſome office, and to do the beſt ſeruice they could.

The Apoſtles aſſembled together to ſtaye this matter, leaſt it might grow to diſcord. And, hauing called all the diſciples, ſaid vnto them: It is not fit, that we ſhould be buſied in matters of ſuch ſmall importance; therefore let vs find out, and make choiſe of ſome good quiet men, of honeſt fame, who may haue authoritie to prouide perſons, which ſhall haue care of the prouiſion of dyet, without aggrieuance of any nation, one or other: and out of both nations may be choſen widowes diligent, and apt to dreſſe meat for the multitude. And when in this matter there may happen any occaſion of diſagreement, they may reſort to thoſe that be elected, who may quiet all diſſentions, if any ariſe, and that we may attend to preaching, and prayer.

This reſolution pleaſed them all, and out of the diſciples were choſen ſeuen; and as the head, and chiefe of others, Stephen a faithfull man, and full of the holy Ghoſt was choſen. S. Auguſtine out of this gathered: that S. Stephen was a man of great continencie, and gouernement; ſince vnto him was giuen an office, in which he ſhould haue ſo great dealings amongſt women. The Holie Ghoſt ſaith alſo of him; that he was repleniſhed with grace and fortitude, and that he did many ſignes and miracles. He ſhewed himſelfe to be very valiant, and couragious, preaching Ieſus Chriſt to the Hebrewes, perſwading them to forſake the law of Moiſes, (which now was of no force) and that they would receaue the Ghoſpell and be Baptiſed. The matter was brought to that paſſe, that S. Stephen was more famous, then any other of the diſciples; becauſe he diſputed face to face with the maiſters of the Sinagogues, in which were congregated the Grecians of ſundrie Prouinces, as of Cyrene, of Alexandria, of Cecilia, and of Aſia the leſſe, who altogether could not make reſiſtance vnto the words of Stephen. For he propounded his reaſons with ſuch a ſpirit and wiſedome, and reſolued their arguments ſo cleerlie, that they remained aſhamed, and vtterly confounded. Where they ſhould haue taken profit by the ſame, they (contrariewiſe) tooke ſuch indignation againſt him, that they hyred certaine falſe witneſſes, to accuſe him vnto the high prieſt.

Hereupon S. Stephen was taken, and the witneſſes accuſed him, that they heard him ſpeake blaſphemie againſt God, the Lawe, and the Temple. And they added alſo, that he ſaid: that Ieſus of Nazareth ſhould deſtroy that ſacred place, and change the traditions, and ordinances giuen by Moyſes. This was an apparant ſlaunder; for this laſt they had not heard S. Stephen ſay, but the prieſts ſaid to themſelues that it muſt be ſo, ſince Ieſus Chriſt had ſaid ſo; yet they vnderſtood him wrong, when he ſaid vnto them: *Deſtroy yee this Temple, and in three daies I will build it vp againe* In theſe words our Sauiour ſpoke of the Temple of his body, as the Euangeliſt ſaith: that they ſhould put him to death, and on the third day he would riſe againe. Whereupon the falſe witneſſes, (incited thereunto by the Scribes and Phariſies, the enemies of S. Stephen) depoſed, that he affirmed the ruine of the Temple, and the change of the Traditions, and ordinances giuen by Moiſes.

This accuſation being laid, all they that ſate in Counſell, looked ſtedfaſtly vpon S. Stephen, and they ſaw his face, as the face of an Angell, gliſtering out of meaſure. The high prieſt demaunded if this were true which they affirmed to him? The glorious ſaint (hauing craued audience) reduced to their memõries all the accidents that had happened to that people, and the graces, and fauours, that they had receiued from God; beginning at Abraham, euen vntill that preſent time. He made relation how Iacob going into Egipt, with all his ſonnes, in the time of Ioſeph (flying from the great dearth, which was in the land of Canaan) remained there, and inhabited in that countrie. And how Ioſeph being then dead, the Egiptians dealt euilly with them; wherefore God ſent Moiſes to bring them out of that countrie, and to deliuer them from the hands of Pharao, that kept them as ſlaues, and made them to paſſe the red ſea on the drie land, hauing drowned all their enemies therein.

He told them alſo, how God gaue them the law, by the hand of Moyſes, who propheſied and ſaid: that God would raiſe a prophet of the people of the Iewes, and that they ſhould and muſt, heare and obey him, euen as they had done Moiſes. He alſo charged them, with their vnthankfullnes toward God, they hauing receaued of him ſo many great benefits and graces; how they left to worſhip him and fell to adore Idols, made with their owne hands; how they had perſecuted the prophets, and killed many of them, and finally he ſaid vnto them: You indeed do ſhew your ſelues to be their children, for they were obſtinate, and ſtifnecked, againſt the commaundements of Gods lawe; and you be alſo like to them, reſiſting the Holie Ghoſt.

They perſecuted the prophets, that ſpoke of the comming of that iuſt and Holie Prophet, of whom Moiſes ſpoke likewiſe; but you haue impriſoned that ſame iuſt, and holie Prophet, who was the true Meſſias, and the Chriſt promiſed in the lawe, and you neuer ceaſed perſecuting him, vntill you had put him vnto the death of the Croſſe. The Scribes and Phariſies which ſat in Counſell were ſo mooued, that they gnaſhed their teeth againſt him, ſhewing thereby their indignation; and offring withall to lay violent hands vpon him.

S. Stephen lifting vp his eies to heauen, ſaw the glorie of God, and Ieſus Chriſt ſtanding at his right hand; as it were, to ſhew him his power, and fauour to helpe him in this ſharp conflict, which he vndertooke for his ſake. The glorious ſaint could not cõceale nor hide it, but certified them of the great glorie, ſaying: Behold, I ſee the heauens open, and the ſonne of man, at the right hand of God. When theſe diueliſh, and hard-harted people, (who awaited to find any occaſion againſt the holie man, that they might wreake and diſcharge vpon him all their mallice and rage conceiued againſt him) had heard him ſpeake theſe words, they eſteeming it to be blaſphemie, lifted vp their voices and ſaid: Let the blaſphemer die, let vs put him to death; and herein they fained to ſhew their zeale vnto the lawe, and ſhut their eares, as if they had heard ſome abſurd ſpeech againſt God, or againſt his honour.

But this was not all. For as though S. Stephen had beene indeed a blaſphemer (whom the lawe commaunded to be led out of the cittie, and there to be ſtoned) they laid violent hands on that holie Deacon, and with a furious vproare and noiſe, they led him out of the cittie, where the witneſſes that had giuen in euidence

euidence againſt him, gaue their garments to be kept by a yong man called Saul (who ſeemed to be verie ioyfull that S. Stephen was to be put to death) and then they began to ſtone him with ſtones. The holie ſaint ſeing that his death approached, lifted vp his eyes vnto heauen, and ſaid: *My Lord Ieſus receiue my ſpirit.* This prayer he made for himſelfe, ſtanding on his feet: but when he would pray for his enemies (to the end they might ſee he praied for them from his hart) he kneeled on the ground, and with a loud voice ſaid: *O Lord pardon them this ſinne, for they know not what they doe.* Little did this pious act mollifie the obſtinate, and hard harts of his aduerſaries: yea they rather threw downe ſtones vpon him, like a ſhower of haile. Some miſſed him, ſome hitte him, ſome hurt him, others returned back, and ſome ſtuck faſt in his ſacred head. In this torment, the bleſſed Martir ended his life. His holie bodie was buried by ſome vertuous people, ſhedding ouer him many ſorrowfull teares.

Of this holie Martir are read great matters in particuler treatiſes, which S. Auguſtine, S. Gregorie Niſſen, S. Fulgentius, S. Peter Chriſologus, Euſebius Emiſſenus, Niceras, and many other authors write of him. All this and much more S. Stephen meriteth, aſwell for his many vertues, as for the great zeale, wherewith he preached Ieſus Chriſt, and his honour: and alſo, for the great charitie he ſhewed, in praying vnto God for them, that tooke away his life. Hereof it came, that his praier was heard, and was ſo acceptable to God: for as S. Auguſtine, and S. Iohn Chriſoſtome affirme, the Catholique Church doth at this day, by him enioy S. Paul, who was one of the furtherers of his death. It is trulie ſaid, that S. Stephen was a deacon, ordained together with fixe others by the Apoſtles, when they gaue them the carge of the ordinarie ſeruices, that dailie occurred among the diſciples. Moreouer, S. Auguſtine writeth many miracles which God did by the merits of S. Stephen: but for that the greater part happened at ſuch time, as his bleſſed bodie was found; I refer you vnto the feaſt of his Inuention, which holie Church keepeth on the third of Auguſt, in which place you may read ſome more of them.

At this time, we will ſpeake only this: That ſeing this ſaint made praier for them that ſtoned him: we, which deſire to honour him, in celebrating his feaſt, may hope, that he will be a good meanes, to obtaine mercy for vs of the heauenlie Maieſtie: and that, by his eſpecial fauour, we may haue the guift of perſeuerance in his ſeruice vnto our death, that afterward we may be worthy to ſee him in his glorie. Amen. Euſebius ſaith: the death of S. Stephen was in the yeare of Chriſt 34. in the raigne of Tiberius Cæſar. Durandus in his Rational ſaith: that the death of S. Stephen was on the third of Auguſt, when his Inuention is celebrated, which as he ſaith in the ſame booke, was on the 26. of December, being the day, whereon his principall feaſt is kept. The Church changeth it (as the ſame Guilielmus ſaith) to haue the Martyrdome more feſtiual, adioining that, rather then the Inuention, vnto the birth of Ieſus Chriſt.

The life of S. Iohn the Euangeliſt. Decemb. 27.

THe holy and valiant man Mardocheus (the faithfull Chronicler of the King Aſſuerus and Eſther) recounteth: that he being aduiſed and attent, and hauing continuall regard to the health and welfare of his King and Lord, heard one day, that ſome ſeruants of the King, had made a conſpiracy for to kill him and reſolued to put it ſpeedily in effect. Mardocheus noted the wordes, and taking knowledge of the men, made a memoriall, wherein he wrote all their conſpiracy, and wrought ſo, that it came to the Kings hands, who cauſed the offendors to be impriſoned, and after they had cõfeſſed their offence, to be punished according to their deſerts. There was no reward giuen to Mardocheus, for diſcouering this treaſon: but there was made only a note in the Annales of the King of Perſia. Some dayes after it happened, that the King commaunded that booke to be read vnto him, that he might reward the ſeruices done vnto him, whereof in that booke the memory was conſerued, and when he came to that place, where mention was made of Mardocheus, the King perceiuing, that he had bene the cauſe of a great and manifeſt deliuery from a danger of his life, ſtudied what reward to beſtowe on him: At laſt he determined that Mardocheus should be arraied gorgeouſly, and led thorough the Citty vpon a goodly Horſe, and that before him should go trumpets ſounding, and declare, that it was the Kings will and pleaſure, that Mardocheus should be honoured, and euery man was charged to do him honour.

This hiſtory agreeth and fitteth wel S. Iohn Euangeliſt figured in Mardocheus. For as he was Cronicler to the King of Perſia, ſo S. Iohn was a faithfull Cronicler of Ieſus Chriſt: The one was holy, the other moſt holy. Mardocheus diſcouered the conſpiracy made againſt the King, whereby he auoided a grieuous hurt; S. Iohn hauing notice alſo of another conſpiracy, that the Ebyonite heretikes plotted againſt Ieſus Chriſt (denying, that he was God,) wrote his Ghoſpell againſt them; whereby their iniquity was diſcloſed, the damage preuented, and they confounded. This writting was written in the memoriall of God, and then came the day, wherein the memorials are read, and ſeing what S. Iohn had done for Ieſus Chriſts ſake; not only for this ſeruice, but for diuers others worthy of reward, it pleaſed his Lord to honour him, euen as it happened to Mardocheus. To this end, was giuen vnto him a gorgeous and rich veſture, the like whereof is hardly to be found: for the tittles that do agree vnto this holy ſaint, do not ordinarilie concurre in any other, at one time.

He was ſet vpon a horſe, which was the ſpeciall fauour beſtowed on him by God: The horſe was, that which Dauid meaneth in a Pſalme ſaying: O Lord, thou ſhalt ſaue both men and beaſts: In ſome ſence, you may vnderſtand by beaſts, the bodies, as by the names of men, we may vnderſtand the ſoules: as if he had ſaid: that at the day of iudgement, the holy ſaints ſhall goe to heauen both in body and ſoule. Vpon this Horſe, viz. his owne body, it pleaſed God, that S. Iohn Euangeliſt not ſtaying for the day of iudgement, ſhould riſe againe, aſſoone as he died, and go vp into heauen, as many great authors hold, who yeeld many ſtrong arguments to proue, that S. Iohn Euangeliſt is in heauen both in body and ſoule, whereunto he entred like another Mardocheus triumphantly with trumpetters before him, who proclaime, all his heroicall acts, and declaring that God will ſo honour him, and that he would haue him honored of all. The life of this holy Apoſtle and Euangeliſt enſuying, is collected partly out of the Goſpell, and partly out of diuers good and graue Authors.

Saint

SAint Iohn the Euangeliſt was the ſonne of Zebedee and brother of S. Iames the greater, who was beheaded by Herode. S. Iohn, (after Onuphrius) was borne in the third yeare of Chriſt. He was of a noble houſe as Nicephorus and S. Ierome ſay. And they be of that opinion, for that S. Iohn was familier in the houſe of the high prieſt, as appeareth in the night that Chriſt was taken, for S. Peter was ſuffered to come in by meanes of S. Iohn, as one whom they reſpected. Though he was a gentleman, yet for to auoid idlenes, (the nurſe of many vices,) he vſed the trade of fiſhing, iointlie with his father and brothers: and the rather, becauſe their houſe was nere the ſea, of Galily. This ſheweth, they were not ſo poore as ſome make them, in that they had a barke of their owne, wherewith they fiſhed. They being then one time buſy at their fiſhing, Chriſt called them, and bad them follow him, and be his diſciples. They knowing him to be their kinſman (and reputing it happy that he would accept thē into his ſchoole) forſook their father, the barks and the nets, and went to Ieſus Chriſt.

S. Iohn was now abut 28. yeares old, and a virgin (as he was all his life) of a good nature, beautifull in countenance, very amiable, and wiſe. Wherupon the ſonne of God tooke an eſpeciall affection vnto him, and made him his fauorite, among all the Apoſtles. This ſame Euāgeliſt eſteemed this prerogatiue ſo highly, that when he recounteth any thing in the Ghoſpell, where he is to name himſelfe, in ſteed thereof he vſeth this phraſe. *The diſciple, whom Ieſus loued.* Ieſus Chriſt ſhewed often to him particuler kindnes; of the which one was, that when he was to be transfigured vpon mount Thabor in the preſence of three Apoſtles, one of them was S. Iohn; He was one of them, that was preſent, when our Sauiour raiſed the daughter of the prince of the Sinagogue in the preſence of two other Apoſtles, he being the third.

S. Iohn gaue notice to his mother of the great affection Chriſt bore to him: who guided by motherly affection, or perſwaded with the opinion, that all, or the moſt part of them had, that conuerſed with Ieſus Chriſt, to wit; that he ſhould raigne temporally, id ſeemed to her an eaſy matter to obtaine of him, that the two brethren her ſonnes, ſhould haue the higheſt place of dignity in his kindome: ſo ſhee beſought him, to beſtow on them that fauour. But he entending to make her know, how they had deceiued thēſelues in this demaund, for that his kingdome ſhould not be in this world, but in heauen, where if they would haue a peculier place, they muſt (he ſaid) if they would obtaine it, both drinke the ſame cuppe, and ſuffer troubles for Gods ſake, and that therein they muſt alſo looke for his help.

The night of his laſt ſupper, our Sauiour ſhewed eſpeciall fauours vnto Saint Iohn: for when he ſaid that one of them that ſate at the table, ſhould ſell and betray him, though S. Peter was fauoured much of Chriſt, yet it appeareth, that Chriſt would not diſcloſe this ſecret to him, but to S. Iohn: yea S. Peter requeſted S. Iohn, to aſke that queſtion. S. Iohn might do it fitly, as ſitting by our Lord; who anſwered that he was the traitor vnto whom he gaue a morſell of bread dipped in the platter; and then he gaue it to Iudas. In the ſame ſupper S. Iohn leaned vpon the breaſt of our Lord, and there ſlept; in the which ſleepe, he ſaw many high and ſecret miſteries, which he afterward wrotte in his Ghoſpell. When our Sauiour went to pray in the garden, S. Iohn was one of the three diſ-

ciples, that he tooke with him, and willed them to watch in praier. At the time the Iewes apprehended him, S. Iohn fled as the other Apoſtles did, but incontinent he returned, and iointly with S. Peter followed him to the houſe of the high prieſt, where he ſaw how S. Peter denied him, and our Sauiour, to looke vpon him; and how S. Peter repentant for his fault, went forth and wept bitterly for his ſinne. After this S. Iohn departed from thence, and brought newes vnto the mother of God of that which had befallen. Shee was at that time in Bethania, or elſe, as others will, in the ſame houſe, were Chriſt ſupped with his diſciples, though ſhee was not preſent therat, but was withdrawne in ſome other lodging or roome. S. Iohn accompanied the holy Virgin with griefe (as we may well imagine) aſwell to ſee her in that heauines, as to thinke what torments his deare maiſter had and did ſuffer and endure.

This ſame diſciple ſtood with the bleſſed Virgin, at the foote of the Croſſe, when our Lord did him that fauour aboue all fauours, neuer ſufficiently praiſed and magnified: ſince, in ſuch a time and ſuch circumſtances, our Redeemer looked with his eyes vpon two ſuch perſons, as were his mother and his diſciple, and ſtudied in what manner he ſhould ſhew the bond he owed vnto his mother, and how ſhe ſhould ſatisfy the loue he bore toward his diſciple, he reſolued to giue the diſciple for ſonne vnto his mother, and the B. Virgin for mother vnto his diſciple, whereupon he ſaid vnto her: woman behold thy ſonne: It was not forgetfulnes of Ieſus Chriſt, that he called the B. Virgin, woman, and not mother, for the name of mother, is a word of great tendernes, and it would haue cauſed the B. Virgin to haue ſhed aboundance of teares, who had before powred teares like raine from her eyes, therefore he called her woman, and not mother. Then he ſaid to the diſciple; Behold thy mother, as if he had ſaid, Iohn take her to thy mother, for I leaue her vnto thee: She is a Virgin, and thou alſo art a Virgin, it is very meete, that ſhe hold thee for her ſonne, and as a ſonne loue thee, and that thou hold her for thy mother, and as a mother loue and honour her.

S. Iohn ſtood at the foote of the Croſſe, all the time our Lord remained thereon, learning of him, as of a man reading from a chaire, things wonderfull and admirable, and chiefly when he heard him pray for them that crucified him: for then he learned a wonderfull leſſon of loue, that ought to be borne not only to ones friends, but alſo to his enemies. Chriſt had ſaid it before vnto them by word of mouth, but on the Croſſe, he confirmed it by deeds; to the end, they might better learne their leſſon. At the time our Sauiour called for drinke, and that vineger was giuen him, S. Iohn felt incredible griefe, to ſee his Lord and maiſter, (by him ſo much loued) to endure ſuch torments: laſtly Ieſus being dead, when his ſide was pirced with the ſpeare, S. Iohn with the ſharpe eyes of an Egale, ſaw water and bloud to iſſue from the wound, and noted the ſame in his Goſpell. When our Lord was taken from the Croſſe, S. Iohn tooke him in his armes, and gaue him to the penſiue and diſcomforted mother, and with her, and with the other that were preſent, and that came to take him from the Croſſe, carried him to his ſepulcher. And hauing heard the third day after by the Maries, that our Lord was riſen againe, S. Peter and he returned thither, yea he ran before Peter, and came firſt, but ſtaied at the doore, and did not enter in, vntill S. Peter came.

Then late in the euening he ſaw our Lord riſen againe, iointly with the other Apoſtles

Apoſtles excepting S. Thomas and Iudas. He ſawe him alſo another time, being with S. Peter and the other Apoſtles fiſhing in the riuer Tiberias, when they being in the bark, and our Lord on the ſhore, S. Iohn was the firſt that knew him. And for that the diſciples ſaid to our Lord, that they had fiſhed all nigth, and had taken nothing, our Lord apointed them to caſt the nett on the right ſide of the barck, at which time, they tooke ſo many fiſhes, that it was a greate wonder the netts were not broken, which S. Peter ſeeing, ſwamme to him, and the other came to him being vpon the land by barck.

There our Lord gaue vnto S. Peter the Papacy, which he had promiſed vnto him, and did not giue it vnto S. Iohn, for certain reaſons, which the doctors alleage: One of the which is this, that if the Pope gaue vnto a ſeruant of his an office, which was worthe yearly 1000. ducats, but paid out of it a penſion of 800. ducats, and if to another he gaue an office worth yearly 500. ducats without penſion out of the ſame, it would appeare, that the ſecõd man ſhould bethought to be in the greateſt fauour. So alſo was it a great fauour to giue the Papacy and the charge of the Church vnto S. Peter, but this benefit paid a great penſion out of it, for the many cares and troubles adioyning vnto it. It was alſo a benefit to appoint and aſſigne vnto S. Iohn the mother of God, for his mother, which thing was without trouble or charge, and therefore greater was the honor done herein vnto S. Iohn.

It is alſo very cleare, that he who is to be head of others, muſt haue both hony and gall, for he muſt (at one time) be affable and milde to the lowly and humble, and muſt ſhew himſelfe ſterne and rigorous to the prowd and hauty: S. Peter had theſe conditions, he was not altogether mylde, for when occaſion ſerued, he knew how to fight with his ſword, & to wound men: but S. Iohn he was peaceable and myld at all times. Moreouer, S. Iohn was the kinſman of Chriſt after the fleſh, and if he had giuen him the Papacy, it would haue bene thought (and he ſhould haue giuen occaſion ſo to think) that ſuch a dignity might haue bene beſtowed vpon their friends and kindred: he gaue it then to S. Peter with whom he had no kindred. S. Thomas ſaith alſo that our Lord gaue the Papacy to S. Peter for that he loued him more then any other, as it is collected out of the ſame Ghoſpel, and therefore it was good reaſon he ſhould be preferred vnto that high dignity.

Chriſt hauing giuen that function vnto S. Peter, and ſaid to him obſcurely, that he ſhould die on the Croſſe, as he did; S. Peter, who loued S. Iohn dearly, asked our Lord, what ſhould become of him, as if he had ſaid: *Shall Iohn alſo dye on the Croſſe?* the Sonne of God anſwered him: what if it pleaſe me, that Iohn ſtay till I come to iudge both the quick and the dead, to thee (o Peter) what importeth it to know it? The ſame S. Iohn alſo recounteth, that the brethren talked amongſt themſelues, that the diſciple ſhould not dy, but they marked not, that Chriſt, ſaid not, that he ſhould not dye: but if it pleaſed him, that he ſhould liue vntill his ſecond comming, what had S. Peter to do to know the ſame?

This ſpeech Saint Iohn made himſelfe is not ſo ſufficient, but that ſome make a doubt: for there be many that ſay, that he liueth yet, and is to come and preach againſt Antechriſt in the company of Enoch and Elias, whom God keepeth aliue for that entent: and that S. Iohn is to be martired with them. Some

againe be of a contrary opinion, and ſay, that the ſame S. Iohn who treateth of the comming of Enoch and Elias in the Apocaliſe, ſaith they ſhalbe two, ſo that if he ſhould haue him ioined vnto them, he would not haue concealed it. And to the end it may appeare which of theſe two opinions is of greateſt authority, I will in this place name them that be of thoſe opinions, this I ſay, if it be lawfull to put this matter in opinion, for that conſidering the words of Saint Iohn of himſelfe againſt the other Apoſtles, that douted of his death, it ſeemeth not ſecure to ſay, that the Apoſtle did not dy.

They that affirme, that he died not, be Abbo Ioachim, and George of Trapeunt a grammarian, who made a treatiſe of this matter, and Francis Mairon red this treatiſe, and ſaith alſo that S. Iohn is yet aliue. He was a Franciſcan frier, and was the firſt that determinately ſaith; that the mother of God was conceiued without originall ſinne: for though that Scotus, who was a frier minour alſo, moued the queſtion, yet he did not reſolue the matter clearly, though he ſeemeth to be of that opinion as Mairon is, who affirmeth and determineth it to be ſo. Theſe three Authours I haue ſeene, and I know not, if any other be of that opinion: for that Theophilactus and Euthimius, who be graue and ancient authors, (if you mark their words well) ſay only; that in their time, it was the opinion of ſome, that Saint Iohn was not dead, and the ſame ſaith Symeon Metaphraſtes alſo.

But other holy doctors be of a contrary opinion, Saint Ierome ſaith plainely in many places, that S. Iohn died; and the ſame is auouched by S. Iohn Chriſoſtome: Tertullian, who wrot the martirdom of S. Iohn, when he was put into the boyling oyle, ſaith; that then he was deliuered from death, but he afterward dyed: and the ſame ſaith venerable Bede, Euſebius of Ceſarea in his eccleſiaſticall hiſtorie; Polycrates B. of Epheſus, ſaith that S. Iohn dyed Nicephorus Calliſtus not only ſaith, that he dyed, but alſo that he roſe againe incontinent, and that he went into heauen in body and ſoule: and S. Thomas Aquinas is of that opinion: alſo S. Ierome and venerable Bede ſeeme to infer, that S. Iohn is in heauen both in body and ſoule: for they ſay, that he dyed without griefe, and that his body was not turned into duſt. So that the Authors who ſay S. Iohn did not dy, be not of any great account, and againſt them is the opiniõ of many and auncient doctors. Iudge then, whom we ſhall beleeue. But in my opinion there is no dout, but that S. Iohn did die.

After that Ieſus Chriſt aſcended into heauen, and after the commyng of the Holy Ghoſt, at the which S. Iohn was preſent with the other Apoſtles, and diſciples, S. Luke recounteth in the Acts of the Apoſtles, that S. Peter and S. Iohn going into the temple to pray at the ninth houre, healed a lame man, to the great wonder of all the people. Whereupon the two holy Apoſtles were led into the conſiſtory of the Iewes, where they conſtanly profeſſed the faith of Ieſus Chriſt. They were alſo put in priſon and beaten, wherof they much reioiced, and thought they had receaued a ſingular benefite, in that they had ſuffered perſecution for the name of Ieſus Chriſt. In this conſiſtory was preſent Gamaliel a diſciple of Chriſt, who laboured to ſet the Apoſtles free without puniſhment, but he could not effect it.

S. Iohn remained in Ieruſalem certaine yeares, and that was (as ſome thinke) as long

as long as the B. Virgin liued after the Aſcenſion of our Sauiour into heauen. He had a great regard and care of her, he ſtaied ordinarily in her company. He ſaid maſſe vnto her: and ſhe did often times receaue the B. Sacrament at his hand, as Saint Bonauenture ſaith. The communication, that theſe two bleſſed creatures had together, was queſtionles euen Seraphicall, being both of them ſo inflamed with the loue of God, as they were. After the death of the B. Virgin, Saint Iohn went to preach in Aſia, which country fell vnto his lotte, in the diuiſion of prouinces. This glorious Apoſtle preached with great zeale, and founded ſeuen Churches in ſeuen principall Citties: viz. Epheſus, Smirna, Pergamo, Thyatira, Philadelphia, Sardis, and Laodicea. In all theſe places, he ordained prieſts to adminiſter the Sacraments to the Chriſtians, which were many in euery one of theſe Citties.

It befell that Domitian a moſt cruell tyrant, was made Emperour of Rome, who perſecuted the Chriſtians in all the landes ſubiect to the Empire. In this perſecution Saint Iohn was taken in Epheſus, and brought to Rome, and was there put into a veſſell of boyling oyle, (as Tertullian and S. Ierome ſay) out of the which he came without any hurt, and then he was baniſhed into an Iſle called Pathmos, which is one of the Iſlands called Cyclades, and is not farre from Rhodes. There the Apoſtle ſtayd a whole yeare, & on a Sunday he had a viſion and reuelation, in the which was diſcouered the ſucceſſes of the Catholike Church, that ſhould happen vntill the day of the generall iudgement: and all that he wrot in a booke, which he called the Apocalipſe or Reuelation. Whileſt that S. Iohn remained in that Iſland, he conuerted vnto the faith of Chriſt almoſt all the inhabitants thereof, and ſuch was their loue toward him, that (as Simeon Metaphraſtes ſaith) when he was to depart from them backe vnto Epheſus, they were like to die with ſorrow. He was releaſed from his exile, after the death of Domitian and ſucceſſion of Nerua, who did by the aduiſe of the Senate, reuoque and abrogate all the lawe his predeceſſor had made.

The Iſlanders vnderſtanding that S. Iohn would depart from them, went all vnto him lamenting and wailing: ſome called him father, others Lord, and all ſaid with one voice he was their ioy, and cõfort. They beſought him with great affection, ſaying: Oh Iohn, thou holy and admirable man, werefore cameſt thou into this Iſland, if thou art to depart hence ſo ſoone? Why was the knowledge of thee beſtowed on vs, if we were to looſe thy company ſo ſoone? Whither wilt thou go to be beloued, as thou art of vs? Where ſhalt thou be obeyed, as thou art heere? Were ſhall thy words be ſo eſteemed, ſince we liſten to them, as if they came from God, and do beleeue that God ſpeaketh in thee? Then o father haue pitty on vs thy children: behold that without thee, we are left in danger and peril to looſe our ſelues: Oh Emperour Domitian thou haſt done to none ſuch euill, as thou haſt done good vnto vs: thou haſt ſent hither the elect diſciple of God, whom we haue knowen, and receiued Baptiſme by his meanes. Thou haſt done right well: but for that, to do good was far from thee, of this good ariſeth this preſent euill, that now we muſt looſe him, whom before thou madeſt vs to know. They all came to the holy Euangeliſt, & kneeled at his feete, tooke his garments in their hands, kiſſed his handes with great humbleneſſe and reuerent behauiour, for that they thought to make him ſtay there, more by prayers and

entreaties, then by force or violence. The holy Euangeliſt ſaw the griefe of theſe Iſlanders for his departure, but hee promiſing not to forget them, and to ſend them ſome that ſhould take charge of them, they remained ſome what pleaſed and ſatisfied: And ſo he embarked and returned to Epheſus, where he was receiued with great and incredible ioy.

As the holy ſaint was to enter the Citty, they carried out to buryall a noble Matrone called Druſiana who had loued S. Iohn very dearely. He vnderſtanding the ſame by many perſons that followed the corps lamenting and mournig, for the loſſe of ſo vertuous a woman, that was charitable and had done many good woorkes of piety toward all kind of perſons, and he remembring the ſame, prayed for her, and God at his requeſt raiſed againe the dead woman to life, and the holy Apoſtle went to lodge at her houſe. Then he began to gouerne that prouince againe: and hee vnderſtood that two young men in a Citty had diſtributed much riches vnto the poore, deſiring to ſerue God in pouerty, (which life S. Iohn had commended and praiſed much in his ſermons) but after perceiuing themſelues in great want of neceſſary things, they repented of what they had done. S. Iohn talked with them, and badde them bring him, two great branches of trees from a Hill he named, and ſome ſtones, and the young men did ſo. Then the Apoſtle by the power of God turned the ſtones into moſt pretious Iewels, and the branches into Gold, and ſaid to the two young men; Behold now, ſee you may be as rich, as you were before, but conſider well, that the riches of the world doe puffe men vp, and doe not ſatisfy them. Thinke alſo that there is but one paradiſe, and he that will haue it in this life, and enioy and poſſeſſe worldly riches: delights and pleaſures, cannot haue it alſo in the other world.

The Apoſtle did alſo in their ſight raiſe to life, a young man, ſonne to a poore widow, who with many teares beſought him, to haue compaſſion on her, as he had on Druſiana: The two young men hauing ſeene this ſtrange miracle, determined to continue ſtill in pore life, and beſought the Apoſtle, to pray vnto God for them, and gaue him backe his Iewels and Gold, and he threw it vpon the ground, and they returned to their former nature, and he praied vnto God for them, and they led a holie life euer after. S. Iohn had a great controuerſy and variance with a prieſt of the Goddeſſe Diana, called Ariſtodemus, who ſaid, that the miracles, the Apoſtle did, were not by the power of God, but of the deuill, and if he would haue him to beleeue it was by the worke of God, let him drinke a cuppe of poiſon (that he would temper for him) without any nocument or hurt to his life, or health. The malicious villaine thought by this meanes, to take away the Apoſtle life, and to repaire the loſſe his falſe gods ſuſteined thereby. S. Iohn accepted of the match, and tooke the impoyſoned cup in his hand, and made thereon the ſigne of the Croſſe, and drunke it off, without receyuing any hurt.

Some Authours ſay, for this cauſe, S. Iohn is painted with a cuppe in his hand, out of which commeth a ſerpent, and he ſeemeth to bleſſe it, which ſignifieth, that he deſtroyed the force of the venime. Others ſay, this is not the cauſe, but that he is painted ſo, vpon the words Chriſt ſaid vnto him, when his mother requeſted, that hee and his brother might haue the next place vnto him, the one on the right hand, and the other on the left; and the words of Chriſt were

theſe:

these: *Can you drinke the cup, which I must drink?* & they answered; *we can*: & our Sauiour replyed: *I say vnto you in verity, that you shall drinke my cup*; This cuppe (as some say) is signified by the cuppe, which is painted in the hand of S. Iohn, and it may be, it is painted there for both the causes.

S. Clement of Alexandria, S. Iohn Chrisostome and other Authors, recount also a story which befell betweene S. Iohn and a disciple of his, being a beautiful young man. And it was this: S. Iohn kept the young man very strait, and would haue brought him to a strict and a mortified life: And hauing on a time occasion to visite one of his Churches, he commended him vnto the care and gouernement of a Bishop, desiring him to haue a great care of him: In the absence of S. Iohn, the young man began by a little and little to fall vnto lewdnes: and at the last, to be a Captaine of robbers and murderers by the high way: S. Iohn being returned, and vnderstanding what was become of the young man, was aggrieued for the same, and went vnto the desert, where the young man kept and haunted: in fine, he met him. He at the sight of the Apostle, began to fly, and S. Iohn followed him, saying: My sonne, why doest thou flie? behold I am weary, and euen tired in comming to seeke thee in this desert, and vnhabited place: doest not thou perceiue, that it is euill done of thee a young man, to flie from me an old man? If thou doest it for feare of the account, thou hast to render vnto God for thy sinnes, I offer my selfe to answer for thee, at the day of iudgement. The hart of the young man relented at the words of S. Iohn, and at the teares he saw to fall on his white beard; so he fell at his feete, bewayling his sinnes. S. Iohn tooke him home, and the young man amended his life, and serued God with great feruour after that time.

Sometime this seruant of God shewed indignation against them, whom he knew would not amend their faults. S. Policarpe (his disciple) writeth of him, that being one time in a bayne, Cerinthus the heretike came in, and then he made hast to get out, saying with indignation; Let vs get hence quickly, lest the filthy and corrup water of Cerinthus infect vs: meaning by the water, the false doctrine of the heretike. His disciples importuned him to write that which he preached, that they might haue it in continuall remembrance: The Apostle condiscended to their request, and commaunded a general fast, and cõtinuall prayers to be kept by all the people: Then went he vpon a mountaine, & tooke only with him his disciple Procurus: Metaphrastes saith, they heard thunders and thunderclaps with whirlewinds, which put Procurus in great feare and dred: but these tempests being alayed, S. Iohn began to say: *In principio erat Verbum*, and so Procurus wrot and continued the Ghospell after his enditing, wherein he laboureth to destroy the errour of the heretiks called Ebionites who held that Christ was not God, and the principall entent of S. Iohn was, to shew and proue that Christ is true God. And because he flew so high, the figure of an Eagle (which is a foule that soareth aloft) is attributed vnto him.

The holy Euangelist was now farre in yeares, and when he talked with his disciples, he had allwayes in his mouth these words? *My sonnes, loue one another:* and they said; Maister, let vs heare some other words, for we haue heard this very often; And he answered them: I say this thing vnto you, for that this is sufficient, & he that doth this, doth all. Hauing then had reuelation of his death,

being 99. yeares old, he aſſembled all his diſciples, and led them vpon a high mountaine, where a Church ſtood: In that place he cauſed his ſepulcher to be opened, and ſtripped himſelfe of part of his cloths and put off his ſhoes, and ſo aliue he went into his ſepulcher, (his diſciples making great lamentation) and then there came from heauen a brightnes vpon that place, enuironing the body and the holy place; And they that were preſent remained in a traunce, as it ſeemed, for great dread, and being come to themſelues, they ſaw S. Iohn no more but the graue couered with earth, which ſeemed to boile vp a pretious liquor that cured many infirmities.

This was the paſſage of S. Iohn, and as S. Ierome and venerable Bede affirme, his death was without any griefe, and his body neuer felt corruption. Of which words, S. Thomas, Nicephorus Calliſtus, and many other Authors take occaſion to ſay; that S. Iohn was riſed againe, and aſcended into heauen, both in body and ſoule, where he hath an eminent place, ſince the titles he had in the world were ſo honourable. He had the title of Virgin, Apoſtle, of Euangeliſt and of martir, at leſt in will and deſire: yea S. Auguſtine, S. Iohn Chriſoſtome, and Ruffinus call him martir, for when he was put into the veſſell of oile, he ſhould haue died, if God had not miraculouſly deliuered him: and his will was alwaies prompt and readie to die for the loue of Ieſus Chriſt.

Beſide the ſaid titles, he had another rare and ſingular name of the *Diſciple beloued of Chriſt, of his brother, and ſonnes of the ſame mother*, by the will and appointment of the ſame God. This glorious Apoſtle did ſpend 70. yeares in preaching and conuerting of ſoules, all which time he cõtinued buſy in the ſeruice of God, alwaies louing him, and alwaies perſwading others to ſerue him. But all this, which we haue ſaid, is but little to equalize the great glory, that he enioyeth in heauen: although that which he hath, and what place he poſſeſſeth there, God and he beſt knoweth. Let it ſuffice vs, to recommend vs to him by taking him to our Aduocate, and imitating his life, aſmuch as lieth in vs: And ſo aided by him, we may be rewarded by God, and ſee S. Iohn in heauen, yea God himſelfe, enioying him in his glory for euer. Amen. The Catholike Church celebrateth the feaſt of S. Iohn Euangeliſt on the 27. day of December: And his death was in the yeare of our Lord 100. or there about, in the time of Traian the Emperour.

The feaſt of the holie Innocents. Decem. 28.

THere is mention made in the booke of Kings of a moſt cruell woman, called Athalia, who was the mother of king Ochoſias. This woman (her ſonne being dead) vpon ambition and deſire to raigne, got into her hands the children, which were of the bloud royall, and put them all to death. One only eſcaped her hands, who was called Ioas. This child was ſaued by the care, and diligence of the nurſe that brought him vp, and of Ioiada the high prieſt, who hid him, ſo that Athalia could not get him into her poſſeſſion and power, and in proceſſe of time Ioas was king of Iſraell. This cruell Athalia, was a figure of Herod, who holding the kingdome of Iſraell by violence (for that he was a forrainer, and of a ſtrange countrie) to aſſure himſelfe of that kingdome, he killed

many

many innocent children, as Athalia had done before; out of whose hands escaped Ioas, by the industrie of his nurse, and of Ioiada, which kept him secret.

So Iesus Christ figured in Ioas, fled from Herod, by the care & industrie of his most B. mother, and of S. Ioseph, who deliuered and kept him free out of Herods furie, when they carried him into Egipt. Ioas was afterward king of Israell; Iesus Christ was, and is King of heauen and earth, and the vniuersall redeemer of all manking. The historie of these holie Innocent infants, was written by S. Matthew the Euangelist in this manner.

AFter the birth of the sonne of God into the world, and after his circumcision on the eight daie. After he had bene visited, and adored by the three kings, on the thirteene daie, and after he had bene presented on the 40. daie in the Temple of Ierusalem. S. Ioseph and the B. virgin, with their little child, being returned vnto Nazareth; the Euangelist S. Matthew saith: that an Angell of our Lord appeared to S. Ioseph in his sleepe, and said vnto him. *Arise and take the child with his mother, and flie into Egipt, and staie there vntill I bring thee word, for Herod will seek to kill the child.* God hath great care of his friends, vnto whom he sheweth the remedy, before the hurt.

God (being omnipotent) was able to haue made Ioseph and the virgin, with the litle child, to haue remained safe in Nazareth by miracle; but he doth not alwaies miracles, where prouision may be made by mans helpe. This you maie perceiue in Abraham, who feared to be murthred in Egipt, for his wiues sake, who was very beautifull (for the Egiptians if they had knowne she had beene his wife, would haue killed him, and taken her awaye) bad her saie, that she was not his wife, but his sister. He might well saie she was his sister, for the neere kinred that was betwene them. The holie man Ioseph did not staie long to execute the commaundement of God, but gaue notice of his reuelation vnto the blessed virgin, and without staie, they trauelled with their infant, into Egipt, and there they stayed in secret manner, vnto the time of Herodes death.

The old Adam broke the cõmaundement of God, and fled from him, but the new Adam to fulfill the commaundement of God, went to hyde himselfe, and laye hid as a stranger, for certaine yeeres in Egipt. This was done for the consolation of the saints, that they should not wonder if they were forced sometimes to flye, and if at any time they lie hidden or secret, it is no great matter, since they be in a strange land. But if they will be in all places happie, and secure, let thẽ haue the child Iesus in their companie, though it be in the land of Egipt, as Ioseph and Mary had, who were well entertained, and much made of by that barbarous nation, for the child Iesus sake, who they had with them.

A deliquent, or offender, flieth often vnto the Church for succour, and some times he will take a litle childe if he can, and get with him vpon some steeple, or tower. The people will shoot no harquebuze or arrow at him, least they might kill the child, but they will rather giue him victuals to eate, least the innocent child, should die for hunger. So also, if a iust man seing himselfe persecuted, take Iesus Christ (which is the child) with him in this life he shalbe secure and safe; but if he staie to take him in the other life, then he shalbe potent and strong, and then it will litle help, to seeke to take him vp, as it is to smale purpose, for them which be in hell, to praie vnto God. Christ in this life maie

be taken vp as a litle child, and he that ſhall haue him in his companie, maie be ſecure and aſſured, to haue meanes and remedies, to be deliuered out of all dangers and perrils, that can come vnto any man, though all the men on earth and diuells in hell, make warre againſt him.

Ioſephus ſaith in his book of Antiquities, that Herod had bene buſied with controuerſies, that he had againſt his owne ſonnes, for the ſucceſſion of his kingdome; and had bene enforced to go to Rome, to defend his allegations before the Emperour Cæſar Auguſtus. And when he had ended that variance, he began another, with the children of the citizens and inhabitants, of the territorie of Bethleem. Herod called then to his remembrance the three kings, which came to ſeek the new borne king of the Iewes. If they had ſaid he had bene in a ſtable, and layd vpon a litle haye, it might be, he would not haue regarded it; but the wiſemen told him, that they ſought the king of the Iewes, who was latelie borne. Herod kept that kingdome by tyranny and force, not comming to it by kinred or bloud, for he was a ſtranger borne; yet he had receiued the religion of the Iewes, and obſerued their lawe.

He knew that people looked for the Meſſias and king, which ſhould ſet them at libertie, and deliuer them from all opreſſion, which he vnderſtood temporally. When he heard the three wiſe men ſaie, that this king was borne, he grew into a great ſuſpition, and ſought by all meanes to know by the law, where this king ſhould be borne; and he being told by them, that he ſhould be borne in Bethleem, he ſent the kings thither, apointing them to returne vnto Ieruſalem and to certifie him, where the new king was to be found, becauſe he alſo, would go to adore him. The curſed wretch ſaid this in deceit, becauſe he would haue murthered him: but the mallice of man cānot preuaile againſt the wiſedome of God, for he was ſo blinded, that he had not the reaſon to ſend a meſſenger of his owne with thē, to certifie him of their doings. It happened after, that the kings warned by God, returned vnto their owne countries by another waie.

Herod ſeing that the kings had mocked him, and douting vtterlie to looſe his kingdome, he called all his captaines and men of warre, and (as Baſill Biſhop of Seleucia ſaith, who is alleadged by Simeon Metaphraſtes) he ſpake to them in this manner: I haue oftentimes had experience, (my louing ſeruants and friends) of your courage, and valiant harts, in the affaires which haue happened in my kingdome, though they haue bene many, and of great difficultie, in which you haue not refuſed to aduenture your liues in my ſeruice. At this time is fallen out a moſt important buſines, vnto which, if I giue not remedie, I ſhall (remedies) looſe this my kingdome, and you your king, who hath alwaies ſhewed you many fauours, and graced you, and ſtudieth ſtill, to do you many more. Now it ſhall appeere if you be as deſirous to ſerue me; and if you account your ſelues valiant ſouldiers, now is the time to ſhew your valour, for euen in mine owne houſe is a great miſchief readie to oppreſſe me.

Know then, that my royall eſtate is ſecretlie threatened, yea, the vtter ſubuerſion, and ouerthrowe thereof. There is no open warre proclaimed, or made againſt me, neither am I aſſailed, by any publike enemie; but a child, who is not yet two yeeres old, threateneth to depriue me of my crowne, and of the ſcepter of the kingdome of Iſraell. He is borne in the cittie of Bethleem, and there he remaineth

remaineth at this preſent time; and of this child haue the prophets ſaid, that he ſhalbe king of Iſraell, and that he ſhall ſet my crowne on his head, and ſhall take the ſcepter of the kingdome out of my hand. I feare the prophets, becauſe I haue not ſeene their words fulfild as yet. Do not you remember the three kings that came from the Eaſt, who plainlie reported that this king was borne, and that they came to worſhip him, and to yeld him obedience?

If theſe kings ſo farre diſtant, ſtood in awe of him, much more cauſe haue I to feare, that am ſo neere vnto him. I appointed theſe kings, that they ſhould giue me notice when they found him, becauſe I would haue gone to ſee him, and then I would haue beene freed from this danger. But they (I know not for what cauſe) haue mocked me, and be returned into their countries, and kingdomes by another waie, and haue giuen me no notice. I feare, I doubt, I faint, and conſume with ſorrow, when I ſtudie on the ſucceſſe of this buſines. I haue no remedie, and I know not vnto whom to reſort, but vnto you.

My will therefore is this: I would haue you go vnto Bethleem, and into all the territorie thereof, and the countrie there about, and with your naked weapons, ruſhe into the houſes, pardon the old men, touch not the yong men, ſpare the women, only kill all the children, all of them, from two yeeres old, vnto a daie old. My will is, that you kill them all, ſpare none of them, for if one of them remaine aliue, that ſame one ſhall depriue me of my kingdome. Take no regard, nor pittie not the teares of the mothers; yea, in their armes, I would haue you ſearch out mine enemies. And if any woman will defend her child, kill her alſo with him. Feare not to be accuſed for this fact, for it is by my commaund that you do it. Go into the cittie like Lyons, ſearch it through diligentlie, leaſt any remaine hidden, and perchance it maie be that child, that the kings came to adore.

The captaines vnderſtanding the kings mind, and intention, gathered all the armie, recyting vnto them the ſame reaſons, that the king had alleadged before. They all accorded and agreed, to performe this miſcheiuous act, and ſo to Bethleem they went, and he ſeemed the beſt and worthieſt fellowe, that trauelled thither with moſt ſpeed. So comming to Bethleem, they began the maſſacre; the cruell butchers ſlaughtering the quiet lambes. All the houſes were repleat with the outcries of the afflicted mothers, the waies ſtreamed with riuers of blood, and the ſtreets were filled with bodies of the holie Innocents. Herod deſired to ſlay Ieſus Chriſt in the perſon of euerie one of them; and ſo euerie of them died for Chriſt, who being in Egipt, had yet compaſſion on them, ſeeing they died for his ſake.

Trulie Herod did vnto them herein more good them harme, and more profit, then damage, ſince they be all ſaued. If theſe children had not bene put to death at that age, and by ſuch occaſion, it might haue come to paſſe, that many of them might haue beene damned. But Ieſus Chriſt our bleſſed ſauiour, and of all mankind, would not, that any of them that were borne in that prouince, and at the time that he was borne, ſhould be condemned. The ſlaughter, and butcherie continewed, the waies were all ſtained with blood, and the number of dead bodies increaſed, but the rage, and cruell furie of theſe barbarous ruffians, was no whit diminiſhed. The moſt ſecret roomes could not defend the holie

infants from the ſlaughter, neither was the Temple, where God was honored, a ſufficient refuge, or ſaftie for their liues. In that their Temple, they aſſembled to make their praiers, but they offred no ſacrifice therein, for that was to be done only in the Temple of Ieruſalem.

They began now to make ſacrifices in the Temple of Bethleem, not of brute beaſts, but of innocent children. Euerie thing was ſtained with blood: graues, and ditches were filled with children, and their dead bodies were lying in euerie place. And if perhaps any mother did hide her ſonne from the ſouldiers, the child manifeſted himſelfe, ſeeming with his crying to call thoſe butchers to kill him, becauſe he would not be depriued of ſo happie, and bleſſed death. Some mothers that were more bold, thruſt forward on the executioners, deſirous rather to receaue the blow themſelues, then it ſhould light on their children; but this was to no purpoſe, for themſelues were wounded, and their children ſlaine. Some other mothers held them ſo hard in their armes, that they could not get them from them; then would they cut and deuide them in the middle, ſo that one part of the child remained in the hands of the mother, and the other in hand of the ſouldier. Some women ran to and froe, with their children in their armes, to get out of the place where the ſlaughter was, and ſtumbling on the dead bodies, killed their owne children themſelues.

Some other turning vnto theſe bloodie fellowes, ſaid vnto them: How is it that you become ſo ſenceles, and voyd of pittie? Haue none of you a mother? haue you not wiues and children? Do none of you know how great the loue of parents is, toward their children? How ſauage and beaſtlie is this your cruelltie? If in this cittie hath bene committed any offence, theſe whom you kill, haue not done it. Slaine vs that deſerue death; the rather, for that we haue liued in companie with ſuch men as you bee, and brought them children. The ſouldiers hearing theſe words, were mooued vnto cõpaſſion and ſhed teares, but remembring the commaundement of king Herod, they became more fierce, and enraged then before, killing a freſh the children in their mothers armes.

S. Auguſtine who alſo wrote hereof, ſaith in a ſermon: when our Lord was borne, there was heard many plaints, not in heauen, but in earth. The Angells in heauen reioyced, and the mothers which were in earth lamented. God was borne a litle child, and his will was, that vnto him ſhould be offred a ſacrifice of children. He that was to be ſacrificed like a lambe, on the Altar of the Croſſe, would haue the Innocent children ſacrificed vnto him. It was a lamentable ſpectacle, to ſee ſouldiers, with naked ſwords in their hands, to kil ſo many litle infants & not to know the cauſe, ſeeing none of them could commit ſuch an offence, as might merit ſo vntimelie a death. It was euident therefore, that enuy was the only cauſe.

Theire poore mothers tore their haire, ſtroke their breaſts, and made pittifull outcries, their eyes running like fountaines of water. The more they laboured to hyde their litle infants, the ſooner they were diſcouered; they not hauing the ſenſe to hold their peace, for they had not learned to feare ſuch butcherly ruffians. The mother and the ſouldier ſtrugled together, the one to deliuer her ſonne, the other to take him awaie. The mother ſaid: why wil you pul from me, him that was borne of me? Ah my prettie tender infant, I haue not brought thee

ſo

ſo carefully, vp that thou ſhouldeſt be thus rudelie handled. If any fault or offence hath bene committed, I haue done it; let this babe liue, and kill me. Others ſaid: If you look for one alone, why murder you ſo many? Oh come now Sauiour of the world, let theſe ſouldiers ſee thee, without any peril or danger vnto thee, ſince the power to liue and die, is at thy pleaſure; ſo ſhalt thou deliuer vs from this great ſorrow, and our children from death.

S. Gregorie Nillen ſaith: It was pittifull, to ſee the mothers of the innocents, how they imbraced their litle infants, and bathed them in teares, awaiting to haue them ſhortlie bathed in their owne blood. The cruell edict of Herod hauing bene brought to Bethleem, and the cruell ſouldiers being come, they aſſailed the litle infants ſo furiouſly; that they wounded the mothers alſo, and mingled the blood of the mother, and the infant together. Some mothers ſawe the ſword to come, and pierce the bodie of her infant, as ſhe gaue it ſuck, ſo that at one time, the mother gaue milk vnto the child, and the child reſtored aſmuch blood vnto the mother.

There was one ſorrowfull mother, that had two ſonnes at one birth. She ſaw the ſword drawen againſt them both, and ſhe knew not which to defend firſt, from the blowe; ſhe looked on the one, and held it faſt to her breſt, and left the other further from her. Then ſeing the blow come, ſhe pulled it cloſe to her, and thruſt out the other. The poore diſtreſſed mother, had not much time to deliberate, which of their liues ſhe ſhould longeſt ſaue, for no ſooner was the one wounded to death, but the ſword was thruſt quite through the other: and this was the caſe of many wofull mothers, that had two children in their armes. It happened alſo in this maſſacre, that two butcherly villaines came vnto a mother, that had two ſonnes; they ſeuered themſelues to kill them, and withall ſeuered the hart of the afflicted mother, The one infant wailed, and the other cried alſo. The wofull mother knew not which to anſwere firſt, with the like muſick. Laſtly, ſhe could but lament, and ſodeinlie ſhe ſaw them dead at her feete.

S. Baſill Biſhop of Seleucia (cited before) ſaith: that in all the cittie of Bethleem, nothing could be heard, for the confuſed noiſe, which endured as long as the ſlaughter of the innocents continewed; becauſe the Infants that were killed cried pittifully, the elder brothers and ſiſters lamented, and ſo did the fathers; but the outcries of the mothers exceeded all the reſt. The oldmen ſaid: that there was neuer committed ſuch a cruelltie in any place, no not in a long ſuſteined warre; for though all were put to the ſword, yet infants were ſpared. Complaints were generallie made, yea, of the ſunne it ſelfe, that ſtaied ſo long, to keepe back the darknes of the night, whereby the furie of theſe enraged people might ceaſe. When theſe Ruffians found no more infants in the cittie to murther, they departed into the villages there about, to do as they had done in Bethleem. Then the lamentable outcries of the woefull mothers was renewed, when they went to ſeek out the bodies of their dead infants. Some, that found them cut in pieces, laid their ſeuered members together, vſing pittifull, and compaſſionat complaints.

Some kneeling downe to their ſlaughtered prettie babe, ſaid vnto him: Awake now my ſonne, thou haſt ſlept inough; ſhake off this heauie drowſines,

which the crueltie of Herod had cauſed. Come, come, ariſe my ſweet babe, take thy mothers breaſt, which thou haſt ſo often ſucked; Ah wilt thou not ſpeake? doeſt thou ſlumber ſtill? Alas, alas, too long laſteth this heauie ſleep, that thus oppreſſeth thee, would to God it were poſſible for thee to enter againe into my womb, that thy prettie members thus mangled, might be reioyned, and returne vnto life. Theſe and ſuch like words, ſaid the mothers of the Innocents. When Herod vnderſtood that his commaundement was performed, he made ſhew of great ioye, & adorned himſelfe with a crowne of victorie, as if he had triumphed ouer ſome dangerous enemie. Neither did the cruell tyrant care, though his owne child (that was nurſed in a place neere Bethleem) was murthered among the reſidue.

Macrobius reporteth, that this came vnto the eare of Octauius Auguſtus, and that he ſaid: that it were better to be a hogge in the houſe of Herod, then his ſonne. By which ſpeach he ment, that Herod being a Iew, the hogge had bene ſecure, for he would not haue killed it, nor haue eaten thereof, but his ſonne was not ſo ſafe, for he was killed amongſt the other children. Herod could not haue deuiſed a better meanes then this, to diuulge, and ſpread abroad, the birth of Chriſt. For hereby it came to the knowledge of all, that a child was borne, who was a king, and had bene adored of the kings, and of whom he was afeard, that his kingdome ſhould be taken from him. But he ſtaied not ſo long, for before Chriſt was of age, Herod was depriued of his kingdome, by looſing of his life, killing himſelfe with thoſe hands, with which he had perſecuted our Sauiour Chriſt.

It is often ſeene, that God doth puniſh, and chaſtice men, by the ſame thing, and meanes, wherewith they take occaſion, and whereby they offend him. Saul deſired to kill Dauid with his owne hands, and with the ſame he killed himſelfe. Iudas ſinned by ſelling Ieſus Chriſt, & the wretch hanged himſelfe with his owne hundes. Some thinck that the number of the ſlaine children, was the ſame, which S. Iohn nameth in the Apocalipſe, when he ſaith: that 144000. follow the lamb; but this is not certaine. It ſeemeth rather a thing impoſſible, that in the towne, and territorie of Bethleem, ſhould be ſo many children, of two yeeres old and downe-wards.

The Euangeliſt S. Mathew ſaith: that then was fulfilled the words of the prophet Ieremie: *A loud voice was heard, weeping and lamentation, Rachell weeping for her children, and would not be comforted, becauſe they were not.* In this place, Bethleem is called Rachell, becauſe the faire Rachell, who was wife to the patriarch Iacob, was buried neere to the cittie of Bethleem. The holie Innocents were the firſt martyrs that dyed for Chriſt, and he being come into the world, offred them to his eternall father, as the firſt fruites of the garden of his Church. He did them alſo an eſpeciall fauour, for that they were all ſaued.

Their parents alſo had no cauſe to be aggrieued: for if they were depriued of their liues (which he had before giuen vnto them) for his ſake, we may alſo beliue, that he beſtowed others on them, in their place; as it happened to Iob, who being depriued of ſeuen ſonnes, and two daughters, God gaue vnto him as many more, when he returned vnto his former proſperitie. Laſtly, we may know by the euent hereof, that as when the people of Iſraell departed from

Egipt,

Egipt, one may well ſay that God departed out of that countrie, in the company of his people, & that the Egiptians remained in lamentation (for one, and the laſt of the plagues that he ſent vpon them was, when he ſlew all their firſt borne:) ſo alſo, when Ieſus Chriſt departed from Bethleem, the Bethleemits remained alſo in lamentation. For a ſure thing it is, that in the place, from whence God departeth, there remaineth nothing, but ſorrow and wayling.

Let vs praie vnto his diuine maieſtie, that he alwaies remaine in our cõpanie, that we maie alwaies be glad and ioyfull in him, and that our ioy may be trũe and perfect, enioying it in this world by grace, and after in heauen by glorie. Amen. The Catholique Church celebrateth the feaſt of the holie Innocents, on the 28. of Decẽber, and their Martyrdome was in the time of Octauiã Auguſtus, in the beginning of the ſecond yeere of Chriſt, according to Ioannes Lucidus.

The life of S. Thomas, Archebishop of Canterbury and Martyr. Decemb. 29.

THe life of this holy Prelat and famous martyr, collected out of foure Hiſtoriographers of his time, Gulielmus Cantuarienſis, Ioannes Carnotenſis or Sarisburienſis, Alanus Abbot of Teukesburie, Herbert of Hoſcam clerke, Petrus Bleſſenſis, Archedeacon of Bathe, and manie epiſtles of Popes, Kinges, and Bishops, is in this manner.

SAint Thomas, vſually called of Canterbury, biſh. and martir, was borne in London, the head cittie, and royall ſeate of great Britanie. His father was one Gilbert ſurnamed Becket, a man inferioure to none of his cittizens for kindred and riches, and ſuperioure to moſt, for ſingular good carriage, and holie conuerſation. This Gilbert being in the flower of his youthe, voluntariely receaued the holy croſſe, an enſigne of ſuch as enrolled their names to ſerue againſt Infidels, and trauailed into the holie land: where, as he returned from viſiting thoſe ſacred places of Hieruſalem, he, together with others, was taken by his enemies, that lay in ambuſh, and made priſonner to an Admirall, a Prince of great account amongſt the Infidels. There he remained in captiuitie, the ſpace of one yeare and a halfe; wherein, the only daughter of the aforeſaid Admirall was ſo wonne with the carriage, and excellent good partes and qualities of Gilbert, with his diſcreet and weighty reaſoning of matters that concerned Chriſtian religion, and alſo with his noble and ſtoute reſolution to die for Gods honoure, that (he afterwards by flight hauing obteined his libertie) ſhe, wounded with his loue, and led with deſire of being a Chriſtian, forſooke all her wealth, abãdoned her fathers houſe, and her countrie, and followed him ſecretly into Englãd. There being firſt well inſtructed in Chriſtian religion, and baptized in the Church of S. Paule by the Biſhop of London with great ſolemnitie, in the preſence of ſixe Prelats, ſhe was married to Gilbert: all, but eſpecially the Biſhop of Ciceſter wondring at this heauẽly vocation, and admirable prouidẽce of God; and prophecyng that her wombe ſhould beare a childe, whoſe ſanctitie and holie labours would make Gods Churche renowned and glorious. Not long after was Thomas borne, and brought vp by his vertuous mother in all good mãners and

exercises. But he learned of her especially the feare and loue of almightie God, with a greate deuotion to the B. Virgin his mother Marie, next after Christ reposing in her his greatest confidence, and making her, Patron and Protectrice of all thye wayes and steppes of his lyfe. He was first brought vp in a religious house of Merton; after instructed in liberal sciences; then sent to studie in the vniuersitie of Paris: from whence returninge home, he discharged with honoure and great good satisfaction, some publicke offices of the cittie of London. And hauing now for the space of three yeares, attended vnto temporall affayres, and followed courte-businesses, shewing himselfe therein quicke, discreete, and well aduised, and thereby attained greate creditt, and learned much prudence and experience: hauing also beene carryed with affection to youthfull sportes of hawking and hunting, yett euer without staining or blemishing his good name with anie vice or imperfection; led by the instinct of the holie Ghost, more then by anie friends persuasion, he retired and weaned himselfe from secular affaires, & betooke himselfe to Theobald Archbish. of Canterburie, where his industrie, diligence, & well aduised managinge of matters, wonne him a chiefe place and greate reputation amongst the Archbishops most familiar and trustie friends. After his admittance into the companie of Theobalds counselors and chiefest followers, he studied at Bolognia and at Altisiodorum: was greatly imployed in Church affaires of greatest importance: oftentimes sent, for decision of weightie controuersies to Rome; from whence he euermore returned with good dispatche in his busines: lastly he was made Archedeacon of Canterburie, a place in those dayes of highest degree in the English cleargie, next vnto the Lord Abbots and the Bishops.

Much about that time Henry duke of Aquitane and Normandie, succeeded king Stephen in the crowne of England. Theobald fearing least the kings good nature might be abused by some of his craftie counselours, and by such as vnder the cloake and pretence of publicke authoritie thirsted after the Churches reuenues, and the cõmons spoile, drawen to some ouer sharpe course and rough proceeding: desirous also, that the bond of loue and amitie might encrease betweene the Prince and his Prelats, and the kings gracious fauoure shine vpon his cleargie, a thing most necessarie, for the good and wellfare of all the kingdome, and well assured of his Archeadeacons sufficiencie to doe all faithfull seruice to the king, and good offices to all manner of people, brought him to the courte, and wrought him into the fauour of his Maiestie, from whome he receaued the office of high Chãcheloure of England. It might seeme in outward shew and apparance, that Thomas had now forgotten quite, that euer he was an Archedeacon. His retinue was greate; his fellowers men of good account; his house keeping such as might compare with, if not surpasse, the greatest Earles of all the kingdome; his stuffe verie costlie & ful of brauerie, so farre forth as his bridles were of beaten siluer; his principal care to retaine his Princes fauour, and winne al mens good will, which care did also compell him sometimes to shew himselfe pliant to his Maiesty in his fare, his discourse, in hauking, in huntinge and sporting, aswell as in his serious affaires: A table, that dailie and honorablie intertained Barons and Earles: a house, that wellcomed all needie and afflicted persons: a hand, that bountifully bestowed large gifts in howsehold stuffe,

ſtuffe, apparail, prouiſion, plate and coine. Finally fortune did ſeeme to haue made him her dearling; and all things ſo flowed according to his wiſh and his deſire, that one would haue iudged him, to haue laide cleane aſide the verie thought of a cleargie man. But this was only the outſide of Thomas: for inwardly he was humble and abiect in his owne eyes: much addicted to prayer and deuotion: a great tamer and curber of his owne body; in ſo much, that manie times he would chaſtize himſelfe with a cruell diſcipline, laſhing himſelfe vpon the bare backe: his zeale was great for the good of the Church, and reliefe and ſuccoure of the commons; vndergoing for this cauſe manie encounters and afflictions; manie calumniations, ſlaunders, and ſnares, armed to entrap him, by ſuch as in court know not how to riſe but by others ruines. Nay ſometimes, as farre as modeſtie and duetie would permit it, he gently, and with greate reſpect and reuerence, withſtoode euen his Prince; who liked therein his conſtancie, & tooke it in good part, and not as proceeding of anie diſloyaltie, for why? he did finde him moſt faithfull in all his proceedings: aduiſed and diſcreete in counſaile: prouident and vn appalled in doubtful buſineſſe: and in aduerſitie valiant and magnanimous: in puritie of mind & chaſtitie of bodie, euermore vnſpotted & vndefiled: manie greate trialls hauing byn made to proue his honeſtie. And, for moſt of that which we haue rehearſed, let this one thinge ſerue as a ſufficient witneſſe. There was in Stafforde a beautiful young woeman, whom the Prince greately fauoured. She, as often as the Chanceloure came that way, did ſend him manie tokens and fauours. Her guardian, miſdoubting that all this kindneſſe proceeded from ſome lewd intention, and, ſeeing the yonge, freſh, beautifull yeares of Thomas, and the neereneſſe of their lodginges, did encreaſe his ſuſpicion, he needes would be acerteined thereof. In the dead of the night, by a ſecret way, and with a cloſe lanterne, in he goeth to his chamber; and findinge his bed with out anie print of his bodie, or once being touched, was ſtrongly confirmed in his ſuſcipion: but lifting vp his lanterne, and looking ſome what further, he found, that after longe kneeling vpon his bare knees in prayer, he was fallen faſt a ſleepe vpon the grounde, in a verie incommodious manner: whereupon altering his opinion, he verily deemed him a ſaincte, whom before he ſuſpected to be diſhoneſt and a ſinner.

Not only in this of Chancelour, but alſo in manie other offices Thomas did the kinge good ſeruice: for, being made tutor to the yonge Prince Henry, his care was greare to bringe him vp with the ſonnes of manie Lords of the court, in learning and ciuilitie, and in al manner of courtly and Princely knowledge and behauiour. Moreouer he ſerued the kings Maieſtie in his warres of Fraunce with a choyce band of ſeuen hundred ſouldioures of his owne familie, beſides manie others, with whome alone after the kings departure, he obtained a worthie victorie, yea another time, he himſelfe in perſon vnhorſed a frencheman called Enguerranus de Creya, a moſt hardie ſouldiour, and moſt renouned in all feates of armes and chiualrie. And with his good example he ſo encouraged all his followers, that in all the kinges armie the Chancellours ſouldiours were eſteemed the very flower and the valianteſt. Theſe and manie other vertues, made him honoured euen amongſt his foes, the Peeres and Princes of France, and greately beloued amongſt his friends. Eſpecially the kings Maieſty of England

ſometimes after hunting, ſometime after riding, would, vpon a ſoddaine & without anie biddinge, come to the Chācelours houſe when they were at dinner and ſome whiles dine with him, other whiles ſitte by him to ſee the order, and heare the diſcourſe which was at his table, whereof manie things were ſpoken with admiration.

It fell out that Theobald Arche. B. of Canterbury died; and newes thereof came beyond ſea to the kinge: who weighing vell the great ſufficiencie of his Chancelour, whome euen then he had in his companie, after ſome deliberation turninge about, comaunded him to prepare himſelfe to goe on a iourney: and hauing now receaued his inſtructions, concerning manie other affaires, and comming to take leaue of his Maieſty, and to goe forward on his iourney; Nay ſoft, quoth the kinge, you know not fully yet what you muſt goe aboute: My pleaſure is to haue you Arche. B. of Canterbury. The Chancelour firſt ſtarting, and afterwards ſmiling vpon the king, and ſhewing him his riding ſuite, full vnfitt and vncomely for ſuch a calling, ſaid: Oh! and loe heere how religious and how ſaint like a man your Maieſty will place in ſo holy a ſeate, and in the conuent of ſo manie bleſſed Monckes! If euer I haue done your Maieſty anie ſeruice, let me craue and obtaine this as a reward, that this charge be not impoſed vpon me. For I certainly know, that if I vndergoe it, you will quicklie withdrawe your fauour from me, and turne it into deadly hatred, enuious people will neuer be wanting, who vpon ſome exactions of your Maieſty in Eccleſiaſticall affaires, and ſome reſiſtance, which I muſt of dutie and neceſſitie make, as Primate of England, will wholy alienate your royall harte and affection from me, and extinguiſhing all the former grace, enkindle ſuch flames of enimitie, as neuer will be anie more alaied.

Theſe words of the Chanceloure, ſo litle taſting of Ambition, ſo plainely diſcloſing a conſtant reſolution, did more enkindle the kinges deſire. Wherefore ioyning others in his companie to effect his purpoſe, he called to the chiefeſt of them Richard Lucie, commaunding him to effect as diligently the promotion of the Chancelour to the ſea of Canterburie, as he would the ſucceſſion to the crowne of his ſonne Prince Henry, in caſe that the kinge himſelfe were deceaſed. To the ſame effect he likewiſe ſpake to Henricus Piſanus Cardinall, and legate of the Pope; who at laſt brought Thomas to accept that dignitie. He was choſen at Weſt miniſter in London, by the whole conſent of all the Biſhops of the Realme, only London excepted, and by the voice of Canterburie monkes; and after was preſented vnto Prince Henry, who by the authoritie of his Father, committed vnto him for this effect, freed the Chancelour from all former debts accounts, and obligations of court or exchequer, and in his full libertie reſtored him vnto his cleargie, who receaued him with great ioy and ſpirituall canticles. After his election at London, he went to Canterburie; where in Whiteſon-weeke he was made prieſt vpon the ſatterday (for hitherto he was but Deacon) & conſecrated Biſhop vpon Trinitie ſundaie, Prince Henry heire apparant of the crowne, fourteene Biſhops, and manie other great Peeres of the realme being preſent at the ſolemnitie. Streight waies after, Alexander the 3. Pope of Rome did ſend him the Palle: which he receaued with vnaccuſtomed deuotion, going barefoote, and lying proſtrate on the ground.

Hauing

Hauing now receaued that ſacred vnction, he was changed into an other man. He gaue not himſelfe to a vaine, looſe, ſtately, wide and free manner of liuing, as many accuſtome after dignities obtained, but rather obſerued greater abſtinence; watched more; praied more; preached often vnto his flocke; iudged, he neuer could rule well others, if firſt he did not wel rule and maiſter himſelfe. His outward apparail was of a Biſhop; vnder, a friers weede; next to his ſkinne, a courſe rough heire cloth, like an Hermit. Hauing done his office ſtreight after the cocke crowing, he ſerued thirteene poore men at the table, waiting on them in perſon, waſhinge alſo their feete, not only with water, but with his owne teares, crauing moſt earneſtly their praiers, and giuing eache of them foure pence in monie: in the morning, verie earlie, twelue more were ſerued by the Archebiſhops almoner; and about nine of the clocke a hundred poore men called Prebends, on whome two monkes of the conuent attended. The Biſhop, hauing diſcharged his parte, and repoſed a litle to refreſh his ſenſes, beſtowed all the time he could ſteale from his reſt, without great diſparagement of his health, in praying, weeping, and holie meditation. When he was to celebrate the moſt dreadfull oblation, then he did ſeeme to poure out his hart with teares, ſighes and ſobbes, that came as often as his words. He was ſomewhat ſpeedie in diſcharginge this office, fearinge diſtractions; yett all waies attent, and recollected, without vaine addinge of more then the Church appointed, performing the communion with ſuch deuotion and teares, as if he did viſibly behold the wounds of our Sauiour Ieſus Chriſt.

Not only his owne, but alſo the hands of all his houſehold were ſo free from receauing bribes, that an Abbot comminge to his courte with important buſines and deſiring to winne his officers good will with gold, and not findinge anie that would receaue it, he himſelfe notwithſtanding receauing great ſatisfaction in his ſuite, cryed out at his departure: I haue founde a court more golden, then euer I could haue believed or imagined: for not onlie it walketh not after gold, but ſcorneth, deſpiſeth, and flyeth from gold. Semblable to theſe were all his other holie vertues: ſo vpright a Iudge, that no might nor meanes could withdrawe him from right: ſo good a father to the poore, that none departed from him without reliefe: ſoe bountifull in giuinge almes, that he twice doubled the vſuall allowance giuen to the poore, by all his Predeceſſoures: ſo zealous a prelate that no vice, eſpecially no ſchiſme or errour could take roote with in his Iuriſdiction: ſo addicted to learninge that his conuerſation at table & vpon the way, was all way of learning: ſo prouident in giuing orders, that he neuer impoſed his hands vpon anie, without mature and diligent examen, whither he had ſufficiencie enough in meanes, in learninge, and vertue; leaſt anie of theſe three being wanting, prieſthood ſhould turne into ſcãdall, deriſion and beggerie: ſo great a fauourer and Patron of learned men, that his moſt eſpecially befriended followers, were the moſt eſpeciall learned men of thoſe daies: of Engliſh men Ioannes Saleſburienſis, afterward B. of Carnotum; Robert Foliot, afterward B. of Hereford: William Glauile, afterwards B. of Rocheſter; Gerard Maide, afterwards B. of Couentrie: Of ſtrangers, Hughe Dantinant a Norman, Archedeacon of Oxeford, afterwards B. of Couentrie; Herbert of Woſcham, afterwards Cardinall of Rome, and Archebiſhop of Beneuentum;

Humbert of Lumbardie, afterwards Archebiſhop of Milan his natiue countrie, and laſtly Pope of Rome by name of Vrbanus tertius, theſe were his followers of greateſt name, beſides manie others of a lower ranke in dignitie, though inferiour to none in learning and vertue.

Finallie his watching in meditation, his teares in praying, his puritie of life, his modeſtie in ſpeeche, his vprightneſſes in his workes, his trueth in his word, his compaſſion of the poore, and care of the commons good and welfare did ſpread his fame ſo wide, that it made the Kinges Maieſtie hartlie to reioice for the good election he made of ſo holy a prelate. Moreouer he was renowned in forraine countries, where comming to the Councell of Towers in Fraunce, he was ſo ioifully receaued by Pope Alexander the third, and all the Cardinalls and Prelates, that all of them, ſauing the Pope and two Cardinalls who ſtaied to accompanie his Holines, went out of the towne to meete and wellcome the Archebiſhop.

Hitherto he might ſeeme to haue had a proſperous courſe and nauegacion, but God would haue him alſo tryed in aduerſitie, and therefore ſuffered a ſtorme of perſecution to be raiſed againſt him. Firſt certaine men of greate account, out of whoſe hands he had wreſted churche-liuings, which they had wrongfully vſurped, began to calumniate him with his Maieſtie, alleaging that his royall fauoure emboldned the Arche B. to ſuch attempts and wrongs, which he had, and did offer vnto manie: yet they could not impaire the good opinion, which the kinge entertained of the Arche B. Then followed his renouncing the office of Chancelloure, which ſome what exaſperated the Kinge: next ſome reſiſtance in a matter belonging to the Exchequer. But laſtly that which enkinled his Maieſties indignation, was in this manner. The friends of a certaine, man that was ſlaine, accuſed a prieſt for committing the murder: he, being apprehended, and brought before his Biſhop, ſo denied the facte, that his aduerſaries could not ſufficiently conuince him, by reaſon their information was weake, neither he Canonically cleare himſelfe. He therefore remaining thus infamous, and branded with ſuſpicio, his cauſe was referred to the Archebiſhop, who depriued him of all Eccleſiaſticall benefice, and ſhut him vp in a Monaſterie, commaunding that he ſhould be perpetually recluded, and made to doe hard penance all daies of his life. About the ſame time one Philip de Lidrois a Canon, had contumeliouſly abuſed one of the Kings Iuſtices of peace: the complaint being brought to the Archebiſhop, he commaunded the Canon ſhould be publyquely whipped, and for certaine yeares depriued of all Eccleſiaſticall benefice and office. Theſe puniſhmēts, eſteemed rigourous enough, could not quiet the rage of ſome of the laitie: for laying ſome few mens faults vpon all the cleargie, and pleading that prieſts and clearks preſuming on their priuiledges, and that they were not put to death, committed manie outrages, offences and villanies, they made a great vproare and commotion in all the countrie.

The Kings Maieſtie, as zealous of the peace and quiet of the common wealth, as the Archebiſhop of the Churches liberties; and being informed by ſome of the cleargies enemies, how their manifold offences dailie encreaſed, preſuming vpon their priuiledges; he made an aſſembly of all the Biſhops of the Realme, and cleargie of London, demaunding, that all ſuch Prieſtes as committed anie offence,

offence, ſhould enioy no priuiledge of the Church; but, deliuered ouer to ſecular Iuſtice, ſhould be puniſhed with corporal paine; the only meanes as he ſaid, to ſtop the courſe of their wickedneſſe, who building to much vpon their order, ſtained and ſhamefully debaſed the renoumne and glorie of their order. For the higher one is ſeated in dignity, the fouler is his crime and more exorbitant; the more ſcandalous his example, and of greater conſequence, to draw meaner people into ſinne: and therefore ſuch delinquentes ought to feele the ſmart of more heauie puniſhments. To this demaund the holie Prelate mildly and conſtantly made replie: That ſacred Canons, and Generall Councels, and holie Popes, and glorious Kings and Emperours had ſo ordained, that cleargie men ſhould be iudged and chaſtized by none other, but only by their owne ſuperiours and Prelates. And that when crimes were ſuch as deſerued death, the Church did not winke at her miniſters faults, nor foſter enormous offences with priuiledges; but firſt degrading them from their order, abandone and forſake them as none of hers, and then turne them ouer to the ſecular power and Magiſtrates, to giue their wickedneſſe its due reuenge and recompence. That ſeeing this had beene the auncient practize of the primitiue Church in her glorious daies, and now wee had no new Chriſt, nor new Church, he beſought the royall clemencie of his Maieſtie, not to bring in this new manner of proceeding, ſo contrarie to the ſtatutes of all Antiquitie neither ſo to be lead with a zeale of Iuſtice, as to raze the verie foundations of Iuſtice; which could not ſtand firme, without conſeruing the bounds and limits perſcribed vnto each power and authoritie. But the king eſteeming this ſo round and reſolute an anſwer, to be a diſloialtie in his Biſhops, and open withſtanding his ſoueraigne authoritie, did preſſe them further to make him a promiſe of keeping his ancient prerogatiues and roiall cuſtomes.

The Archbiſhop with the aſſent of his brethren anſwered, they would; ſo farre forth as they were not contrarie to the priuiledges and prerogatiues of the Church, ſoe firmely eſtabliſhed. Now amongſt thoſe royall prerogatiues, theſe ſixe were included amongſt many others. 1. That vpon no cauſe whatſoeuer, any appeale ſhould be made to the Sea Apoſtolique, without hauing obtained licence of his Maieſtie. 2. That it ſhould neuer be lawfull for any Biſhop or Archbiſhoppe to depart out of the kingdome, or come at the commaund of the Pope, without licēce of the King. 3. That it ſhould not be lawfull for any Biſhop to excommunicate any perſon, that holdeth *in Capite* of the King, nor graunt any interdict againſt his lands, nor the lands of any his officers. 4. That it ſhould not be lawfull for any Biſhoppe to puniſh periurers nor falſe witneſſes. 5. That Cleargie men ſhould be bound to anſwer, and haue their triall and puniſhment in ſecular Tribunals. 6. That the King and his ſecular Iuſtices and other officers, ſhould bee Iudges in matters of Tithes, and other likes cauſes Eccleſiaſticall. Theſe were contained amongſt many other articles, drawne by his Maieſties officers, as auncient prerogatiues of the Crowne: and notwithſtanding they were ſo contrarie and preiudiciall to the practiſe of the Primitiue Church, and priuiledges of great Kings and Monarches, yet his Maieſtie (moued thereunto by his officers, and eſteming it a great diſparagement of his Princely authoritie to be ſubiect to the Church, and want of Iuſtice, not to chaſtize the

offences of cleargie men) moſt earneſtly inſiſted to haue all the Biſhops promiſe without any reſtriction or limitation, to keep the aforeſaid prerogatiues, contained as he ſaid in their temporall allegeance.

And not hauing obtained his deſire, hee was greatly incenſed againſt the Biſhops, and riſing in a great wroth and indignation, went forth of the place, where the aſſembly was, and next day very earely (without giuing audience to any of the cleargie) out of London. All the courte was in a tumult and vproare, and of the Biſhops, ſome began to ſhrinke, and ſeeke by all meanes (though with ſhipwracke of their conſcience) how to recouer the fauour of their Prince, & remaine aſſured of their temporall goods, though with euident hazard of looſing thoſe which are euerlaſting. Amongſt the Prelates, ſome, that ſhould haue aduaunced the vnitie of the Church, gaue the King counſaile to ſet the Prelates at variance amongſt themſelues. Others laboured to make the Archbiſhop more plyant to his Maieſties will; with promiſes, with menaces, with rehearſing benefits receaued, daungers imminent to the whole cleargie, the fruites of peace, the bad ſequeles of diſunion betwixt the Prince and cleargie: That rigour was not fit for all times; that ſometimes yeelding, though with ſome inconuenience, did afterwards draw on many greater commodities; that troubles and vexation, now threatning the Church, were matters of more weight, then ſome liberties of the Church: that his Maieſtie proteſted his deſire neuer was to preiudice the Church, but only to be honoured before the Peeres of his realme; and that a bare promiſe and conſent would giue him ſatisfaction. Wherefore oppreſſed with the weight of manie Noblemen and Prelates perſuaſions, and with the teares of many, that bitterly wept the vtter ruine and diſtruction of the cleargie, he yeelded to the will and pleaſure of his Maieſtie, and in a generall Parlament holden at Claringdon, promiſed in the word of Trueth, and without any reſtriction or limitation, to keepe the aforenamed Prerogatiues, and ſo did likewiſe all the other Biſhops.

The King was not yet contended heerewith: but, hauing drawne a writting of thoſe prerogatiues, would, for the greater euidence and ſtrength thereof, haue it ſigned with all the Prelates ſeales. The Archbiſhop, crauing ſome litle reſpitte to conſider of ſo weighty a matter, tooke one coppie of the writting with himſelfe, and gaue one to the Archbiſhop of Yorke, leauing the third in his Maieſties hand: and ſo, being licenced by the King, departed from the Courte, and went towards Winton.

And now being retired, and alone by himſelfe, and reflecting vpon all his former actions, and duely poiſing the ſequele of all this buſineſſe, how preiudicious it would be to all the Church of God, what a breache and confuſion of Eccleſiaſticall libertie; how great a flauerie to men, that were the particular lot of Ieſus Chriſt, and how bad a preſident to all the world, and ſcandall to all other Princes and Prelates; ſorrow, griefe, teares, ſighes, and ſobbes proceeding from a repentant heart, did make him conſume and melt away. Neither was he content to doe rigorous penance in faſting and ſackloth, but he alſo ſuſpended himſelfe from the Altar, and from the communion of the bodie and bloud of our Sauiour Chriſt vntill he was reſtored thereunto by the abſolution, and ſpirituall conſolation of the Biſhoppe of Rome.

The

The King vnderſtood of the Archbiſhops change and alteration: and all his proceedings were aggrauated and miſconſtered by his calumniators and aduerſaries. His auſteritie of life, was ſuperſtition: his zeale of Iuſtice, nothing but crueltie: the care of his Churches reuenues, was attributed vnto couetouſneſſe; his contempt of worldly fauours, was deſire of vaine glorie: following the will of God, a proud conceite of himſelfe: inſiſting in his Auncestours ſteppes in defending right and much more care thereof, then ſome of his later ſlacke temporizing Predeceſſoures, raſhneſſe and ouermuch wilfulneſſe: finally ſome made no ſcruple to ſay, that, if the Archbiſhops power went on in that manner, the Kings Maieſties royall dignitie would quite decay: and Princes ſhould heere after reigne, ſuch and ſo long, and with only that power and authoritie, as the Archbiſhoppe with his cleargie would pleaſe to permit.

Hereupon the Archbiſhop was cited to appeare before his Maieſtie at Northampton. Firſt he was iudged both by Noblemen and Prelates to haue all his moueables confiſcated, for not appearing perſonally vpon a citation of the King: and yet his anſwer to their obiection was verie ſufficient. Now in the verie firſt entrance and beginning, heere were two ſtrange things (as the Archbiſhop pleaded) and neuer heard of before in the world, An Archbiſhop of Canterbury, Primate of England, ſpirituall father both of Prince an people, iudged by the Peeres that were his children: and ſuffragans pronouncing ſentence of condamnation againſt their Metropolitain, ouer whom they had no iuriſdiction. He was further called in queſtion about 500. pound receaued of the King, during the time of his Chãceloure ſhip. He acknowledged the receite, but pleaded that it was a guift; and yet was the money adiudged to the King; and he ſtraigth waies enforced to giue ſecuritie for the paiment thereof: or in plaine tearmes commaunded to his face to remaine there as priſoner. When ſome perceauing the Archbiſhop quite forſaken of his bretheren, and in daunger of ſhipwrack, offered themſelues of their owne accord to enter band, for the paiment of the monie, and ſo this daunger was eſchewed. Many other controuerſies of old forgotten Exchequer matters were maliciouſly enforced againſt him by his aduerſaries, only of purpoſe as men talked then, to ouerwhelme the Biſhop. But Henrie Biſhop of Wincheſter, a man renowned for nobilitie of birth and a ſanctlike life, found a way to free him from all further troubles in this kinde; by auouching: That when, being Archdeacon and Chancelour, he was choſen for to be Archbiſhop, he was by the Kings authoritie freed and acquitted, of all debts and obligations of Courte and Exchequer, and ſo deliuered ouer to the Church of England. Which teſtimonie, being ſo euidently true, none could withſtand it. Now remained the laſt and the fierceſt aſſault, concerning thoſe royall Prerogatiues.

The Archbiſhop hoping thereby to moue his Maieſtie the ſooner to compaſſion and clemẽcie towards the Church, reſolued the laſt day to goe to Court in his ſacred roabes, and bare footed with his croſſe in his hand, and kneeling on his knees, to entreate his Maieſtie for peace Heerein alſo his aduerſaries depraued his good intention, and informed the King, that he was come all armed to court. His Maieſtie hearing the bruite of armes, and not informed, nor reflecting of what ſort and condition they were, with, drew himſelfe into an inner roome

and there, calling vnto him the Noblemen and Biſhops, made a grieuous complaint and narration, how the Archbiſhop was come, not as into the Courte and Pallace of a King, but the houſe of a Traitour, in ſo odious and deſpitefull a manner, as neuer was heard of before in the Courte of any Chriſtian King.

There wanted not others that ſeconded and amplified his Maieſties ſpeeche: alleadging that his pride had now drawne him ſo farre, as to make him fall into open Treaſon & Periurie of himſelfe; and, with his manner of proceeding, to caſt vpon the King and all his kingdome an aſperſion, and infamous note of Treaſon. All the chaber rebounded with Periurie & Treaſon, and the officers of the Courte came forth, and with enraged lookes pointed at the Biſhoppe, that was left all alone with his croſſe in his handes; the banner vnder which he was to fight, the portraiture of him, that he was to follow, only ſome few of his Captaines about him, and euen thoſe were not permitted by the officers to ſpeake vnto him. Proclamations were made, that none ſhould declare himſelfe of the Archbiſhops ſide, vnder paine of being accounted an enemie to the ſtate. The Biſhops they appealed againſt their Primate, as one that was periured; not obſeruing the allegiance he had ſworne to his Maieſtie. The Earles and Barons were now come forth to giue iudgment againſt him. To all whome, but eſpecially to the Earle of Leiſter, that had ſpoken in the behalfe of the reſt, the Archbiſhop made this anſwer: Iudgement againſt me, my Lord and my Sonne? neither law nor reaſon doth permit, that children ſhould iudge and condemne their Father. My ordinarie Iudge is the Biſhop of Rome: to him I appeale from your Iudgement. And likewiſe I ſummon theſe my brethren, to appeare and decide all matters and controuerſies in his Tribunall. Hauing ſaid theſe words, and fearing with his ſtay to giue them occaſiō of heynous ſacriledge, hee forthwith departed from the Courte, many of his aduerſaries, and ſome others of the Courtiers following after, and reuiling and calling him a haughtie, proud, and periured Traitour.

All his traine and followers were fledde, and only ſome cleargie men attended on him, with a great number of ſicke folkes and poore men, that hartily reioyced and praiſed God; who had deliuered his ſeruaunt from the hands of his enemies. How glorious a proceſſion, quoth the Biſhoppe, doth accompanie our returne from the face of tribulation! Sith hence they haue ſhared in our affliction, let them all come in, that wee may all feaſt together in our Lord. After prayer ſome mention was made of the bitternesſe and dreadfulneſſe of that day: Vnſpeakeably more bitter, quoth the Biſhop, and more dreadfull will the latter day be. And I charge you all, that each man demeane himſelfe modeſtly and quietly, and that none be ſo bold as to vtter any rough or diſtaſtfull words. In ſuch traunces as theſe, a patient and milde ſuffering is moſt gratefull to God, and moſt auaileable to worke good in all men, whether inferiours or ſuperiours. In the dead of the night two Noblemen of great renowne in the kingdome, and his faithfull friends, came vnto him, and with ruefull lookes, and teares in their eyes, and knocking their breaſt, proteſted by the dreadfull iudgement of God almightie, how they certainly knew, that ſome debauched and wicked people had conſpired together, and with mutuall oathes bound themſelues to kill him. Wherefore, greatly fearing, leaſt the cauſe of the Church, which was not fully

made

made knowen to the world, ſhould be not only endamaged, but vtterly ouerthrowen with his death, he reſolued to depart out of the kingdome. He deſguiſed himſelfe, and trauailed by night, went ſtrange and vncouth wayes, lay ſecret and hidden euen in his owne Lordſhips, hearing ſeruice from out of a little hoale, and finally apparailed in a white monkes weede, and going barefooted, and calling himſelfe brother Chriſtian, got ſafely in a little boate out of the Realme: and with great labour, penurie, affliction, difficulties, and daunger, ſometimes trauailing twelue leagues in a winters day barefooted, arriued at laſt at Sens in France, where Alexander 3. Pope, driuen out of Italie by a ſchiſme, reſided. The King had ſent, before his coming thither, an honorable Embaſſage by the Archbiſhop of Yorke, and 4. other Biſhops, the Earle of Arundell and other Noblemen, to certifie the Pope & complaine againſt the Archbiſhop, and obtaine that he might be ſent backe into England, with a Legat which they call *a latere*, to haue his cauſe decided there. And although they obtained not their ſuite, by reaſon of the Archbiſhops abſence, who according to law, ſhould firſt be heard in his appeale, before any courſe were taken againſt him, yet ſo had they alienated the affections of the Cardinals from him, that verily eſteeming him a raſh, preſumptuous, ſtiffe-necked man, and one that for matters of no importance, had made an vproare in the kingdome, and broaken that vnitie and bond of peace, which before was betweene the king and the cleargie, none of them would ſhew him any countenance. The day next enſuing, wherein the Archbiſhop in the preſence of the Pope & Cardinals was to deliuer the ſtate of all the controuerſie; hauing firſt related the glorie wherin he liued before, the exceeding great fauours which his Maieſtie had ſhewed him, the reſpect which all the kingdome did beare vnto him, how all thinges flowed euen according to his will, vntill the time of his Maieſties indignation: hauing furthermore declared, how eaſily he might yet be reconciled, and winne the Prince his fauour againe, and be admitted into as great grace as euer before, and that without any bodies mediation, in caſe he would ſwarue from his conſtant reſolution, and ſubſcribe to that, which the king demaunded: Hauing alſo ſhewed, how, although he abounded not in witte, yet he was not ſo deſtitute of common ſence, as to leeſe matters of ſuch weight for only trifles; Laſtly hauing told them, how that for the ſame cauſe for which he had loſt all other temporall goods, he would moſt willingly ſacrifice the verie laſt drop of his bloud; But whether, quoth he, raſhly and vnaduiſedly led by curioſitie and ambition, or diſcreetly and vertuouſly, moued thereunto by a well grounded reſolution, let theſe ſerue for witneſſe and euidence. And with that he drew forth the originall coppie of thoſe Articles, which his Maieſtie would haue eſtabliſhed, as auncient and royall prerogatiues. Which Articles being read, not only the Pope, but alſo thoſe Cardinals, who before were offended with the Archbiſhop, did now with teares thanke almightie God, for giuing him grace and conſtancie, to withſtand ſuch pernicious conſtitutions, ſo oftentimes reprooued, and condemned by Generall Councels and ſacred Canons. And all of them with one aſſent concluded, that, to helpe the Archbiſhop, was, in his perſon, to ſuccoure the vniuerſall Church of God.

There Thomas would haue reſigned his dignitie; and drawing to that pur-

poſe his ring from his finger, and offering it vp, moſt humbly beſought his holineſſe, to prouide a more fit and worthie Paſtoure to rule his flocke. It ſeemed not conuenient to the Pope, to condeſcend vnto his requeſte: nay rather he confirmed him in his dignitie, to the end, other Prelats ſhould not in like caſes ſlacken in their duetie, and feare in future times to withſtand Princes willes, in matters that were damageable to the Catholique Church, ſeing one that had ſo valiantly fought in her defence, depriued of the dignitie of Archbiſhop. And promiſing him to doe his beſt endeuoure to reconcile him vnto his king, he cõmended him to an Abbot of a monaſterie called Pontiniacum, of the order called Ciſtercienſis, which flouriſhed with renoune of ſanctitie. There S. Thomas liued with an admirable peace and quietneſſe of minde, amidſt all his troubles, giuing himſelfe wholy to reading, to praier and meditation: chaſtizing his bodie with extraordinarie rigour and penance. His diet was certaine vnſauourie roores, and herbes and other groſſe meates, which he himſelfe eate though priuately, beſtowing all other daintier diſhes vpon the ſicke and the needy. Next to his skinne he euermore did weare a long rough haire-ſhirt, that couered all his bodie from the necke to the knees. His diſciplines were vſuall and verie cruell; and ſometimes for a greater mortification, he would ſtand naked in a cold ycie riuer, vntill ſuch time as he was almoſt frozen. And accordingly to this, his life did ſeeme a continuall death. All which auſterities, though he did couragiouſly vndergoe them, with a cheerefull countenance, yet at length did caſt him into ſuch a ſicknes, that he was euen at the point of death.

But none of theſe things did afflict him at all, in compariſon of the griefe, which he receaued by the baniſhment of his friends. For the king, firſt confiſcating all the goods of the Archbiſhop, proceeded in like manner againſt all his kinred, and ſuch as by familiaritie, or any other title had dependance of him; and afterwards, neither ſparing age, nor ſexe, nor qualitie, nor condition, baniſhed them from out of all his dominions, compelling ſuch, as might forage, to ſweare they would goe vnto the Archbiſhoppe, whereſoeuer he was, and complaine of him, as of the ſole cauſe of their miſerie, loſſes, ruine and deſtruction. The calamitie of ſo manie innocent people, baniſhed for his ſake, yet without his fault, did greatly grieue the good Archbiſhop: he offered vp theſe troubles and comended their cauſe to God and his friends, who ſo bountifully prouided for the baniſhed; that, in a ſhort time, none did feele any want, and many found that plenty in forraine countries, which they had loſt for Gods ſake in their owne.

The king, moued thereunto by his officers, did not deſiſt to further moleſt the Archbiſhop. For writing to the Generall chapter of the Ciſtercienſes he threatned all their order with grieuous puniſhments, if they kept his enemie any longer in their monaſterie. S. Thomas vnderſtanding this, leſt thoſe good religious men ſhould ſuffer any damage for his ſake, departed from thence of his owne accord, and with licence of Lewes king of Fraunce, who appointed him a Princely allowance out of his owne Exchequer, went to make his aboade in the cittie of Sens, where hee was moſt ioyfully and honorably welcomed by Hughe Archbiſhop of that cittie, and all his cleargie.

The Kings Maieſtie of England endeuoured alſo to caſt him out of Fraunce, and

and to that purpose did send an Embassage, and write his letters complayning against Thomas, sometimes Archbishop of Canterbury, who like a Traitour had fled out of his countrey, desiring King Lewes not to relieue him, nor permit him to abide any longer in his countrey. Thomas sometimes Archbishop of Canterbury, quoth the King! And who, I pray you, hath deposed him? Certes I account my selfe as absolute a king, with as full authoritie, as the king of England; yet neither may I, nor can I depose the meanest priest of all my kingdome. Tell your king that he will not suffer those, which he calleth auncient prerogatiues, to be abrogated, nor any wayes impaired, although, as men say, they be not so conformable to the law of God, much lesse reason then haue, I to ouerthrow this auncient custome, hereditarie to the crowne of Fraunce; which, euen from time out of memorie, hath vsed to cherish, relieue, and defend all, that are distressed, and exiled, especially for iustice. Wherefore, following herein my aunce stoures most royall steppes, and trusting to the protection of God, I will not diminish one iotte of this accustomed fauour to my Lord of Canterbury, at the intreaty or suggestion of any person. Many strange meanes were vsed also to withdraw the Popes affection from S. Thomas, and winne his good will to fauoure the king against the Archbishop, & with cunning dissimulation close vp the matter, so that the king should admitte the Archbishop into his fauoure, and restore him peaceably to his Sea, but with this addition, *Sauing the dignitie of his kingdome*, and Thomas should promise to obserue the royall prerogatiues without adding this clause, *Sauing the libertie of the Church.* And surely some of the Cardinals had condescended to the kings request, but that S. Thomas alwayes cryed out; The Church of God ought not to be ruled and directed with hypocritycall dissembling, and worldly crafte and pollicie, but with Iustice and Trueth, which freeth her followers from all dangers. At length the king of Fraunce with entreaty, and the Pope with the terroure of the Churches censures, made a full attonement and reconciliation betweene his Maiestie of England and the Archbishop: the king not only recalling him and all his friends from his banishment, but also writing into England, that peacebly, well, and honorably he and his might be restored to all, which they enioyed three moneths before his departure out of England. He led him also aside, & talked with him so long, and so familliarie, as if no disagreement had euer bin betweene them: he gaue him leaue to proceed against such of his suffragans, as had offended during his absence: and at his departure willed him to forget all former hatred, & restore vnto each other their auncient loue & affection: and so the Archbishop humbling himselfe at his Maiesties feete, tooke his leaue and departed towards England, after seauen yeares of banishment. And, although he vnderstood by the Earle of Bullen and manie others comming out of England, that no other preparation was made there to receaue him but of prisons and bonds, and treacherous proceedings, and thirsting after his bloud and his life; yet would he not stay his iourney, but answered. Although I should be torne in pieces, I will not break of my intended iourney: no feare, no force, no torment shall stay me any longer: let it suffice that the flocke of Christ hath, for seauen yeares space, bewailed the absence of her shepheard. At his returne into his Church he was receaued with great ioy & deuotion by

the cleargie & al well affected people; though ſome others, guilty of their owne wickedneſſe, repined thereat, & endeuoured to haue hindered his landing with armed men. Whereſoeuer the Arch: B. went, there was exceeding great ioy & triumph, eache Pariſh, with their croſſes and Pariſh prieſts, wellcoming him with a ſolemne proceſſion, & ioyntly ſinging & weeping for ioy, & prayſing God, that had ſent them home their Father againe. Within ſome few daies after, at his comming to London, there was the like publike ioy and triumphing. For all the cleargie and poore-ſchollers of the cittie, to the number of three thouſand men, went forth to meete him without the cittie. So did likewiſe the flower of the cittie, with an innumerable number of people: and all together, ſinging *Te Deum laudamus*, accompanied him vnto his lodging.

But this reioicing and gladneſſe laſted not long: for ſome Biſhops and other men of great account, that were excõmunicated by the Pope, reſorted vnto the Archbiſhop, and earneſtly required to receaue their abſolution at his hands. He anſwered, that, notwithſtanding their excommunication and ſuſpenſion was from the Pope, yet he would preſume ſo farre, as to abſolue them, in caſe they would make him a Canonicall caution or aſſurance, of ſtanding to the Iudgement of the Church in thoſe things, for which they were excommunicated. They eſteeming it to much pride in the Archbiſhop, to tie them to any ſuch conditions, went ouer to the King in Normandie, and complained vnto him, that Thomas was rather more haughtie, proud, and imperious after his baniſhment, then before that he went vp and downe with great troupes of men, both horſe and foote, that attended on him, as vpon the Kings owne royall perſon: that, to be a King indeede, he wanted but the name, and ſetting the Crowne vpon his head, and ſaying that he would be King. That ſuch, as were moſt loiall to his Maieſtie, were moſt oppreſſed with frequent exactions and excommunications by the Archbiſhop: and manie other aggreeuances and calumnations to the ſame purpoſe, which ſo much enraged and enflamed the Kinges indignatiõ, that, with anxietie of minde, he burſt forth into theſe impatient words. *And is it poſsible, that I cannot peaceably enioy neither kingdome, digniti'e, nor life; and all this for one only Prieſt? Curſed be all ſuch as eate my bread, ſince none will reuẽge me of this fellow.* Vpon theſe words ſome principall gentlemen of the Kings chamber, conſpired together, and with oathes and proteſtations combined themſelues, to kill the Archbiſhop: imagining it would be moſt gratefull ſeruice to the King. For flatterie, & deſire to humourize Princes, and execute, not only what they cõmaund, but, what they incline or bend vnto, is a paſſion that is ouer powerfull in Courtes, and blindeth many men, to worke their owne euerlaſting perdition. They embarked themſelues, they landed in England at a caſtell called Flatwide, aſſociated themſelues with others of great ranke, but little grace; and with manie armed men came marching to Canterbury, and went to the Archbiſhop, and with diſcurteous and vnſeemely ſpeeches, reuiled him for manie treaſons committed againſt the Kings Maieſtie. The good Prelate anſwered to all their obiections, and with humilitie and modeſtie, and yet with valour and conſtancie, defended himſelfe againſt all accuſations wherewith they did charge him; alleadging that for ſome of thoſe, which they eſteemed enormious crimes, he had expreſſe leaue and licence from the King.

At

At this they began to crie aloud and say, this was to touche the honour of the Kinge, and appeache his Maiestie of Treason; and fearing the number of the Archbishops seruaunts, they went forth, both to arme themselues, and to call in other companie prepared to assist them: and in the meane time the Bish. went in to euening praier. At the noise of armes and armed men all the Church was in a tumult: some flying away; some hiding themselues; some shutting fast the doores of the Church. Only the Archbishop did so behaue himselfe, as one deuoide of all dread and feare: and comming to the doores did set them wide open: saying that Churches ought not to be defended as castles besieged with enemies: and that he should ouercome, farre better with suffering, then with fighting. In came they rushing to the Church, crying out aloude: Where is that Beket the Archbishop? Where is that Traitour to the King and all his Kingdome? He without any trouble or alteration answered: Heere I am, no Traitoure to the King; but a Priest and seruãt of Iesus Christ; readie to leese my life for my Lord, and shed my bloud in defence of his Church. I commaund yee in the name of God, and vnder paine of excommunication, that none of yee doe hurt any of these which are present, if there be any fault, it is wholly mine, that haue taken vpon me to defend the cause of the Church, for whome I embrace death most willingly, hoping, that by the effusion of my bloud, she shall enioy libertie and peace. And then ioyning his hands and lifting them & his eyes & hart to heauen, and setling himselfe to praier, he said these last words. To God and our Ladie, to all the sainctes Patrons of this Church, and to the blessed martir S. Dionise, I commend my selfe, and the cause of the Church. Afterwards kneeling vpon his knees, and continuing his praiers, his enemies crying out, kill him, kill him, his head was clouen with many woundes, all lighting in one place, his braines were scattered about the ground, and his bodie did fall close besides the Aultar, before which he had offered himselfe as a sacrifize.

The Monkes and cleargie men fearing to leese that precious treasure of their Prelats bodie, assembling together did strippe him of his cloathes, and found all his bodie, from the neck to the knees, couered with a rough haire shirt, and his breeches also made of his haire cloth. With this token of his sanctity, and the remembrãce of his vertues, they did shed many teares, saying one vnto another; how farre was he from affecting the Crowne, and seeking after earthly honour, that did so despise and chastize his owne flesh, as if it had bin his morrall enemie? They apparailed him in his Pontificall roabes, and buried him before the aultar of S. Iohn Baptist and of S. Augustine, first Bishop of that citty: God that is wonderfull in his sainctes working manie miracles to witnesse his sanctity and glorie. This renowned champion of Iesus Christ, Thomas Archbishop of Canterbury, Primate of England, Legate of the sea Apostolique, and glorious martir, suffered in the year of our Lord 1171. in the 53. yeare of his age, scarce a moneth after his exile, after he had bin Prelate 12. yeares, 5. whereof he liued peacebly in his chaire, and 7. in banishment. Of him Petrus Blesensis a Frenchman by birth, a great fauourite of Henry the 2. King of England, and a graue writer of those daies, hath these words. (Thomas) was the publisher of Gods word; trumpet of the Ghospell, friend of the spouse, pillar of the cleargie, sight of the blinde, tongue of the dumbe, foote of the lame, salt of the earth, ornament of his countrie,

miniſter of the higheſt, Vicar of Chriſt, the annointed of our Lord. All his conuerſation was a ſchoole of vertue, the rule of good manners, a patterne of ſaluation. He was vpright in iudging, induſtrious executing, diſcreet in commaunding, modeſt in ſpeaking, circumſpect in his counſaile, moſt ſparing in his diet, moſt liberall in giuing, peaceable in wrath, in fleſh an Angell; meeke in iniuries, fearefull in proſperitie, well aſſured in aduerſity, almoſt lauiſh in almes giuing, and euen altogether mercie; the glorie of religious men, and the loue and greateſt delight of the people: with many other praiſes to the ſame purpoſe. Neither is it only hee, but all the moſt famous men of thoſe daies, who extoll S. Thomas, as the only patterne and mirroure of good Prelats.

King Henry himſelfe did plainely declare, how much he did lament his death. For he not only ſwoare, that he neuer ſo much lamented the death of father nor mother, nor would haue bin ſo ſorrowfull for the death of his owne childe: but he alſo of his owne accord came vnto Canterbury; and, going barefooted from S. Dunſtans Church, preſented himſelfe before the ſhrine of S. Thomas; and, bathing the ground with his teares, ſtripped himſelfe out of his Princely roabes, and vpon his naked backe receaued 5. ſtripes of euerie Biſhop, and 3. of euerie monke, that was preſent: and afterwards faſted all that day and night with great deuotion. A rare example of pietie, humilitie and deuotion in a Chriſtian Prince, ſuch, as ſcarce hath his match and paragon in all Eccleſiaſticall Hiſtories. And ſurely God did manifeſtly declare, how acceptable this penance of the King was in his ſight; for the ſelfe ſame day, he, by his Captaines, obtained a glorious victorie, wherein the King of Scottes was taken priſoner. And manie other proſperous ſucceſſes enſued this act of humiliation; the holy Saint euidently aiding him from heauen, that humbled himſelfe ſo much vpon earth: and helping him, that ſubdued and conquered thus himſelfe, to conquer, ſubdue, and glorioufly to triumph ouer all his enemies.

Moreouer his murderers, notwithſtanding they were men of knowen nobilitie and great poſſeſſions, and in high eſtimation for their valoure and cheualrie; yet forſooke they all riches, and voluntarily croſſed all the hopes of their preferments, going in pilgrimage to Hieruſalem, where they did publique penance. All of them died within three yeares after the facte committed, verie penitent for their offence, calling vpon the ſainct, deſiring his patronage and interceſſion, whoſe death they acknowledged to haue bin wickedly contriued and executed by themſelues, yet pretious in the ſight of God, and glorious in the eye of all the world. That time, which they liued, was alwaies with a perpetuall trembling of bodie and ſoule, like men aſtonied and diſtracted, hauing euermore winde and weather againſt them, acknowledging all to be the iuſt Iudgement of Almightie God for their heinous offence. But eſpecially he, that gaue the ſaincte his firſt wound, died with a conſumption, and rotte of all his limmes, he himſelfe caſting away the fleſh, which rotted off from the very boanes, and calling vpon the moſt glorious martir for pardon and forgiueneſſe. God of his mercie, and by the interceſſion of this holie Prelate, graunt vs pardon and grace to follow his ſteppes.

The life of S. Silueſter Pope and Confeſſor. Decemb. 31.

Aint Paule writing vnto Timothie his diſciple, ſaid that: a Biſhop ought to liue ſincerely: and it is fit, that in him, be not any thing to be iuſtly reprooued. And for to ſhowe what ought to be in him, he ſetteth downe ſome properties, that a good Biſhop ought to haue, among other things, he ſaith: that he ought to giue good example to them that be without the Church, which be the Pagans, leſt he fall into reproach, and into the ſnare of the deuill. S. Iohn Chriſoſtome ſaith: that one of the things, wherewith the Apoſtles ſpred their doctrine through all the world, and the Ghoſpell was receiued of all men, was: becauſe they liued without reprehenſion, and gaue good example to euery one, and ſubmitted themſelues to great paines, and deſired no reward at all. They fled from honours, riches, pleaſures, and embraced troubles, tribulations and afflictions. They did not complaine, nor ſought reuenge, but pardoned and did good to them that did them euill: wherefore the pagans ſaid, it was not poſsible for the man, that liued ſo, to be in any errour, for that God, (as they ſaid) would not haue ſuffered it: and ſo thereby they iudged the doctrine they preached to be true and veritable, and ſo holpen by God, they receiued it. On the other ſide, thoſe, who by their office and function they haue, are bound to giue good example, and liue euilly, do very much hurt by their wicked life. And theſe (as S. Paule ſaith) fall into reproach, and the ſnares of the deuill, for with their euill and wicked life, they giue others occaſion to do euill, and chiefly vnto the painimes, who (as S. Iohn Chriſoſtome ſaith) ſeing the Chriſtians to ſteale, murder, commit fornication, and other ſinnes, ſay: that their God cannot chaſtiſe them, or els, that he is like vnto them, and ſo by their faults, the holy name of God is blaſphemed.

Aſſuredly glorious ſaint Silueſter the Pope, was farre and free from giuing of ſcandall by his life, for it was ſuch, and gaue ſuch a glorious light in the 23. yeares, that hee was Pope, that innumerable people were conuerted vnto the faith of Ieſus Chriſt, and among others the Emperour Conſtantine the great. We read that the life of this holy Pope was in the manner enſuing, as Damaſus, and other ſubſtantiall Authors write of him.

Aint Silueſter was borne in Rome, and was the ſonne of Ruffinus. Spa: Ciri- nus the prieſt was his maſter, and he being 10. yeares old, Pope Melchiades created him Deacon of Rome; which was in dignity, as a cardinall is nowe. Before he was choſen to be Pope, he was taken by a gouernour in the city for receiuing and harboring ſome Chriſtians, that came from places farre diſtant, as one of their religiõ, moreouer the gouernour willed Silueſter to deliuer into his hands the goods of certaine Chriſtians, that had bene martired, and had bene (as it was ſaid) left in his cuſtody: As they were leading S. Silueſter toward the priſon, his friends lamented, and made moane, and he told them, that his empriſonment ſhould not be long, and ſo it proued: for on the next night the iudge who had committed him, died, and on the next day he was ſet at liberty. Melchiades the Pope dying afterwards, S. Silueſter was ſet in the chaire of S. Peter.

The remnaunts of the perſecutions of Diocleſian and Maximinian endured

ſtil in Egipt, and though by the comming of Conſtantine (afterward called the great) vnto the Empire, the fury of the ſame was well aſſwaged, yet Silueſter after he was choſen to be Pope, douting to be taken, departed from Rome, in ſecret manner, and was hidden in a caue of the hill Soracte in the Phaliſci, not far from Rome, which hill vpon this occaſion, is called *Monte de San Silueſtro*. There the holy Biſhop ſtaid a certaine time, vntill that it pleaſed God, that Conſtantine was healed of an incurable leproſy called Elephantia.

To remedy and cure himſelfe he had bene counſeilled by the prieſts of the Gentils, to be waſhed in a baine of. 3000. Infants bloud. The good Emperour refuſed to commit that deteſtable cruelty, but choſe rather to die of that infirmity, then to be cured by ſo inhumane a remedy. The children were brought to that purpoſe, but he cauſed them to be reſtored vnto their mothers, ſending them backe with ioy to their houſes, and alſo beſtowed many gifts vpon them.

That ſame night there appeared vnto him S. Peter and Paule the Apoſtles, who commending him for his pitifull deed, in ſauing the life of the innocent children, bad him ſend vnto Monte Soracte, for the Biſhop of the Chriſtians, who ſhould ſhew him another baine, and that ſhould cure him of his leproſy. The Emperour ſent forthwith for S. Silueſter, who went to Rome, as one douting he ſhould be led vnto martirdome. But when he came thither, the Emperour told him his dreame, whereat S. Silueſter tooke hart, and preached to him Ieſus Chriſt, perſwading the Emperour to be Baptiſed, which he did, and was incontinent cured of his leproſy.

Helena mother vnto Conſtantine, being at that time in Britanie, was certified hereof, and wrote to her ſonne, commending him for forſaking the Idols; but ſhe wiſhed he had turned vnto the religion of the Iewes, and not vnto the faith of the Chriſtians, who adore one, who, as a mortall man, was crucified, and ſo died. Conſtantine ſent her word to come vnto Rome, and to bring with her the moſt wiſe and learned Iewes ſhe could find. Helena did ſo; and the Iewes diſputed with Saint Silueſter (two great philoſophers, called Cato and Zeno, being as iudges) Saint Silueſter anſwered ſo ſubſtantially vnto the arguments made by the Iewes againſt the articles of our faith, that they were not only conuinced, but alſo conuerted and Baptiſed, and ſo was Helena the mother of Conſtantine alſo. Where vpon the Emperour made a law and decree, that Ieſus Chriſt ſhould be adored as God, and that malefactors ſhould be crucified (as the vſe was then.) That none ſhould blaſpheme the name of Ieſus Chriſt vpon paine of death, that the Temples of the Pagans ſhould be demoliſhed, and that Churches ſhould be builded, into the which if offendors came, they ſhould be ſecure from daunger, and enioy the priuiledge of ſanctuary. The ſame Emperour cauſed many Churches to be builded, aſwell within, as without Rome, and turned his owne pallace into a Church, which is called at this day ſaint Iohn Lateran, or Baſilica Conſtantiniana, and adorned it with many Iewels of ineſtimable price.

It is holden for a thing certaine, that Conſtantine gaue vnto Pope Silueſter and to his ſucceſſors, the citty of Rome, and the Lordſhip or ſeigniory of Italy, and it is likely to be ſo, for that he trãſlated the Emperiall ſeat to Conſtãtinople.

Some

Some Authors deny this to be ſo, and our former report of his Baptiſme, and of his leproſy alſo: but therin they ſhew rather their malice, then a deſire to ſay the truth, ſince that many autenticall authors do auouch our former report of his Baptiſme, of his leproſy, and of the donation he made to the Church alſo.

Conſtantine builded alſo beſide that Church, other two, the one of Saint Sauiour, the other of Saint Iohn Baptiſt, wich he builded in his pallace. He alſo builded the Church of Saint Paule, in the way to Oſtia, Saint Croce in the pallace Senphorianum, which is now called holy croſſe in Ieruſalem, one to Saint Laurence, in the way to Tibur, and another to S. Agnes, in the way to Lauicum, betweene the two bay trees, at the requeſt of one of his daughters. He builded another in the honor of S. Peter and Marcellin martirs. In the citty of Oſtia, he cauſed to be built the Church of Saint Peter and of Saint Paule, and of Saint Iohn Baptiſt, and in Capua, one to the ſame Apoſtles, and one in Naples. Theſe and many other Churches the deuout Emperour cauſed to be builded at the inſtance of Saint Silueſter, and adorned them, with veſſels of gold and ſiluer, and with rich Iewels.

The perſecution againſt the Church of God was ceaſed, but there began another warre by the heretiks, raiſed by one Arrius a prieſt of Alexandria. This man was ambitious, and becauſe he would be famous in the world, he publiſhed an impious blaſphemy, againſt theſe words of Chriſt, *I and my father are one.* This hereſy was diſperſed into ſundry countries, whereupon Saint Silueſter apointed a Counſel to be holden; (and the Emperour was at the charge thereof) which was kept at Nice a citty of Bithinia, where were preſent 318. Biſhops: among whom Oſius B. of Cordoua in Spaine was famous and renowmed. There was alſo preſent in perſon the Emperour Conſtantine, who ſeing many of thoſe prelates and religious men, that were in the councell, ſome to lacke an eye, another a hand or ſuch like (which had happened to them, for the loue of Chriſt in the paſſed perſecutions) the pittifull Emperour embraced them one by one, and kiſſed the place, where the eye wanted, and where the hand had beene cut off, (ſhedding the wileſt, teares for deuotion,) and ſaid, they were happy, in that they had ſuffered ſuch torments for the loue of Ieſus Chriſt. The Counſell was ended, Arrius was declared and denounced an heretike, & his doctrine for hereticall. And becauſe he was obſtinate in his falſe and erronious opinion, he, with ſixe of his followers were ſent into exile, by the decree of Conſtantine. And for that, whileſt the Counſell endured, this great and potent Emperour did a notable thing worthy of eternall memory, it ſhall not be amiſſe to write it in particular, that other ſeculer Princes may learne to make account of Eccleſiaſticall perſons, and not to intromit to iudge their liues, nor to breake their priuiledges and immunities.

Great was the reſort of people from ſundry nations vnto the Counſel, aſwell for to dipute of the propoſitions of the Arrian heretiques, as alſo to craue Iuſtice, and to be remedied of many aggreeuances. Euery day were brought vnto the Emperour ſupplications, ſcedules, or billes of complaints, againſt ſome of the Prelats, aſwell of thoſe that were preſent, as of ſome other that were abſent: yea the Prelats made complaints, one of another. The Catholique Emperour tooke all theſe ſupplications, and kept them, and neuer read any

of them. After vpon day, in a full aſſembly of the fathers, he ſhewed them all their ſceduls and ſupplications, and ſaid vnto them: Our Lord God hath made you prieſts, and hath giuen you authority and power to iudge all men, and me alſo among others; So then, I muſt be iudged by you, and you cannot be iudged by me, therefore await and ſtay you for the iudgement of God. Your variances and controuerſies, let them be of whatſoeuer matter they be, ſhalbe reſerued vnto the iudgement of God: I deſire you earneſtly to leaue thoſe priuate quarels, and let vs all attend vnto the deceiding of matters of faith, for the which, we are heere aſſembled. When he had ſaid thus: he threw all the writtings into the fier, to aboliſh and extinguiſh them for euer: a worthy deed of a renoumed Emperour.

Nicephorus Calliſtus, and Gregory a prieſt of Cæſarea, ſay: that in this Counſell of Nice, there died two Biſhops, the one called Griſantus, and the other Muſonius, before they could ſubſcribe vnto the decrees of the Councell, and that the other Biſhops went one night, vnto the place, where the two Biſhops were buried, and one, in the name of all the counſell ſpooke vnto them, requeſting them, that hauing before their death approoued in the counſell, that Chriſt is God, which Arrius denied, that they would alſo ſubſcribe thereto, as the other Biſhops had done: hauing ſaid thus, they laid the paper vpon their graues, and in the morning their names were found to be ſubſcribed in that paper: and many of them, that were preſent, and knew their hand-writing, ſaid, that it was the hand of the deceaſed Biſhops.

The Counſell being finiſhed and ended, all, that had bene determined therein, was ſent vnto Pope Silueſter, to be approued, and they alſo certified him, how the Emperour Conſtantine, had baniſhed the wicked man Arrius, and ſixe of his adherents. The Pope for the greater confirmation of the truth (and for that he could not be in Nice, being farre diſtant from Rome, and the voiage long) aſſembled another counſell at Rome, of 227. (Spa: ſaith 284.) Biſhops who being all of one opinion, and with one voice, confirmed that, which had bene determined at Nice, by the 318. Biſhops: and againe condemned Arrius, Photinus, and Sabellius, and other Arch-heretiks.

The councell of Nice was holden and celebrated in the yeare of our ſaluation 325. and therein was declared and decreed, that the Church of Rome is the head of all other Churchs: And that vnto hir, ye next is the Church of Alexandria, which had bene gouerned by S. Marke the Euangeliſt. The third in dignity, is the church of Antioch, where S. Peter made his firſt reſidence. And the fourth is the Church of Ieruſalem, where S. Iames was the firſt Biſhoppe.

We read of many holeſome ſtatutes and ordinauncer made by S. Silueſter: viz: That the prieſt hauing finiſhed Baptiſme, hee ſhould anoint his forehead with Chriſme, though this was vſed before, in ſome particuler Churches, as, for example, in Aphrica; for S. Ciprian, who was Biſhop of Carthage before this, writting to Ianuarius, ſaith: It is fit and conuenient, that thou anoint with oile, the fore-head of him, thou doeſt Baptize: So that Pope Silueſter commaunded it ſhould be obſerued through all the Church vniuerſally, which before was done, but in ſome particuler places.

He commaunded alſo, that the Corporals ſhould be of white linnen cloth,

not

not of ſilke, nor any other ſtuffe, nor of any other collour. That Biſhops only ſhould conſecrate the Criſme, and vſe the ſame in the holie ſacrament of Confirmation. He commaunded that the Deacons ſhould vſe the Dalmatica or Tunicle, and the Maniples on the left arme. He forbad prieſts to goe to ſute in law before ſeculer iudges, for any cauſe whatſoeuer. In the time of this Pope was celebrated a counſell in Spaine, in a citty neere vnto Granada, called Illiberis, and the fore the counſell was called illiberitanum, though that others ſay, that this counſell was celebrated in another Illiberis, to wit: in Colibree. Another prouinciall counſell was celebrated in his time at Arlez in Fraunce, and ſome others, in other parts: Whereby it is apparant that the faith, and the Goſpell was enlarged and ſpred very farre in many countries, and had taken deepe root in Spaine. In the ſame time, the people of Scotia, the moſt northerly parte of the Iſland of Britanie, receiued the faith of Ieſus Chriſt.

It is ſaid, that Pope Silueſter chaunged the name of the daies of the weeke, from the munday vntill the Saturday: for that the Pagans called them by the names of the Planets: viz. Munday of the Moone, Tueſday of Mars, Wedneſday of Mercury, Thurſday of Iupiter, Friday of Venus, and Satterday of Saturne, and appointed they ſhould be called Ferias: the firſt, the ſecond, the third, fourth, fifth, ſixth, and Satterday: but this ordinaunce is not vſed at this preſent, but in the diuine offices: that which is commonly called Sunday, Pope Leo I. called it, *our Lords day*, though ſome called it ſo, euen from the time of the Apoſtles.

S. Silueſter, had very great care of the poore and needie, and kept many memorialls, wherby he had alwaies the better meanes to know their needes, and to prouide for their neceſſities. He had an eſpeciall care, that incloſed Nonnes ſhould haue all thinges neceſſarie prouided for them, to the end they ſhould not goe wandring out of their monaſteries, vnder pretext to ſeeke their meate and drinke, or any other neceſſarie thinge.

S. Silueſter liued in the papacie 23. yeares 10. monthes, and 11. daies, and then died, and was buried in the Church-yard of S. Priſcilla, in the way called Salaria. He gaue holy orders ſix times in the month of December, and made 65. Prieſts, and 26. Deacons. The Catholique Church celebrateh his feaſt, on the day that he died, to wit, on the laſt day of December, in the yeare of our Lord 333. in the raigne of Conſtantin the great.

APPROBATIO.

Hæ vitæ Sanctorum Hiſpanica lingua conſcriptæ ab ALFONSO VILLEGAS, *& fideliter in linguam Anglicanam tranſlatæ & recognitæ, nihil continent Catholicæ Fidei, aut moribus aduerſum. Quin potius valeant plurimum ad eandem fidem confirmandam, deuotionem excitandam, & patientiam in ſufferendis perſecutionibus. Datum Duaci* 11. *Septembris* 1615.

GEORGIVS COLVENERIVS
S. Theol. Doctor & Profeſſor, &
Librorum in Academia Duacena
Viſitator & Cenſor.

AN APENDIX OF THE SAINTS lately canonized, and Beatified, by Paul the fifth, and Gregorie the fifteenth, and first.

The miraculous life and Vertues of S. Isidore Husbandman, and Patrone of Madrid in Spayne, lately canonized by Pope Gregory the XV. Abridged and translated out of the Spanish.

SAINT Isidore was borne in the ancient Kingdome of Castile, in the famous Citty of Madrid in Spaine, where the Kinges Court is ordinarily kept, about the yeare of our Lord 1130. of very Catholike and deuout Parents, though of meane condition, whom they piously brought vp, and instructed in all kind of vertue according to their poore ability, especially in Prayer, saying of his Beades, hearing Masse, frequenting of Sermons, Exhortations, and the like: and for corporall exercises, he was brought vp and taught to till and manure the ground in manner of a Labourer or Husbandman. After that he was growne to mans estate, and his Parents both dead, he married a wife, of an honest, though poore family, like vnto himselfe, and beginneth to dispose and set in order that little meanes which he had, still following his manuall art of Husbandry, labouring for day-wages and hire, for other Husbandmen of the Countrey that were rich, and had lands of their owne to manure. But yet with all he had got a pious custome and vse, which grew vp with him euen from his Childhood, to heare Masse daily before he began to labour, which he neuer omitted, though there were neuer so great hast of worke to be done.

And for this cause, certaine of his neighbours, through the instigation of the diuell (who now began to make hoate war vpon S. Isidore for his sanctitie and holynesse of life which they could not endure) stirred vp against him his maister, of whom he had taken a peece of ground to plow, and was to labour by the day, complaining grieuously of him, that he came euery day very late to worke, and that besides, he omitted the fames oftentimes in the day and went to his prayers. His maister the farmer was much incensed against him, by hearing this their accusation, and one day falling into a fit of choller at their reportes, presently went vnto him in the field, to see if it were true or no which

they had tould him by way of complaint. And coming in all haſt vnto the field, where S. Iſidore was to be at his worke, he ſaw three plowes going, two whereof were drawne and gouerned by Angells in the likenes of young men, cloathed in moſt pure and white garments. At the firſt ſight whereof ſtanding amazed, he drew neerer vnto them, when vpon the ſuddaine they wanished away. Heere vpon he came to S. Iſidore, whome he found at the other plow, and ſeeing ſo much worke done beyond his expectation, he fell downe at his ſeruants feete, and cried him pardon for ſo eaſily beleeuing the falſe reportes, his neighbours had made of him, aſſuring himſelfe of the truth of the wordes which S. Iſidore had often tould him, to wit, *that how much time ſoeuer he ſpent in prayer, the ſame was recompenſed largely in his worke, by the hands of his ſweet Sauiour, and rather to the profit, then any way to the leaſt hindrance or loſſe of his maiſter.* And ſo he departed with confuſion in himſelfe, and full of loue and reuerence towards his ſeruant.

As ſoone as his ſaid maiſter was departed, the Angells returned agpine vnto the plowes, and as they laboured, they taught S. Iſidore, and inſtructed him in many miſteries of his faith, accompanying him all that day vntill night, going home with him alſo, euen to his houſe, whither when he came, he found a poore pilgrime at his doore, asking an almes of meate, for the refreſhing of his body, who calling his wife, and bidding her giue the Pilgrime ſomwhat to eate, she replied ſadly, and ſaid, there was nothing in the houſe. He bid her looke into the pot for ſome pottage and flesh: but she knowing that all was ſpent, ſaid there was aſſuredly none left, and withall she tooke vp the pot into her hands to shew that it was empty. But behould a wonder, for she felt the pot heauy, and looking thereinto, found it full of very excellent pottage and flesh, wherewith she fed the Pilgrime liberally, and with admiration acknowledged the miracle; her husband in the meane time with-drawing himſelf into an inner roome, and falling to his prayers as his cuſtome was.

The ſame night he being aſleepe, the ſaid Pilgrime appeared vnto him again, in the ſame habit, that he had done before in the eueninge, and ſeemed to awake him, and put vpon him a Pilgrimes weed, and ſayling ouer the ſeas, conducted him to the holy land; whither when he was come, he shewed him all the places of chiefe note, where our Sauiour had taught, preached, was taken, examined, whipped, condemned, and laſtly ſuffered death for our ſakes. Which places S. Iſidore ſeemed to reuerence, and greatly to adore, with guſt and affection of hart and afterward was preſently conuayed backe to his owne houſe, where the Pilgrime tooke his leaue and departed.

Vpon a time in a great froſt and ſnow, one Iohn de Vargas a Farmer, ſent S. Iſidore to the Mill with a ſacke of wheat, to haue it ground to make bread for his family. S. Iſidore tooke the ſacke of corne early in the morning, and paſſing by a Church, he went in to heare Maſſe, as his vſual cuſtome was, which when he had done, he haſted on towards the Mill, and mett on the way, others of the ſame village that went alſo thither with wheat in like manner. As they went talking and diſcourſing, they ſaw a great weather-beaten tree growing in the way, on the bowes whereof ſate white piggeons ſo thicke, as they ſeemed euen to couer the whole tree, being flocked together and almoſt ſtar-

ued for want of foode that hard ſeaſon, the ground being euery where couered with ſnow, and yce. S. Iſidore, when he drew neere vnto the tree, cried out with a loud voice and ſaid: O Earth, the Mother of all liuing Creatures, why doeſt thou at this time deny food vnto theſe thy innocent Creatures? And then he ſet downe his ſacke of wheat, and putting away the ſnow with his feete, vncouered a great broad place of the ground, and taking Corne out of the ſacke, he ſtrawed it there for the Piggeons, who all preſently came from the tree, and before they would eate thereof, did come to Saint Iſidores feet, and with their beckes touched, and pricked them, and his legges, in ſigne of reuerence to his ſanctity, and hauing ſo done, did feed themſelues on the Corne. One of his Company that all this while ſtood by, and looked on, began to murmure againſt him, for ſo deſtroying and caſting away his maiſters wheat, but the reſt were ſilent and ſtood amazed at the thing. Then taking vp his ſack, which was well emptied by his liberality to Gods creatures, he came to the Mill, and put what was left to grinding, where the flower therof did ſo multiply betweene the milſtones, that he had his ſacke as full of excellent meale (and more in meaſure alſo) as if he had not diminished any one graine of the corne. So as the miracle was manifeſt to all that knew what had paſſed.

Another time, when at night his worke was ended, going homeward from the field, he went into a Church to pray, ſo as it being late before he came home, ſupper was ended, and the other workemen had eaten vp all the meate, ſaue only a litle morſell of flesh and pottage, which they had reſerued for him, He tooke the ſame very contentedly, and carrying it to the dore, he there began to diſtribute it amongſt a great number of poore people and pilgrims that paſſed by, and behould, the ſaid meate did ſo multiply in his hands, in the diſtribution thereof, that he ſerued a great multitude therewith before he ended, and euery one went away content and ſatisfied.

It ſo fell out at another time, vpon a very hoate day in ſommer, that his maiſter or Land-Lord, comming into the field where he was at worke, and being much parched with heate, demaunded if there were no water neere, whereby to quench his thirſt. S. Iſidore ſaid, there was a litle ſpring not far off, and ſhewed him the place. The man went ſpeedily to quench his thirſt, but finding neither ſpring, nor any ſigne of water at all, returned in great anger, and thought S. Iſidore had mocked him. Whereupon the Saint ſaid, Come with me againe to the place, and I will ſhew it you. They went, and when they came thither, there was no ſigne of any water, but S. Iſidore pricking the earth with a litle goade he had in his hand, there preſently ſprung vp a very cleere, and excellent fountaine of water, which being taken by ſicke perſons, infinite number are daily cured of all kind of diſeaſes. And this miraculous fountaine is yet euen ſeene in the fields, not far from the Citty of Madrid, and is viſited with great concourſe of people daily, both from farre and neere.

The diuell enuying the ſanctity and ſimplicity of this holy man, began to deuiſe many plots and engines wherwith to entrappe him in his ſnares. And therfore he incited ſome of his neighbours, to accuſe his wife vnto him of lightnes, and to be leſſe chaſt then ſhe ought. Which when S. Iſidore had oftentimes

heard iterated in his eares, he was much afflicted and troubled in mind, for that the rumor therof began now to be spread abroad amōgst his friends to his great disgrace, as they pretented, and he beleeued. His wife whose name was Mary (being also a very vertuous Godly woman) vnderstanding therof, and seeing her louing Husband perplexed and troubled therewith, said vnto him: Deare Husband, I vnderstand, and see also by your countenance, that you are much troubled with suspition of my Chastity: but be assured thereof there is no such thing, and that it is a meere Calumniation of both our honours: In testimony and confirmation wherof, I am euen now ready to passe ouer this Riuer (which was hard by) vpon the Water, trusting wholy in the confidence of Gods mercie to cleere my selfe of this lewd imputation. And therupon she presently tooke her mantle & going to the great Riuer of Xamara, spread the same vpon the Water, and sate downe vpon it, and passed ouer without any hurt, or danger. This being done in presence of her Husband, and in sight of many people, she was fully cleered of all suspition, and the thing accounted for a manifest miracle.

S. Isidore, being much comforted in soule by the foresaid miracle, did very much honour his wife alwayes after for her vertue, till her dying day, which (full of holynes) followed some few yeares after, and he left alone, who continually bestowed his time, and followed the manner of life he was accustomed vnto before, but yet neuer omitted his hearing of Masse euery day, before he would take any worke in hand, nor his other deuotions at diuers times in the day, as his vsuall manner was. He often also repayred to an Hermitage neere to Madrid, and spent many whole dayes and nights in pious discoursing with the Hermite, who was a Monke and a very holy man, and famous also for the gift of Prophesy, of whom S. Isidore learned many thinges touching piety and deuotion, and was therby wonderfully illuminated also in many misteries of our Holy Faith, especially touching our B. Lady, to whome he was alwayes most deuout; saying his beades many times aday in her honour.

The holy Monke also instructed him, and taught him many other diuine things, wherby S. Isidore was greatly inflamed with desire of that kind of life, but yet was alwayes still resigned to the will of God. By the Hermites counsell also, he entred into the Confraternity of the Rosary of our Blessed Lady, with great deuotion and exact obseruance of all Rules and Constitutions of the said Confraternity, and to the great edification of all his fellowes. And there was a custome in that Confraternity, that on certaine dayes a distribution of bread and wine was made amongst the Sodales therof, and a certaine part assigned to eche one, which he had for his owne vse. Alwayes at these distributions. S. Isidore gaue away his part to the poore. And on a time it happened, that his part assigned by the Confraternity, arriued to a good quantity, sufficient for the reliefe almost of twenty persons: Wherupon he taking the bread and wine home to his house inuited al the poore people round about, who flocked thither in great numbers, to whom he began to distribute the same with his owne hands, and it multiplied so much, that it sufficed three hundred persons. all being satisfied, and praysing God for the great liberality bestowed vpon them, and acknowledging the miracle.

Other miracles which he wrought in his life time, are innumerable, and would fill a great volume to recount them all. But those which haue happened since his death at his holy Body, by his interceſſion to God, are farre more in number, ſome few only whereof according to the breuity this place requireth, shalbe recounted afterwards, when we haue ſaid a word or two of his death, which happened as followeth.

In the yeare of our Lord 1170. which was the laſt of his life; when, by diuine Reuelation, he knew that his death drew neere, he intreared to haue the B. Sacrament brought vnto him, which he receaued with great Reuerence and Deuotion, and after made a long and moſt deuout ſpeach to thoſe of his houſhould and neighbours preſent, exhorting them to liue Chriſtianlike, and in the feare of God, and obſeruations of his holy Commandements. And ſo with a moſt ſweet and amiable Countenance, rich in merits, and famous for miracles, he quietly and moſt happily gaue vp his ſoule to God.

When the bruite of his happy death was ſpread abroad, the people of Madrid came to ſee and touch his holy body, whom many held for a Saint for the miracles which they had heard him to haue done, but eſpecially thoſe of the villages neere about, & of the poorer ſort of people, that were better acquainted with the manner of his life, and had ſeene, and byne preſent at many miracles, which he had wrought. Notwithſtanding, becauſe he was exteriourly poore, his body was buried in the Church yard in an ordinary graue, among other people, where it remained for the ſpace of 40. yeares, of whom all this while little or nothing more was ſpoken of, except it were amongſt the meane ſort of people of the adioyning villages, who had byne beſt acquainted with him when he liued.

But our Lord, who would haue this his Saint honored as well in earth as in heauen, at the end of fourty yeares, reuealed his intention to a pious and venerable Matron of Madrid, who had all this time byne very deuout vnto S. Iſidore, for the miraculous things she had heard recounted of him by the fornamed Iohn de Vargas: Wherfore to ſatisfy her deuotion, she dealt ſeriouſly with the Paſtour of the village, to haue his body tranſlated into the Church, and layed in ſome decent place therof, promiſing to defray all the charges there about. The Paſtour being a vertuous man, and hauing heard much talke of the miracles which he did when he liued, made further inquiry therof, and found that he was indeed a very holy and innocent man, and that the fountaine which was cloſe by the village, and very profitable and commodious for all the people, for the excellent Water therof, was miraculouſly raiſed out of the ground by his merits; he dealt with the Biſhop, expounded vnto him the Matrons pious requeſt, and hauing obtained his licence, appointed a certaine day for the remouall of the ſaid body into the Church.

In the meane time there was a little Vault prepated, humble and decent, at the coſt of the forſaid deuout Matrone, where his body was appointed to be laid. And when the day appointed came, the people there about reſorted to the ſolemnity, according as the Paſtour had informed and inuited them. All being ready, the Paſtour with the reſt of the Clergy of the Church, came in manner of proceſſion to the Churchyard, and opening the Graue where his body lay, they

found it whole and vncorrupt, and as fresh and fayre, as if he had byne dead but the day before (it being fourty yeares complete after his decease) and from the same there proceeded so sweet and fragrant a smell, that it rauished all that were present. The graue was no sooner opened, but all the bels of the steeple began to ring in excellent tune and order, of themselues, and so continued during the Ceremony, and vntill he was translated into the Church, and laid in his new Sepulcher, to the astonishment of all that heard them: at which time also were healed many persons of many sorts of diseases.

After his body was thus decently laid in the Church, very many began to do great reuerence therto, and it pleased God to witnesse, of what great merit and esteeme he would haue this his seruant to be, by the many and wonderfull miracles daily wrought at the same by his intercession, of some whereof we shall speake a word. And first to begin with a continuall miracle, which remayneth euen vnto this day, the water of the fountaine which he miraculously raised out of the ground, hath cured infinite people of all sicknesses and infirmities, and is had in very great esteeme by all the inhabitants both of the Citty and Country round about, where you shall scarcely find a house, who hath not some of the said water continually preserued in vialls of glasse or botles, ready for all infirmities or suddaine sickenesse that may happen, especially agues, or blew spots. And when oftentimes there happeneth the sicknes of the plague, the people find none so present or assured remedy, as the water of the said fountaine.

Another miracle, that hath very often byne seene and testified by thousands of al sorts of people is, that the Lampe which hangeth before his sepulcher, hath byne oftentines lighted from heauen, without putting any fire therto by the industry of man. Nay which is more, when there hath wanted oyle in the lampe, and the same filled with water, the weeke hath burned as cleere, and as bright as with oyle. Which some curious persons haue desired to proue and trye themselues, both by putting in water, and lightning the weeke, because they would not belieue the same without their owne experience.

The Women of Spaine haue a very peculiar deuotion to S. Isidore when they are great with child, and in labour of Child-byrth, because very many haue byne safely deliuered, by his intercession, and by commending themselues vnto him, in the extremity of their labour, and at such times as there hath byne little hope of life.

Those also who be troubled with the Gout, haue great deuotion vnto him, for that many haue byne holpen being in great extremity, and cured of that infirmity, by his merits and prayers.

Vpon a time, there was a man who desired to get a relique of the holy Saint, whether for himselfe, or for another, is not certainly knowne. This man watching his opportunity, and hiding himselfe in the Church till all were gone thence, the dores being locked, came to the Tombe, and making shift to open a corner, so as he might reach vnto the holy body, cut off a finger from S. Isidore, with intention to carry the same away: and hauing put it vp into his pocket, and beginning to close vp the Tombe againe, that the theft might not be perceaued, he was suddainly there arested, and made so immoueable, that

that he couldnot styr a foote. Wherupon fearing exceedingly to be discouered and punished for the fact, he tooke the finger and put it to the ioynt from which he had cut it, and it instantly fastned therto againe, and thereupon he was presently set at liberty; and so closing vp the sepulcher departed, giuing God and S. Isidore thankes, that no worse euill had heppened vnto him, being also very sory for the rash attempt, which he had put in practice.

There haue happened many times great Drouthes in those partes for want of rayne, which hath caused such barrenesse of the ground, that the people haue byne ready to starue for want of come; but by carrying S. Isidores sacred body in procession, the said drouth hath presently ceased and raine hath so watered the earth, that it hath become presently fruitefull. And all the husbandmen in Spaine haue taken this holy Saint for their peculiar Patron, and doe vse, euen vntill these daies, whensoeuer they sowe corne, to pray vnto S. Isidore, and call vpon him to blesse the same, offering a candle or some such like gift vnto his sepulcher by whose intercession they hope to haue a happy harueſt, and their piety in this kind is very seldome frustrated.

Certaine Gentlemen of Spaine trauayling on a time by Coach, and passing a very straite and narrow way vpon the side of a rocky hill, the horses being furious, and their footing slippery, they fell downe, drawing the Coach with tha people in it after them, into a mighty precipice; who seeing the imminent danger cried for helpe to S. Isidore, and presently the horses and Coach staied, hanging vpon the side of the rocke as it were in the ayre, vntill the people all got out, and saued themselues, to the number of 18. persons, and afterward drew vp the horses and Coach, without any further hurt. For this so euident a miracle they al gaue God and S. Isidore thankes, and sent donaries to his Tõbe in testimony of the same. The Angelicall Musicke, and celestiall harmony which hath bine often heard at his sepulcher is Wonderfull, in so much, that infinite people haue witnessed the same, hauing byne hearers therof to their great astonishment.

His apparitions to many haue byne very illustrious, as may be read at large in the History of his life; and in particuler he appeared once to Alfonsus King of Castile, who making warre vpon the Moores, obtained a miraculous victory by his intercession and merits. As also he appeared in a vision at another time to one that lay sicke)and was bereft of all hope of life by the Phisitians (bidding him take comfort and haue confidence in God, for that he should recouer, and so presently he became wel, and receaued againe his perfect health.

And to conclude, the benefits which many haue receaued by the infinite miraculous Cures done at his sepulcher, are so many and great, that a whole volume might be written therof. For there are recounted about twenty blind persons to haue receaued their perfect sight, many deafe and dumbe to haue recouered their hearing and speach; many crooked, lame, and deformed, to haue receaued perfect strength and comlynes of body; many sick of the palsy, to haue receaued perfect cure; and infinit others to haue byne deliuered from all kind of infirmity wherwith they haue byne oppressed.

Finally the late famous miracle wrought vpon the person of the late King of Spaine Philip the third, is testified by thousands of eye-witnesses, that were pre-

ſent at the ſame. The ſubſtance wherof in brief was this. In the yeare of our Lord 1619. the ſaid King of famous memory going a Progreſſe into Portugall, to viſit that kingdome, together with the Prince and his other Children, after he had byne receaued with moſt noble and magnificent Triumphs, as well in Lisbone as other places, in his returne to Madrid, fell very dangerouſly ſicke of a hoat peſtilent feuer or Taberdillo, wherby he was in eminent danger of Death, and almoſt deſpaired of by his Phiſitians. The court and nobility were ſtrocken into feare at this ſuddaine chance, and this dangerous infirmity of their King, was recommended to the prayers and deuotion of all the people, eſpecially of Religious Orders: but he continuing ſo 2. or 3. dayes with out ſigne of amendment, deſired to haue the holy Reliques of S. Iſidore brought vnto him, and with all his force and ſtrength of body and mind, humbly commending himſelfe vnto him and his merits, that therby if it ſhould pleaſe God, he might recouer his health, he preſently felt himſelfe much better, the feuer relenting, and within a few daies after became perfectly well.

As ſoone as he had recouered, he began to thinke how he might honour the Saint, by rending him thankes for ſo ſingular a benefit, and preſently determined to procure, with all endeauour, his Canonization, therby to haue him the more knowne and honoured throughout the world: but the death of Pope Paulus V. as his owne alſo enſuing ſoone after, the buſines was differred; yet on his death-bed did he ſeriouſly commend the ſame, to Philip the fourth his Sonne, the now preſent King of Spaine, by whoſe interceſſion to the Sea Apoſtolicke, he was, with the greateſt honour and ſolemnity, that perhaps hath euer byne made in that kind, canonized for a Saint, by Pope Gregory the XV. the 12. day of March in the yeare of our Lord 1622. in S. Peters Church at Rome, that thereby his memory might be famous to poſterity.

His body being taken vp the ſecond time, and put into a coſtly Shrine 450. yeares after his death, was found wholy vncorrupt, ſending forth a moſt pleaſant and ſweet ſmell, to the aſtonishment of all Spaine, and ſo remayneth euen vntill this day.

His life is written elegantly, and at large in Spanish Verſe, by Lopes de Vega Carpio, Secretary to the Marques of Sarria, by F. Peter Ribadeneyra, D. Alfonſus Villegas in their Extrauagants and others. His feaſt is celebrated, by many, vpon the 12. day of march, on which he was canonized.

THE LIFE OF THE HOLY PATRIARCH

S. Ignatius of Loyola, Author and Founder of the Society of Iesus Taken out, for the most parr, of the Authenticall Relation made in Consistory before Pope Gregory the 15. by Cardinal de Monte, vpon the 19. day of Ianuary 1622. a little before his Canonization, and translated into English.

IGNATIVS Loyola was borne in that coast of Spayne which belongeth to the Mount Pyræneus, in the towne of Aspeythia, within the Diœcese of Pamplona, the yeare of our Lord 1491. of Bertram Loyola and Mary Sanchez both noble Catholikes, and godly parents, who in like godlines brought vp their sonne: and in the first flowre of his youth, as one that was of an excellent towardlines both in mind and body, sent him vnto the Catholike King Ferdinand his Court: where after he had remayned a while amongst those young gallants, he betooke himselfe to Antony Manriques, Duke of Najara and Viceroy of Nauarre, liuing then in Pamplona, a fayre and principall Citty of that Kingdome, and there began to giue him selfe to the study and exercise of warlike affaires. And when the said Citty was beseiged by an army of Frenchmen, Ignatius, who with other souldiers had vndertaken to defend the Castle, (as he was formost in the Conflict) by meanes of a stone which a peece of Artillery strucke from off the wall, hauing his left legge sore wounded, and his right grieuously crusht and broken, fell downe halfe dead, and indured afterwardes at home a long and painfull cure, with such singular patience that all the house did wonder therat.

But when by Gods helpe he had begun to be somewhat eased of his griefe, and had escaped all danger of death, seing that he was yet longer to keepe his bed, he desired to haue some prophane booke or other, such as he was wont to read, to passe the time withall, which being not to be found in the house, two other Spanish bookes were brought vnto him, whereof one conteyned the life of Christ our Lord, the other of his Saints. With th reading of these bookes he was so vehemently inflamed, that he determined from thenceforth to change his life, to follow the steps of Christ and his Saints, and to goe to Hierusalem, that he might worship those holy places, increase Gods holy spirit in the faithfull, and conuert Infidells to imbrace his holy law and gospell.

Wherfore as soone as his woundes were healed, he (very much against his Brother Martin Garcia his will) forsaking his country, his parents, and all

frayle and transitory things, as one that hereafter meant to become a souldier of Christ Iesus, tooke his iourney to the Monastery of Montserat, and there hauing made a generall confession of his former life, and hanged vp his sword and dagger in the Church of the same Monastery, putting on a long-side coate of course cloath, girded about him with a cord, bare headed, with a staffe in his hand, all the night of the Vigill of the feast of the Annunciation of the Blessed Virgin, watching before our blessed Ladies Altar, sometimes standing, and sometimes vpon his knees, asking pardon for his sinnes past, he dedicated himself wholy to Gods holy seruice. From thence he went to a towne neere by called Manresa, and tooke vp his lodging in the Hospitall of S. Lucy, where, in a certaine caue at the riuers side that runneth by those plaines, he began to bring forth worthy fruits of pennance, leading a poore and austere life, amongst poore and abiect people, whom he daily serued euen in the baseſt employments of their necessities.

Hauing exercised himselfe in this place, a good while in this schole of penuance and other vertues; this Noble Pilgrime came to Rome in the yeare of our Lord 1523. from whence as soone as he had obtayned the Apostolicall benediction (which he receiued from Pope Adrian the Sixt, and that euen vpon Easter day) he went first to Venice, and afterwards to Hierusalem. But when he had there visited those holy places, being afraid that he could not conueniently stay and imploy himselfe in the saluation of soules in Palestine, he returned into Spaine, where, to the intent that he might the better procure the spirituall good of his neighbours, notwithstanding he was now thirty yeares old; first at Barcelona he studied Gramer, then heard Philosophy and Diuinity in the Vniuersity of Alcala, for the space of a yeare and halfe: and after this againe at Paris he renewed all the same studies, liuing all this while of almes, yet neuer leauing off, nor interrupting the workes of charity, humility and pennance, which he was accustomed before to doe.

At Paris he came acquainted with some others, whom he persuaded to the same course of life, and they all together made this vow, that when their studies were ended, all wordly things being despised, they should go to Hierusalem, and there giue themselues wholy to the saluation of soules by preaching, teaching &c. But if either within the space of a yeare there should be no fit opportunity to saile, or that they should not be permitted to stay at Hierusalem, that then as being absolued from the aforesaid vow, they should go to Rome, and present their seruice vnto the Pope for the spirituall helpe of their neighbours.

But when with ouer much studying and watching, Ignatius had fallen into a grieuous disease of the stomacke, by the appointment of the Physitians, and his Companions aduise, he returned into his Countrey in the yeare of our Lord 1535. and there in an hospitall of S. Mary Magdalen in beging his victuals from doore to doore, and seruing of the poore, he very carefully bestowed the space of three monthes: when hauing recouered his health he went thence to Venice, whither his companions also of set purpose were to come, and in the same Citty receiued the holy Order of Priesthood, and made a vow of Pouerty and Chastity before the Lord Verali Archbishop of Rosan, who being then the

Popes Legate, was afterwardes created Cardinall.

Now the yeare which they had agreed vpon for their pilgrimage being expired, and their sayling into the holy Land hindered by the breach of peace betweene the Turkes and the Venetians; Ignatius with his Company, came to Rome in the beginning of the yeare of our Lord 1537. where being entertayned by Quirinus Garzonius a Citizen of Rome, and lodged in a certaine farme of his, at the foot of mount Pincius, he offered his seruice vnto the Pope with all readines possible, to be imployed in procuring the saluation of his neighbours. Meane while by instructing the ruder sort of people, in the principles of Christian Faith, and by other godly and laudable liuing, he founded and got confirmed his Order of the Society of Iesus, for the defence and increase of the Catholike faith, and good of soules. And albeit in the same Society he ordayned three solemne Vowes, yet vnto those which are common to other Religious he added a fourth vow, wherby he promised a peculiar and speciall Obedience to the Pope, in vndertaking of missions euen vnto the Turkes, and Infidells themselues where soeuer, without taking any thing to beare their charges, and in teaching children the Christian Doctrine. This being done, he wrote the Constitutions of the same Society, which he afterwards being chosen Generall, gouerned with very great praise both for wisedome and vertue: And lastly after many labours and trauailes, hauing receiued of the Pope his Apostolicall benediction with a plenary Indulgence of his sinnes, calling vpon the Name of Iesus, he piously reposed in our Lord at Rome the last day of Iuly in the yeare of our Lord 1556. being of the age of threescore and fiue yeares, and sixteene yeares after the Society was confirmed by the sea Apostolike, at what time the same was extended almost throughout the whole world. For he left established twelue Prouinces, to wit, that of Portugall, of Castile, of Aragon, of Andaluzia, of all Italy (which comprehendeth Lombardy and Toscan) of Naples, of Sicily, of Germany, of Flanders, of France, of Brasile, and of the East indies; and in these Prouinces there were at that time, about an hundred Colledges or Houses of the Society.

His body was buried first in a low and humble Tombe at the right hand of the high Altar, in his owne little Church of our Blessed Lady at Rome, and afterward in the yeare 1587. it was translated solemnely to the new and sumptuous Church of the Casa Professa, which Cardinall Alexander Farnesius had newly erected, and there placed in a Vault at the Right hand of the high Altar, where it is yet reuerenced with concourse of people frō all parts of the world, as well for his admirable life and sanctity, as for the innumerable miracles that haue byne, and are daily wrought thereat by his intercession, some wherof we shall relate, at the end of this narratiō, after we haue briefly laid downe his vertues, which follow in this manner: and first of his Faith.

Such was the excellency of Faith, which the Holy Ghost by meanes of his perusing the aforesaid bookes before his Conuersion, began to plant in the hart of Ignatius, that reading the wonderfull things which God had wrought with his Saintes, and beleiuing that he would deale in like manner with him, if he should follow their steps, he therfore without any more adoe leauing all, followed only our Sauiour Iesus Christ. This same Faith made him so meekely

and patiently endure ſo many labours, and ouercome ſo many difficulties, in bringing to paſſe whatſoeuer he had once vnde. take for the glory of God and ſaluation of ſoules. This confirmed him ſo ſtrongly in his poore and laborious courſe of liſe, not only by perpetuall perſeuerance, notwithſtanding many great impediments, but alſo by a formall inſtitution of the ſame, eſtabliſhed with ſolemne vowes.

Finally hence aroſe that wonderfull care and diligence in procuring the conuerſion of Heretikes, Schiſmatikes, Moores, Iewes and Infidells; in preaching the Ghoſpell to the Indians, Barbarians, and other nations by meanes of S. Xauerius and other of his Society: and in alwayes teaching and holding the moſt ſound and Catholike Doctrine as a true ſcholler of the Angelical Doctour Saint Thomas, neuer giuing eare to any new fangled opinions, eſpecially about the ſacred myſteries of our Faith, which he ſo firmely beleiued, that he was wont to ſay. That although there were no Scriptures for his warrant, yet was he ready with all his hart to ſuffer death in defence of the ſame faith, for ſo much only as God had imparted and reuealed vnto him while he was at Manreſa.

Firſt out of this ſo well grounded root of Faith, ſprung vp that his moſt ſingular Hope; wherof his true contempt of all worldly things, his auſtere pennance, his rare confidence ſo little in himſelfe, and ſo much in Almighty God, his wonderfull courage in ſtrong and hard enterpriſes for the glory of God, the delight and pleaſure he tooke in the paines, reproaches and perſecutions which he ſuffered for Chriſt, and to be ſhort, his moſt ſweet and continuall meditation of death, are more then ſufficient teſtimonies.

Secondly, his Chatity towards his Neighbour was ſuch, that beſides his daily ſeruing of the poore and ſicke in Hoſpitalls, and not only curinge their bodies, but with moſt profound humility euen licking their botches and ſores, he alſo euery day went a begging from doore to doore, beſtowing the beſt part of the Almes he got, vpon the poore of the Hoſpitalls, and priſons of the Citty where he liued, contenting himſelfe with the refuſe, and worſt part of all.

Extraordinary was the care he had to inſtruct children and ignorant people in Chriſtian doctrine. And the zeale wherwith he was carried away in procuring the ſaluation of ſoules, could not be conteyned within the bounds of one Kingdome, but extended it ſelfe euen vnto Hieruſalem, whither after one pilgrimage, he vowed another, both for himſelfe and the reſt of his Society.

For his Neighbours ſake, he compoſed the Booke of Spirituall Exerciſes, which of all other is the moſt diuineſt that hath byne written: for them he exceedingly furthered and increaſed the Confraternity of the Bleſſed Sacrament in his owne Countrey. For them he was not abaſhed at the age of thirty yeares to go to ſchoole amongſt litle boyes. To conclude, for them after he had ended his ſtudies at Paris together with a few more that had entred there into his Society, he went to Rome, where for them he offered all his indeauours and ſeruice to the Pope; for them he inſtituted the Order it ſelfe of the Society, propagating and multiplying the ſame with Miſſions, Colledges, Churches, Schooles and Vniuerſities, of all kind of ſciences, with other pious workes

(beſides in particular the German Colledge, the Hoſpitalls of the Orphans and Cathecumens, the monaſteries of S. Martha and S. Katherine in Rome) throughout all the world, euery where by the exhortation and adminiſtration of his ſubiects, teaching the people to frequent the Sacrament of Pennance, and holy Communion, Maſſe, Sermons, and other holy Exerciſes. And what wonder in thim, who euen in the beginning of his conuerſion after he had beene grieuously beaten, and almoſt brought to the point of death at Barcelona, for procuring the ſaluation of his neighbours, did not only not complaine therof, but gaue God thankes for it, forgiuing and (to fulfill our Lords commandement) praying for his perſecutours. In ſo much that after he had recouered his health, he was not afraid to returne to his former workes of Charity, and to hazard his very life for his brethren; notwithſtanding all his friends diſſuading him from it, to whom he alwayes gaue this anſwere: *Quid mihi optabilius quàm mori pro Chriſto & ſalute proximi meis?* What can I wish for, that would be more gratefull and wellcome to me, then to die for Chriſt, and the ſaluation of my neighbour?

Thirdly if wee conſider how Ignatius did all that hath beene touched aboue, meerly for the loue of God; how carefull he was euer from his firſt conuerſion to keepe his hart pure and cleane from all touch of mortall ſinne, either in word or deed; how ſtrictly, and often euery day he examined his conſcience, leaſt he ſhould haue any thing in it that might diſpleaſe God, were it but the leaſt veniall negligence in his daily meditation, how he had withdrawne all his affection from all things that were not God, and fixed his whole heart vpon God; how he daily vſed to meditate vpon heauenly things, eſtſoones ſtirring vp himſelfe to the loue of God, by a certaine Iaculatory prayer in his booke of Exerciſes which beginneth. *Suſcipe Domine vniuerſam libertatem meam, &c.* How he leuelled all his thoughts, words, and deedes to the honour and glory of God, in ſo much as he had alwaies in this mouth (as a token of what was in his heart) this ſentence. *Ad maiorem Dei gloriam.* If wee (I ſay) conſider all this, we ſhall the leſſe wonder how he ſhould out of the feruour of this charity, be forced to ſay, That he had rather if he were to haue his choiſe, remaine aliue with vncertainty of his ſaluation, to the end he might ſerue God in the meane time, then die and go ſtraight to heauen: and moreouer he did perſuade himſelfe, if God Almighty ſhould euer thruſt him downe to hell, that it would be a greater torment for him, to heare thoſe horrible blaſphemies againſt the name of God, then to be tortured with the moſt cruell paynes that the damned ſuffer.

Whatſoeuer he tooke in hand, firſt he commended it to God Almightyes prouidence and aſſiſtance; then he maturely conſulted and examined what meane he was to vſe, and what impediments he was to auoid: which done, with great confidence and reſolution, he achieued his intent and finall end, which was alwaies the glory of God.

The great deſire he had to ſatisfy Gods diuine Iuſtice for his ſinnes paſt, made him in Monſerat, Manreſa and Barcelona, go cloathed in ſackcloath, and girded about the very bare skin with a chaine of iron. It made him oftentimes go barefoot, and that he might eſchew vaine glory, to cut out the ſoles of his shooes: It made him ſleepe vpon the bare boards and grounde, afflicting and

punishing his body with iron whippes and disciplines, fasting and other such like mortifications.

To these may be added the feruour of his Deuotion; the abundance of his teares; his daily prayer; his hearing or saying of Masse euery day; his frequenting of the Sacraments; his visiting of holy places; singular deuotion to our B. Lady; to the Angels, Saints, and holy Reliques. Finally, his perfect keeping and fulfilling of the vowes of Pouerty, Chastity and perpetuall Obedience, which he had made in the Society.

Moreouer, touching his vprightnes towards his neighbaur, his words were alwaies sincere, plaine and deuoid of all deceipt or flattery: his hart was pure and simple, euer taking all things in good part.

His inuincible courage, could not be quailed with the many and grieuous tentations he had in the beginninge of his conuersion; nor with the manifold diseases he got in visiting of the sicke; No nor all the iniuries, reproaches, nor difficulties he found (which were without number) were able so much as once to turne him backe, much lesse hinder him from attayning vnto his desired end.

He tooke great pleasure in seeing himselfe wronged, and disgraced, still requiting his enemies with speciall fauours and benefits.

All the time he was at Manresa and Barcelona, his fare was bread and water euery day, except Sundaye.

Once in a Chappel at Villadord, and another time in the Caue before mentioned, what with continuall prayer, what with abstinence, he was found so leane and weake, that he was scarce able to stand. But a Barcelon by reason of the same extraordinary mortificatiō, he fell into so grieuous a sicknes, that he would hardly haue escaped death, if a certaine pious and charitable woman, had not taken care of him, which he not without some difficulty admittinge, said: *Sinite me pati hæc lenia vt saluetur anima mea*: let me suffer these trifles, that my soule may be saued.

Out of the wonderfull great care he had of Chastity, both in himselfe and his subiects, proceeded that clause of his Constitutions, to wit, That those who were of his Society, should striue to imitate the purity of Angels, both in mind and body.

After he had once made a purpose to change his life, he could not indure to heare his brother talke of his Nobility, Riches, Warlike Prowesse, and the like, but as soone as he was well, he forsooke the world. And once comming neere home into his natiue soyle, to recouer his health, for feare of being honoured by his brother and other inhabitants, if they should haue notice of him, he left the company of one of his acquaintance, and passing through desert mountaines and by-wayes, made choice rather of a poore Hospitall, then of his Fathers Hall. Thus euery where as much as he could, still hiding his Nobility, he alwayes shunned the speach and conuersation of such as he thought would know him. But if it were euer his chaunce in any place to meete with any that did know him, or tooke acquaintance with him, he would be sure neuer to returne to that place any more.

This rare contempt he had, not only of the worlde, but euen of his owne person,

perſon, is ſufficiently ſeene before in his poore and meane kind of liuing, and in taking ſuch pleaſure when he heard any thing ſpoken or done to his owne diſgrace.

When he was choſen Generall of the Society of Ieſus (which he himſelfe hauing inſtituted deſired therfore it ſhould be accounted and called, *The leaſt of all Religions*) he altogether refuſed to vndertake the charge, till ſuch time as his Ghoſtly Father commanded him to take it vpon him. And againe ten yeares after, perſeuering ſtill in the ſame Humility, he endeauoured by all meanes poſſible to be put out of the Office, alleadging that he himſelf was not fit to beare it.

Hauing taken the Office vpon him, firſt he beſtowed ſome dayes in ſeruing the Cooke in the kitchin, and afterwards began to teach children the Chriſtian Doctrine, according to his Conſtitutions, that he might ſeale with his owne example the Ordinances of Humility, which he was to propoſe vnto others.

He did what he could to conceale his owne vertues and heauenly viſions; interminglinge euer in his ſpeach ſome words or other of humility, as *Miſerum me, miſeram animam meam.* Wo is me wretch, wo is my wretched ſoule. Nay and which is more, ſometimes he was wont to ſay that, If he were to aske a boone of Almighty God at the houre of his death, this he would be ſure to requeſt of him, that he would permit him to be buried in a dunghil, becauſe he eſteemed himſelfe as dunge. And to this many times he added, that he was much edified with the example and conuerſation of all but himſelfe; and in a certaine Epiſtle he wrote, that he neuer had conference or communication about ſpirituall matters with any man were he neuer ſo bad, that he did not reape ſome profit by him.

Amongſt the reſt of the miracles of this great ſeruant of God, we might well account this one and not the leaſt, to wit, the wonderfull light and knowledge he had in ſpirituall things, as by the teſtimony of Pope Iulius the third, in the beginning of his booke of Spirituall exerciſes, is ſufficiently declared.

Miraculous was that brightnes which Saint Philip Nerius, and Father Oliuer Manareus ſaw ſhine in his face whiles he liued. And no leſſe miraculous was the ſpeedy concourſe and flocking of the people vnto his body, as ſoone as he was dead, and the continuall veneration and viſiting not only of his Sepulchre, but alſo of his Chamber, his Caue, and other places wherin he had done pennance.

But beſides theſe, God Almighty by interceſſion of this Saint, both before and after his happy death wrought many miracles, which are to be ſeene more at large in the Relation out of which this ſumme is taken, and in other hiſtories of his life. I will heere only rehearſe, ſome few of them for our better inſtruction and further declaration of his ſanctity.

And firſt his great charity and zeale in procuring the ſaluation of ſoules, was miraculouſly confirmed in that, when a certaine man whoſe name was Liſſanus, for being caſt in a ſuite of law, and hanged himſelfe, and was by all mens iudgment ſtone dead; he by his prayers obtayned of God Almighty ſo much time for him to liue againe, that might ſerue his turne to be ſorry for his ſinnes, and to confeſſe them to a Prieſt, and receaue Abſolution.

Secoudly to increaſe our deuotion to holy Reliques, that may ſuffice which

happened to Bartholomew Conteiti, a Chirurgeon and Cittizen of Maiorca, who was ſo tormented with a cõtinual headach, that for vehemency of the paine, he was diuerſe times forced to fal down the very ground. And beſides this, he had ſo grieuous a diſeaſe in one of his eyes, that being vnable to behold the leaſt glimpſe of light, he was fayne to be shut vp in a darke chamber, eating no meat but what others put into his mouth. As many and ſundry medicines were applied as could be deuiſed, but all in vaine, for his diſeaſe ſtill waxed worſe and worſe. In ſo much that Bartholomew, out of the intollerable paine he felt, was not afraid to proteſt, if a certaine Chirurgeon, whoſe name was Paſtor, were aliue, that he would cauſe him to plucke out his eye by the very roote. But as he lay, now in this pittifull eſtate, hearing by good chaunce of the manifold miracles that were euery where wrought by the interceſſion of S. Ignatius, with great deuotion and hope of recouery by this meanes, he deſired that they would bring him one of his ſubſcriptions, or writings of his owne hand: which was no ſooner brought vnto him, but he found himſelfe well without all paine, either of head or eyes, riſing out of his bed, and beholding the light of the ſun with great eaſe and pleaſure. And that he might be the better aſſured that this ſo ſodaine a cure was to be attributed to the diuine power, and to the interceſſion of this ſeruant of God S. Ignatius, for two or three ſeuerall times, the Relique was no ſooner taken away out of his chamber, but his former paine returned vnto him; and the ſame Relique was no ſooner brought backe againe into the chamber, but his paine left him. So that Bartholomew was aduiſed to keepe the Relique alwayes about him, and thus within three or foure dayes, he came to be ſo perfectly well, as if he had neuer beene ſicke.

In Rome a Lady called Druſilla Turſellina, being very much vexed with a vehement feuer, and with the head-ach, hauing vſed many remedies, and byne let blood in her armes, noſtrills, and head, without profit, her ſicknes rather increaſing euery day; was preſently healed by a relique of one of the Bleſſed Fathers bones, laid vpon her forehead.

Another woman named Olimpia Norina, had ſuch a vehement paine in her eyes, that she came to looſe her ſight, & for the ſpace of three moneths had ſuch a continuall ague, and paine in her head, that she could not reſt. They brought her a ſubſcription of the Bleſſed Fathers hand, at the time that her paine was at the greateſt, laying it vpon her forehead, and eyes, and she began to ſee, and was ryd of her ague and paine.

In the ſame Citty in the yeare 1597. a noble mans child of ſeauen yeares old, called Hierome Gabriell, being ſick of a peſtilent feuer (called a Tauerdillo) and of a pluriſy, hauing alſo the wormes, ſo that there was little hope of his life, was healed with the ſame ſubſcription of the Bleſſed Father.

In the yeare 1599. the Lady Ioane Vrſina, being but a child, daughter to Cornelia Vrſina Ducheſſe of Ceſi, had ſo great a cough, that she could ſcarcely breath or ſuck. The Dutches her mother commended her very earneſtly and deuoutly to bleſſed Father Ignatius; and beſeeched him to obtaine the health of her daughter: wherupon the child hauing byne a night and a halfe without reſt, preſently fell a ſleepe, and her cough ceaſed, and she began to ſucke her Nurſe.

breast. For which cause the Dutches commaunded a Tablet to be set on the Fathers graue, in remembrance of the fauour she had receiued.

In the same yeare 1599. Angella Ruggiera was troubled with an extraordinary noise in her head for almost a yeare, and lost the hearing of her right eare; wherto applying a relique of the Blessed Father, and making a vow to fast with bread and water the day of his departure, and to communicate the day following, recouered perfect health, and remayned free from that infirmity.

In the Citty of Naples, in the moneth of Iune of the yeare 1599. Donna of Aragon, Princesse of Beltran, and Dutchesse of Terra-noua, had a great payne, and swelling in her right breast: and finding no remedy, amongst many which were applied in the space of foure moneths, omitting them all, as vnprofitable, and laying vpon her breast, with much deuotion, the picture of the Blessed Father, she became well the same day: and comming to Rome the last Holy yeare of 1600. commaunded a tablet of siluer, with foure great waxe Tapers to be set vpon the Blessed Fathers tombe, on Easter day, in thanksgiuing.

In the Citty of Nola, the yeare 1599. in the moneth of Nouember, a knight named Francis Blasius, being much vexed with a pestilent ague, and with a grieuous paine in his head and stomack, so that in the iudgement of the Phisitians he was in danger of his life, his mother Zenobia, Tolphia exhorted him to lay a relique of the bone of Blessed Father Ignatius to his head, and commend himselfe vnto him, desiring his fauour. He did so, and remayned free from all his paines, and his whole sicknes.

In the Citty of Lecha (which is in the Prouince of Apulia, in the Kingdome of Naples) a child of three yeares old, sonne to the Baron of Belli-boni, fell from his Nurses armes vpon the ground, and did notably hurt his right knee, which grew euery day worse, because the Nurse for feare concealed the fall, and it went so far, that it was necessary to open the childs knee oftener then once, and this helped not: wherfore comming to cut it the third time, the Father fearing his Sonnes death (whome he did see consumed with the wound, and with the ague which followed therupon) went to the Colledge of the Society, and there they gaue him a Relique of the Blessed Fathers bone; which he laid vpon the child, before they opened his knee the third time, and when the Surgeons came to doe it, they found him much better, and within a few dayes altogether well.

I will conclude with one more, which very much confirmeth the veneration of holy Images and pictures. In the yeare of our Lord 1603. in Valladolid a principall Citty of Spaine, one Ferdinand Pretel of Mendoza vpon the 29. day September, had fallen into a single Tertian ague, which not many dayes after came doubling and doubling so long vpon him, till at last it was turned into a pestilent feuer, which some call the blacke ague, the Spaniards, Tauerdillo, and for all the Phisicke he tooke in great abundance, it brought him at length to so desperate a case, that now quite and cleane giuen ouer of the Phisitians, he made his confession, receiued the Blessed Sacramẽt, and desired that in due time he might haue the Sacrament of Extreme Vnction. All which things done, the third day of December holding in his hands an Image of S. Ignatius which he had hanging about his necke, he called vpon him with a lowd voice, and

with all his heart commended himſelfe vnto him, that he might obtaine his health; when vpon the ſodaine he began to be well, and was deliuered from his diſeaſe, hauing his ſtrength reſtored him againe in ſuch ſort, that the thirteenth day of the ſame moneth, he made nine daies iourney from Valladolid to Valentia, through cold and craggy mountaines in the very hart of winter.

Theſe and multitudes of other miracles being daily ſeene and wrought throughout Europe, together with the Interceſſion of many Chriſtian Kings and Princes to the ſea Apoſtolike for further declaration of his Sanctity to the world, he was by Pope Paul V. beatified in the yeare of Chriſt 1613. and his feaſt kept ſolemne with great deuotion and concourſe of people to the Colledges of the Society throughout Chriſtendome. And Pope Gregory the XV. being aſſumpted to the chaire of S. Peter, being moued with the forſaid miracles and many new ones daily wrought, being alſo therunto incited at the requeſt of Ferdinand the Emperour, of Philip the fourth King of Spaine, Lewis the XIII. King of France, Sigiſmond King of Polonia, the Archdukes of Auſtria Dukes of Bauaria, Sauoy, Florence, Parma, Mantua, and others, he was Canonized for a Saint in S. Peters Church at Rome vpon the 12. day of March, in the yeare of our Lord God 1622.

THE LIFE OF SAINT FRANCIS XAVIER, of the Society of Ieſus, and Apoſtle of the Indies: taken alſo out of the Authenticall Relation made in Conſiſtory by Cardinall de Monte the 19. of Ianuary 1622. before Pope Gregory the XV. vpon the Acts of his Canonization, &c.

FRANCIS Xauier was borne in that part of Nauarre which belongeth vnto Spaine, in the yeare of our Lord 1497. in the Caſtle of Xauier, of noble Parents, to wit, Iohn Iaſſe Preſident of the Kings Counſell of the ſame Prouince, and Mary Azpilcueta, Lords of the towne of Xauier and other places therabout, who hauing piouſly brought him vp, and diligently inſtructed him in the principles of Chriſtian Doctrine, when he was growne to ripenes of yeares, ſent him to Paris, that he might furnish himſelfe with learning in that famous Vniuerſity. And afterwards when his father was about to ſend for him home, Mary Magdalen Francis his ſiſter, who then with great fame of ſanctity was Abbeſſe of the monaſtery of the Reformed Nuns at Gandia, being by diuine reuelation informed of her Fathers preſent purpoſe, and the future glory of her brother, wrote vnto her ſaid Father, that he should maintayne Francis ſtill at Paris in his ſtudies by all meanes poſſible, yea though he should be forced to ſpend all his reuenewes vpon him to that end: For that God Almighty had choſen him to be an Apoſtle of the new found world.

Francis therfore at Paris comming to be acquainted with Ignatius Loyola (who was afterwards founder of the Society of Ieſus) was with many prayers, and teares by the ſame Ignatius, obtayned of our Lord to be his companion in procuring the glory of God. And being inſtructed by him in the ſpirituall Exerciſes, profited ſo well therby, that as one ſet on fire with the loue of Euangelicall perfection, and ſetting naught by all the honours and riches of the world, he courageouſly vndertooke and conſtantly followed, vnder the banner of the ſame Ignatius, an auſtere and contemptible kinde of life, going a begging to get his victualls, giuing himſelfe to continuall prayer and meditation of heauenly things, and afflicting his body with faſting and other workes of pennance.

Departing from Paris he came into Italy, and while he expected opportunity to go with his companions into the Holy land, that they might labour there in conuerting the Turkes, as they had made a vow to do, he in Venice, Bonania, and other Citties, with rare example of ſanctity and feruour of ſpirit, by

preaching and doing other workes of charity, tooke wonderfull great paines in procuring the ſaluation of his neighbours: Eſpecially at Venice, where after he was made Prieſt, with great example of humility and charity he ſerued the ſicke in the Hoſpitall, being more ready and willing to aſſiſt and helpe thoſe whoſe very ſight by reaſon of their vncurable diſeaſes and loathſome wounds, others were not able to abide, and that he might get a more glorious victory of himſelfe, he oftentimes drunke of the ſame water wherwith their ſores had bynewashed.

When there was no more hope of ſayling that yeare, he and his companions as they had agreed before, came to Rome, that they might offer themſelues to the Pope, to be ſent whither he would for the ſpirituall good of their neighbours. And while they were leading there an auſtere life, very poore in worldly cõmodities, but moſt rich in ſpirituall exerciſes and labours, taken for the glory of God, hauing newly laid the firſt foundations of the Society of Ieſus; Iohn, King of Portugall, being very earneſtly bent to the conuerſion of the East Indies, made humble ſuit vnto Pope Paul the third, that he would ſend him ſome of Ignatius his companions, who for learning and holines of life were by all mẽs report iudged fit for that voyage, that they might preach the Ghoſpel in thoſe moſt large and vaſt Prouinces.

For this exploit, Ignatius by the Popes commiſſion appointed Francis; who hauing receiued of the Pope the dignity and authority of Legate of the Sea Apoſtolike, as one now choſen by God for an Apoſtle according to his ſiſters Prophecy, tooke in hand his iourney without delay. And the ſignes and tokens of his Sanctity and Apoſtolicall feruour while he ſtaid in Portugall were ſuch, that by the generall voice of all, he was called the Apoſtle, which name not only while he liued, but after he was dead alſo he euer kept ſtill. In ſo much that for his ſake thorough out all Europe, Africke, Aſia, and the new found world, as far as the Portugals dominions reach, all that are of the Society of Ieſus, are called Apoſtles.

Out of Portugall he tooke ſhip for the East Indies, but could not be perſuaded to take any thing to beare his charges, except only an old patcht cloake; and ſo begged his victuals in the ſhip, ſlept in the open ayre aboue the hatches, hauing a cable rope for his bed. He was alwayes ready to helpe the ſicke, not only begging of thoſe who had meate for ſuch as wanted, but with his owne hands alſo dreſſing & parting it amongſt them, thinking no ſcorne euen to waſh their cloathes, or do any other ſeruice were it neuer ſo baſe, for them, in whoſe perſons this holy and prudent ſeruant of Chriſt, acknowledged and reuerenced Chriſt himſelfe.

Hauing ſpent all day in praying and taking paines, he vnceſſantly watched all night in comforting the afflicted, and adminiſtring the Sacraments to ſuch as were in danger of death. Whereupon ſome were wont to ſay, that the only thinge Francis tooke pleaſure in, next vnto prayer, was ſeruing of the ſicke. And this was euer his faſhion and manner of liuing, not only in this, but alſo in all other voyages he made by ſea, wherein he ſpent a great part of his life. Neither did this his charity towards poore and ſicke perſons ſhine only vpon the ſea, but alſo vpon land while he abode in Cities, the beames of the ſame charity neuer loſt

one iot of their brightnes. Nay rather being now made all with all, that he might gaine and purchase the soules of all for God Almighty, to those that either by reason of wealth or health, had no need of this kind of seruice, he was neuer wanting in other seruice, of no lesse importance for them when occasiō was offered; neuer sparing of labour which he was to bestow in furthering the saluation of his Neighbours.

When he arriued at the Indies after a long yeares sea-faring, he would graunt no time of rest to his weather-beatē body; but presently begāto fling about the fire which he came to cast into those Prouinces; going vp and downe the Citty, and calling together with a litle bell into some Church or other, the children and people, there teaching them the Christian Doctrine, with such efficacy of spirit, that it pierced euen to the bottome of their hearts, like vnto the Doctrine of the Apostles. He persuaded them all to sing the prayers he taught them vp and downe the streetes, and to teach their friends and acquaintance the same at home. Which custome by him brought into the Indies, to the great glory of God, remayneth and is obserued there euen vntill this day.

Those that were come to yeares of discretion, by all gentle meanes possible, he inuited to confession and pennance, and neuer ceased with an vndaunted courage, and many times with euident danger of his life, venturing into strange and vncouth Prouinces, and that oftentimes barefoote, with torne and beggarlie apparell, to call heathens to the true liberty of the sonnes of God. In which enterprize Almighty God did specially assist the indeauours of his seruant, cōfirming euery where what he preached with miracles, that were most notorious, and like to those which the Apostles wrought, and inwardly mouing the hearts of those that heard him, in such sort, that he cōuerted and baptized many thousandes, and drew many out of the puddle of sinne, not without many and troublesome iourneyes both by sea and land. Many are the Kingdomes, Prouinces and Ilands through which the Legate of Heauen and of the Roman Sea wēt sowing the word of God. And at length as he was seeking entrance for the Ghospell into the great Kingdome of China, this faithfull seruant, quite bruised and broken with the intollerable paines, which beyond all humane forces he had so long indured for the glory of God, and altogether worne out and consumed with the heauenly and burning desire he had to see Christ his Sauiour, being now at last, out of a desert Ile named Sancianum, called home vnto his country of Heauen, and to the marriage of the Lambe of God, entred into the ioy which our Lord had prepared for him, the second day of December, in the yeare of our Lord 1552.

The vertues of this holy Apostle are very many and most Heroicall, some wherof I shall heere recount. The daily profession he made of his faith in receiuing of the Sacraments, himselfe with wonderfull great deuotion, and with no lesse paines ministring the same to others; his heroicall workes; his great and dangerous pilgrimages to preach the same faith to Barbarous and Sauage people, and that alone without any humane helpe at all, expressing and setting foorth so liuely in himselfe, the purity and sanctity of the Euāgelicall Doctrine; finally the abundance of the fruit which he hath sent out of those forraine countreies, into the granaries of the Catholike Church, to wit, so many

millions of Christians, amongst whom so many glorious martyrs haue watered and fertilized the Primitiue Church of those Countreis with their blood, and so many Confessours in the very middle of most cruel persecutions haue defended the faith of Christ, are pregnant proofes of the excellency of that Euangelicall seed of Faith, which he carried with him.

Fiue things he had in him which cannot possibly consist without a most firme and stedfast Hope. First, a contempt of all temporall things, most manifestly seene in his despising of all worldly honours, dignities and riches which the world in all aboundance did assure him of, and imbracing an humble kind of life in religious purity, vnder the yoke of obedience, and that in the very flowre of his youth. Secondly, his voluntary sufferance of excessiue troubles, labours and miseries, to the which by how much more grieuous they were, so much more willingly did he expose himselfe, as it most plainly appeareth in the whole discourse of his life. Thirdly, an vndaunted courage in attempting hard enterprises, putting his very life so often in danger amongst strange and barbarous people. As for example when aloue he encountred a whole army of Badagars, which afterward I will rehearse amongst other miracles. Fourthly a wonderfull great security in dangers, in so much that in the middest of cares he was without care, and without feare in the middest of feares, shipwrackes, enemies, and many other miseries, hanging many times ouer his very head. Lastly an incredible ioy in aduersity, which may be euidently proued by his continuall cheerfulnes of mind and readines of will, wherby glorying with the Apostle in the hope of the sonnes of God, he suffered so many labours, and troubles, so many perills and aduersities, liuing iustly and holily in this world, and expecting the blessed hope and comming of Almighty God.

For the loue of God he most exactly and perfectly kept all his commaundements, daily meditating vpon his sacred Law with a pure conscience, and great horrour of neuer so little transgressing, or doing any thing against the same him selfe, and neuer without great care that others should likewise obserue the same; wherin, as also in keeping his vowes of voluntary Pouerty, Chastity and Obedience, he so excelled, that he did not only thereby stop the aduersaries mouthes, but by the mouthes and tongues of all, not only of Christians, but euen of Idolaters themselues, he was commonly called by no other name but, Saint.

For the same loue, had he so familiar and often conference euery day with God, wherby he was so set on fire, that many times with his face all inflamed, and his eyes fastened vpon heauen, he was miraculously eleuated, and raised vp from the ground: sundry times as one not able to containe the abundance of his heauenly consolations, he would cry out. *Satis est Domine, satis est*: It is inough O Lord, it is inough. He had Iesus in heart and mouth, both sleeping and waking. And so in sleepe would he often call vpon him, *Mi Iesu, dulcis Iesu*: and euen in the middle of whole multitudes of people, he would burst foorth into Iaculatory prayers, which greatly moued those that heard him, to the loue of God.

Moreouer this same Charity was that, which cast away all feares of so many shipwrackes and dangers, in trauayling alone through strange and desert countries,

ties, and dealing with the harsh, and sauage humours and conditions of those barbarous and rude Infidells. Finally his admirable Charity doth so shine in the contempt he had, not only of all worldly things, but euen of death it selfe, that he might truly say with S. Paul: *Quis nos seperabit à Charitate Christi? tribulatio? an anguſtia? an fames? an nuditas? an periculum &c. in his omnibus superamus propter eum qui dilexit nos.* Who shall separate vs from the loue of Christ? shall tribulation? shall anguish? shall hunger? shall nakednes? shall danger &c. in all these we get the vpper hand, for his sake that loueth vs.

Of his Charity towards his neighbour, he gaue sufficient testimony in all Hospitalls where he came, seruing of the sicke, dressing their meat with his owne hands, watching many times all night with them, assisting them at the houre of their death, washing their dead bodies and burying them, were they neuer so loathsome and full of sores. He was wont to part, not only all that he had himselfe, but all that he could beg also from doore to doore of others, amongst the poore, with such feeling of loue, that he was not only called commonly, *the Father of the poore*, but many also would affirme, that Prayer and Poore men, were his only ioy and delight.

He tooke very great compassion vpon prisoners, whome he often visited, and comforted, both with corporall and spirituall food, pleading for them, and making suite for their deliuery, as far as he could proceed with any shew of reason; and thus without eating any thing he would spend whole dayes, and feele no hunger, which he could not haue done without another speciall meate which was to do the will of Christ, in workes of Charity towards his neighbour.

He was daily teaching Children the principles of Christian Doctrine, and explicating the same more at large to such as were of more capacity; he was alwaies calling sinners to repentance, and driuing away the darknes of errour and infidelity, with the light of the holy Ghospell. To conclude, in all things whatsoeuer he did or tooke in hand, he sought nothing else but the saluation of soules, which he so tenderly loued, that he was ready to shed his blood for them, as is most apparent by the hard and dangerous enterprises he vndertooke for their sakes.

No time nor place, were they neuer so dangerous, no difficulties nor employments were they of neuer so great importance, could defraud him of his prayer. For whatsoeuer any extraordinary worke of Charity tooke away from his ordinary houres of meditation in the day time, he would be sure to make that nights rest pay for it, in so much that many times, following the example of our Sauiour, after whole dayes spent in great toyle and trouble, from midnight vntill morning, *pernoctat in oratione Dei*, he watched in meditation of heauenly things; thus ordinarily in some garden if the night were cleare and the firmament all adorned, with glittering starrs, by meanes of so beautifull creatures, he would stand wholy rauished with the beauty of his Creatour.

The flashing flames and brightnes which haue bene seene in his face while he prayed, did not only euidently shew the efficacy of that fier of deuotion within his owne brest, but enkindled also a new fire of deuotion and loue of God in the hearts of them that saw it. Now what tongue of mortall man is able to

expresse the sweetnes and iubily of heart which in prayer, his mortall heart being vnable to beare, he was often heard to say: *Non plus Domine, satis est.* No more, o Lord, it is inough. And once in Masse he was so rapt in extasy, that he could not feele him that serued him now and then to pull him by his vestment, nor for the space of an houre returne vnto his senses.

Notwithstanding all this, he esteemed himselfe the greatest sinner in the world, and inferiour vnto all; there was nothing so base, that he thought not good inough for himselfe; no honour so small, that he deemed himselfe worthy of, so that he desired to haue commaund ouer none, but to be subiect vnder all, and therfore did he reuerence all as if they had bene his Superiours.

All ambition he troad vnder foote, blushing no lesse when he was praysed, then others are wont to do when they are dispraysed; and whensoeuer he did miracles, or any thing else that might redound to his prayse or commendation, he did what he could to put it off, by attributing what was done to the merits and intercession of his companions, or other people then present.

He kept the great authority which the Pope had giuen him so close, that for the space of ten yeares, none but only the Bishop of Goa knew that he was the Popes Legate; neither did he euer vse the same but only once, and that not without the aduise of the said Bishop, when he had no other meanes at all left to maintayne the glory of God.

In shippes and hospitalls he alwayes made choice (as we haue seene before) of the basest offices. He alwayes bore great respect and reuerence, to Bishoppes, Priests, and all other Superiours: in so much that he neuer wrotte letter to S. Ignatius his Generall, but vpon his knees.

Out of this Humility did he choose rather a beggers weede, then a noblemans robe, finding more content in the grosse fare he had by begging of others then in the dainty dishes which he might haue had of his owne; and so he euer refused the rich apparell that euery where was offered him; But whatsoeuer dainty dish he got by begging or otherwayes, he parted it amongst the poore.

In his chamber he had nothing but a few necessary bookes, and a bed, with a course couerlet, and two hard bolsters, more fit to driue away, then any way to procure sleepe.

In all his many and long pilgrimages a staffe alwayes was his horse, and all his prouision depended vpon the liberality of the countrey which he trauayled along. But if he were to goe thorough any long desert, where no man liued, he would be sure to prouide the poorest victualls he could, and so in all that long and desolate iourney which he made to Mexico, he eat nothing else but dried Rice. As for his apparell it was such as made the boyes laugh at him as he trauayled along the streetes. Finally as he would eat nothing but what he begged, so would he take vp no lodging but in publike Hospitalls with beggers.

Besides all that hath bene said, he would neuer drinke wine, nor eat flesh, or bread made of wheat; fasting many times without eating any thing at all for two, or three, or fowre dayes together, and sometimes from Passion sunday to Easter Eue. He did very often chastise his body by sharp disciplines platted with wire, till he had fetcht out great store of blood. Once in the beginning of his conuersion he went so long with his armes and thighes strait bound, that

the cordes hauing buried themſelues within his flesh, the Phiſitians and Chirurgions iudged him to be vncurable, and that he could neuer haue eſcaped death, if the ropes had not bene miraculouſly broken. He was contented with two or three houres ſleepe, imploying all the reſt of the night in praying, and viſiting of the ſicke.

Thus he ouercame the world in wholy vanquiſhing of himſelfe and all his ſenſuall appetites, with ſuch weapons as you haue ſeene, and that which ſtout ſtomackes would ſcarce abide to heare of, I meane his drinking of the water wherwith he had washed ſick mens ſores and botches.

From the yeare of our Lord 1541. when he ſailed into the Indies, vnto the yeare 1552. when he died, he liued in continuall trauayles amongſt ſtrange and barbarous people, often enduring intolerable hear, cold, nakednes, hunger and thirſt for long time together, going many dayes iourneis amongſt thornes and briars, almoſt euery where entertayned with ſcoffes and reproches, nay and in ſome places, with ſtripes and ſtones, for which with a merry and cheerfull heart he gaue thankes to God, humbly asking pardon for his perſecutours.

As ſoone as he came into any of thoſe ſtrange countries, which were many and diuers where he preached the Ghoſpell, he ſpoke the language of the ſame Nation, were it neuer ſo different from the reſt, as elegantly and readily as if he had bene borne and brought vp in the ſame countrey, and diuers times it happened, that men of diuers nations heard euery one their owne tongue in one Sermon. Worthy therfore, and thrice worthy of that moſt renowned title of Apoſtle, which the people both of Spaine and India do giue as due vnto him, ſeeing that Chriſt himſelfe ſeemed to confirme the ſame, not only by the prophecy of Xauerius his owne ſiſter, but by that ſpeciall gift alſo which his owne Apoſtles had to preach his holy Ghoſpell.

Amongſt many examples of this rare gift which may be ſeene in the Relation aboue written, ſince the breuity of this ſumme will not admit all, I haue made choice of one no leſſe pleaſant then profitable.

It happened that Xauerius vpon a time comming to Peter Vellius a wealthy man then liuing in a Citty called Machai, as he was playing at Cheſſe in one of his neighbours houſes, asked an almes of him for ſome ſpeciall worke of charity. Vellius at the firſt word gaue him his key, and bad him go and take as much as he would. Xauerius went and tooke three hundred Crownes, and brought the key back againe to Vellius, who as ſoone as he came home, opening the cheſt found all his mony as he had left it, and wondering at the ſame the next time he met Xauerius, asked him how much money he had taken. Xauerius anſwered, that he had taken three hundred Crownes. To which Vellius replied, that he found all his mony entire as he left it; and moreouer he added, that he deliuered him his key, to the intent he might haue taken the one halfe of the thirty thouſand crownes that were in the cheſt. Which Xauerius hearing, I therfore (ſaid he) in the name of God do giue my word vnto thee Vellius, that thou ſhalt neuer want, but God ſhall alwayes ſend thee whatſoeuer thou ſhalt haue need of, and all men ſhalbe liberall and bountifull towards thee; nay and which is more, the laſt day of thy life ſhalbe reuealed vnto thee And ſo indeed all fell out iuſt as Xauerius had foretold. For albeit Vellius af-

terwardes had many great misfortunes which might haue brought him to extreme pouerty, yet all men dealt ſtill ſo liberally with him, that he neuer wanted any thing neither for himſelfe, nor for his family as long as he liued.

To conclude, at length when many yeares were paſt Vellius, being by reuelation forewarned of his death, after he had giuen a great deale of his wealth vnto the poore, and prouided a Maſſe to be ſong for his ſoule, bidding his friends farewell, he told them all the propheſy or Xauerius and the euent therof. His friends thought that the old man began to dote. But he hauing heard almoſt all the Maſſe ſolemnely ſung for the dead, made no more ado, but went and laid himſelfe along vpon his beere, and couered all ouer with a veyle, there waited for death. When Maſſe was done, and the Prieſt had ſaid, *Requieſcant in pace*, his ſeruants ran vnto him to take the veyle off him, ſuppoſing that he was yet aliue; but he had already yeelded vp the Ghoſt, and rendred his ſoule into the hands of his Creatour.

As the Badagars (a furious generation of people) were comming in great haſt ouer the toppes of mountaines, with an huge army to deſtroy thoſe Chriſtians which Xauerius had baptized in the Kingdome of Trauancor, and about the Promontory of Comorinum, Xauerius all alone armed with the buckler of an inuincible confidence in Almighty God, went to meete them, and comming vnto them began to rebuke them very ſeuerely, when vpon a ſodayne the whole army ſtood ſtill and was not able to go forwards any further. In ſo much that all their Captaines calling vpon them, and exhorting them to march on, nothing preuayled with them, for they plainly anſwered, that they could no longer abide the heat that ſparkled out of the eyes, and face of a certaine great man of a terrible Maieſty all in blacke, that ſtood ouer againſt them with Xauerius. Which the Captaines themſelues ſoone after, by their owne experience finding to be true, made a retrait to be ſounded, and ſo all the army returned, and Xauerius hauing wonne the feild, deliuered from all danger his louing children which he had brought forth in Chriſt.

Another time as he was trauailing on the Mountaines of Comorinum, there came vnto him a poore Beggar ſo full of ſores and vlcers, that no mã was ſcarce able to behould the loathſomnes thereof. Xauerius with great charity and humility, waſhed his ſores, and to get greater victory ouer himſelfe, drunke vp the water wherwith he had waſhed them: And then kneeling downe vpon the ground, he feruently prayed vnto God for the health of the poore man, who was preſently deliuered and freed wholy from all his infirmities.

Againe, at another time alſo, as Xauerius ſayled from Ambionum (a Citty in the Ilands of Moluca) vnto the Iland of Baranula, there aroſe vpon the ſuddaine a cruell Tempeſt; for the ceaſing wherof, he tooke from his neck a little Crucifixe about a fingars length, and held it in his hand in the water for a good ſpace, praying vnto our Lord for the ceaſing of the tempeſt. The ship beinge toſſed to and fro with the waues, by chance he let it fall from him into the ſea, for which he was very penſiue, and ſhewed great ſignes of ſorrow. The day following, they all ariued ſafe at the forſaid Iland whither they were to ſayle, where Xauerius going a land, with his Companion a long the ſea shore towards the towne of Tamalum, behould a great ſea-Crabbe leapt from out the ſea to

land, carring the ſaid Crucifix vpright and on high betweene her Finnes, and made haſt to Xauerius; who ſeing the wonder, fell downe on his knees, and reuerently tooke the Crucifix from her, and then preſently without more adoe the fish returned into the ſea. Xauerius hauing receaued the Crucifix, kiſſed the ſame deuoutly and with his armes a croſſe for halfe an houre, lay proſtrate vpon the ground in prayer with his Companion, giuing God thanks for ſo wonderfull a miracle.

Many more and ſtrange were the miracles which God wrought by Xauerius his interceſſion in his life time; as when with the ſigne of the croſſe, he turned the ſalt water of the ſea into ſweet, when he cured the blinde, raiſed three bodies from death to life, whereof one had lain a whole day buried in his graue, and the like, as may be ſeene at large in the ſaid Relation.

All which together with his excellent vertues aboue touched, did ſo fill the moſt wide and large Prouinces both of Eaſt and weſt, with the great fame of his admirable ſanctity, that euen while he was yet aliue he was called by no other name but Saint, both by Chriſtians and Infidells, all euer calling vpon him, though he were abſent, in all their dangers and afflictions.

As ſoone as he was dead, his body was put into a coffin full of pure lime, and ſo buried vnder ground, that the flesh being conſumed, his bones might the ſooner be carried into the Indies; But foure monethes after, they found both his cloathes and his body as fresh and free from all corruption, as if they had bene then newly put into the coffin, and yielding more ouer a moſt ſweet and comfortable ſmell vnto all that were preſent.

Wherfore putting it againe into the ſame Coffin with fresh lime they brought it vnto Malaca, at the very firſt entrance whereof into the Citty, a great plague which Xauerius had fortold, and had long afflicted the ſame, wholy ceaſed; and there likewiſe finding it yet entire and ſweet, they made a new coffin, and by thruſting in the body (for they made it too little) bloud iſſued out of his shoulders, and ſo they buried him only with earth in a Church of our B. Ladie; where alſo nine monethes after his death being found as before, and with the veyle that couered his face all imbrued in fresh bloud, they made him a rich and ſumptuous Coffin, wherin being carried into the Indies, he was ſolemnely receiued in the Citty of Goa, with great Pompe both of the Viceroy himſelfe, and of all the Clergy and people, who flocked thither from all parts to ſee and reuerence his ſacred body, which after many trialls found ſtill to remayne vncorrupted, and that without balme or any other pretious ointments, was placed at laſt in a ſepulcher made of purpoſe, at the right ſide of the high altar in the church of the Society in the ſame Citty.

Vnto which as alſo vnto other Churches in which his Images are ſet vp to be piouſly reuerenced, all as well heathens as Chriſtians doe make great pilgrimages, obtayning therfore of God no ſmall fauours by his interceſſion. For by this meanes the blind recouer ſight, the leproſy and other diſeaſes are cured, the dead raiſed to life, and many other ſuch like wonders wrought. Nay which is more, and very wonderfull, there was a woman called Lucy de Villanzan, who being an hundred and twenty yeares of age, and had byne baptized by Xauerius, after his death got a Meddall made at Coccinum, wheron was en-

graued his picture: and for the great deuotion she had towards the said Blessed Father, for twelue yeares together she vsed to touch sicke and diseaded people therwith, as also diuers kinds of vlcers, cankers, and other sores, washing them in the water wherin she did put the said meddall, and with great reuerence and humility making the signe of the Crosse vpon them, and saying. *In the name of Iesus, and of Father Francis Xauerius, be thy health restored to thee, &c.* they were presently cured; and many other meruailous things were done by the vertue of the said meddall, and sincere faith and deuotion of that Christian woman.

So great is the respect which the very Infidells themselues beare to Xauerius, that although they haue destroyed a dozen Churches within the Coast of Trauancor, neere to Promontary of Comorinum, yet they would neuer touch, or once meddle with the Church of Cottara, standing amongst the rest, which for hauing in it the Image of Xauerius, they greatly honour, calling it the Church of the great Father. And so amongst other wonderfull workes of God in confirmation of the Christian Faith and sanctity of Xauerius, the very lampes that hang before his Image, hauing nothing else but holy water in them, haue bene seene to burne for many houres together, as if there had bene oyle, and that with great admiration and wonder of many Turkes and Infidells, whereof some, especially such as the Christians did now and then inuite to see the miracle, to the intent that they might make a full triall of the truth, diuers times changed the water, and put new matches or weekes in the said lampes, which neuertheless did burne as before, and sometimes euen take fire and kindle of themselues. *Mirabilis Deus in sanctis suis!* O how wonderfull is God in his Saints.

THE LIFE OF SAINT PHILIP NERIVS of Florence, Founder of the Congregation of the Oratory; Written in Latin, by Antony Gallonius, Prieſt of the ſame Congregation; and tranſlated into English.

SAINT Philip Nerius was borne in Florence, a famous and principall Citty of Italy, the 23. of Iuly in the yeare of our Lord 1515. Whoſe parents were Francis Nerius and Lucretia Soldi, Cittizens of Florence. When he was but fiue yeares old, he was ſo obedient vnto his father and mother, that whatſoeuer they commaunded him to do, or not to do, he moſt diligently and carefully obſerued.

It happened that on a time a ſeruant of his Fathers, brought from his Farme which he had in the Countrey, an Aſſe loaden with apples, which being vnloaden, Philip, being now about 8. yeares old, got vpon the Aſſe, who by misfortune was caſt from his back headlong into a Cellar, which thing beinge knowne, his parents preſently ran with ſorrowfull harts to take vp their ſonne, without hope to find him aliue; but when they came to the Cellar, they found him ſafe and ſound, to their great aſtonishment. About this Age he was ſet to ſchoole, who not only profited in learning, but in vertue alſo, farre aboue his fellowes. And ſeing he was as it were choſen by the holy Ghoſt to be a preacher of Gods word, he did much delight in viſiting and frequenting of churches, and hearing of ſermons, greatly reuerencing the Prieſts, and Preachers of the holy Church.

When he was ſixteene yeares of age and ſomewhat more, his Father ſent him into Campania to his Vncle Romulus, liuing there in the towne of S. Germans, at the foote of Mount Caſſine, who was a very wellthy man, and had no children, and who had ſent for Philip his nephew vnto Florence, to the end to make him his Heyre. But after he had ſtayed there a few dayes, fearing to be entangled with the world, he left his vncle, and all other friends, and came to Rome in the yeare 1533.

When he was come to the Citty, he went vnto the houſe of one Galeot, who was a Cittizen of Florence, with whome he liued diuers yeares, in great ſanctity, leading an auſtere life, contenting himſelfe with bread and water once a day, and oftentimes he paſſed three whole dayes, without eating any thing at all, delighting himſelfe only with meditation of heauenly things, in the very youth and flowre of his age, wherein he ſpent whole dayes and nightes. And

that he might be the better able to helpe others afterward in ſpirituall matters he frequented the ſchooles, and heard Philoſophy, profiting ſo well therein, that he became equall to any of his fellowes, ſtill retayning the innocency of his childhood, euen in that age of his, and amongſt ſo many diſſolute ſtudents, as then he muſt needs be conuerſant withall.

When he had now ended his Philoſophy, and alſo a good part of his Diuinity, he began to bid adue vnto the world, and thought ſeriouſly how he might beſt imploy himſelfe, in the honour of God and ſeruice of his neighbours. Wherfore he betooke himſelfe vnto the Hoſpitalls, where he comforted the ſicke, ſerued them with his owne handes, aſſiſted them in any thinghe could, teaching and inſtructing them how to make a good Confeſſion, and to die happily if it ſhould pleaſe God to call them. He had alwayes a ſpeciall care neuer to come acquainted or be familiar with wicked perſons. He exhorted as many as he ſaw had good partes, to enter into Religion, and in this point he happily preuailed with a great number, who by his perſuaſion daily renounced the world and became Religious: In ſo much that S. Ignatius of Loyola, who then liued in Rome, and had newly inſtituted the Society of Ieſus, and with whom this holy man was greatly acquainted and conuerſant, was wont to call him the Bell, for that by his good ſound and pious voyce, he called ſo many to holy Religion. And thus labouring on all ſides to gaine ſoules to God, he became a moſt liuely example of Piety and Deuotion, vnto all, euen whiles he was yet a lay man.

In the yeare of Chriſt 1551. He tooke vpon him holy Orders, and was made Prieſt by commaundement of his Ghoſtly Father. In ſaying of his Maſſe he was ſo rapt oftentimes, that he was ſeene to remayne in the ayre 2. foote aboue the ground, and was ſometimes ſo taken in extaſy, through the extreme loue and admiration of that Diuine miſtery, that he knewe not where he was. His hart was alſo ſo inflamed with the loue of the Holy Ghoſt, that often times in the very depth of wynter, and in the greateſt cold weather, he was forced to apply outwardly ſome cooling and refrigeratiue thinge vnto his breſt.

It happened on a time, that by his reading certaine Epiſtles of the Indies, in which he tooke graat delight, he was ſo mooued with compaſſion towards the Infidells of thoſe vaſt and remote Countreyes, for that they were not members of Gods Church; that he reſolued to go thither in perſon, with twenty others of his diſciples, to preach and teach the faith of Chriſt vnto them, for their Conuerſion. But this buſines, as all other of moment, he firſt commended ſeriouſly to God in his daily prayers and meditations, craning his aſſiſtance, direction, and declaration of his holy will therein. At length our Lord put into his mind, that concerning this great affaire, he ſhould go and conſult, and take his direction from a Monke of S. Bernards Order, who then liued in the Monaſtery of S. Vincentius and Anaſtaſius in Rome, a great ſeruant of God, and much reuerenced for the holines of his life. To him S. Philip preſently repayred, and expounded vnto him his whole intention and deſire: who preſently demaunded ſome reſpite to anſwere him, ſaying that this buſines was to be ſought from God for anſwere, by earneſt prayer, and interceſſion

ceſſion to know his will: wherfore ioyning both their prayers together, after ſome houres of recollection, the Holy Monke told him, that he was not to go to the Indies (for that worke was to be done by another) but to remayne ſtill in Rome, and that Rome muſt be the Indies, and the vineyard which God would haue him to manure and cultiuate: Adding further, that S. Iohn the Euangeliſt had appeared vnto him, and tould him ſo; and that he should gather together many Diſciples in Rome, whoſe workes should be very profitable to that Citty.

With this anſwere S. Philip was fully ſatisfied of the will of God concerning that buſines, and therfore now began to apply himſelfe to the helpe of his neighb ours, by teaching, preaching, reading of Saints liues, hearing Confeſſions, and the like; ſo that in short time, he had many followers, and worthy Diſciples (amongſt which Cæſar Baronius, afterward Cardinall, that famous Hiſtoriographer was one) with whom he laid the foundation of his Order, beginning by little and little, and calling the people together into the Church with a bell at certaine houres of the day, wherein after halfe an houre of mentall prayer ſpent, which euery one made to himſelfe (yet altogether in one place) there were recited publikely the letanies and other prayers, commending therin as well the publike, as the priuate affaires of the holy Church. This order was obſerued on Sundayes, Tueſdayes, Thurſdayes, and Saturdayes. The other three dayes of the weeke, to wit, Munday, Wedneſday, and Friday, when they met together, they made a diſcipline whiles the 50. pſalme and the Ant-hymne of *Salue Regina*, (or ſome other Pſalme or Hymne) was reading, hauing expoſed before them only the Image of Chriſt crucified, placed in ſuch order in a lanterne, that all the Confraternity might behould the ſame at once, in the darke. Which cuſtome weekely obſerued, doth yet remayne in the ſaid Congregation, with great deuotion and fruite of ſpirituall profit.

This was the firſt beginning and foundation of the Congregation, of the Oratory which was erected in S. Hieromes Church in Rome, ſurnamed *de Charitate*. And after a few yeares the ſame was brought into vſe in the Church of S. Iohn Baptiſt alſo in Rome, belonging to the Florentines, at the requeſt and interceſſion of the Cittizens of Florence, and there remayned, vntill S. Philip founded a new Church and houſe of his owne, at our Bleſſed Ladies in Vallicella commonly called the Chieſa nuoua, where himſelfe liued vntill his dying day: And now is greatly increaſed and ſpread ouer all Italy, France, Spayne, Germany, and other Prouinces, to the great aduancement of Piety and deuotion in the faithfull.

His predictions, propheſies, and foreknowledge of ſecret thinges (being far abſent) are wonderfull in him both aliue and dead, and to ſet downe an example or two in this place, it will not be amiſſe. It happened vpon a time that Cardinall Baronius, being then a Diſciple of the Bleſſed Father and a layman, came vnto him one euening to Confeſſion. The Father as ſoone as he ſaw him ſaid, Goe Cęſar, go preſently to the Hoſpitall of *S. Spiritus*, and helpe the ſicke, I will heare thy Confeſſion afterward. Baronius was at this ſomewhat troubled being now prepared for his Confeſſion, and replied, that the time of ſeruing the ſicke was now paſt, and that he should looſe his labour in going thither,

as comming at an vnſeaſonable houre, when there was nothing to do. Do as I bid thee, ſaid the holy Father, without more adoe. Baronius being ready to obay, went preſently to the Hoſpitall, and when he came to the entrance of the roome where the ſicke lay, he began to reaſon with himſelfe, ſaying; Sure, there is ſome miſtety in this matter, that our Father commaunds me to come hither at this vnſeaſonable houre (for it was now euen night and time of reſt) and whiles he was thus reaſoning with himſelfe, he eſpied a ſick man, with a candle ſtanding lighted at his head, ready to giue vp the Ghoſt, to whom he preſently went, and began to comfort with words of conſolation, demaunding whether he had confeſſed his ſinnes, and receaued the Sacraments of the holy Church: who being hardly able to draw his breath, anſwered no. Then Baronius preſently ran to the Chaplaine of the Hoſpitall, and willed him to come quickly and heare his Confeſſion. The Chaplaine ſomewhat ashamed of his owne negligence, began to excuſe it, and came with him inſtantly to the ſicke man, who made his Confeſſion, and preſently receaued the holy Sacrament of the Altar, and Extreme Vnction, and ſo ſtraight after departed happily this life. Baronius returned home, and came vnto the Father and related the whole ſtory. Why ſo quoth the holy Father, hence forward learne to obey more readily, and do what thou art commaunded.

After that Baronius was made Prieſt, and had a long time preached vnto the people at S. Iohn Florentines Church aforeſaid, who was alſo ſuperiour of the Congregation of that houſe, he was exempted from his Office, and commanded by the holy Father to write the Eccleſiaſtical Hiſtory of the Church, which after many difficulties propoſed to the ſaid Father, he obeyed his voyce, and began the ſame, and afterward very happily deduced it to the 13. hundred yeare after Chriſt, as may be ſeene by his twelue Tomes extant euery where.

Another time it happened, that the Parents of a yong Gentleman, deſirous to promote their ſonne, cauſed him to be made Prieſt at the age of 17 yeares, by reaſon that there was a great inheritance fallen vnto the ſecond Heyre of that family, which yet could not be poſſeſſed by him vnleſſe he were a Prieſt: So his Parents concealing his age both from the Biſhop, and the young man himſelfe, and all others, he was made Prieſt and tooke poſſeſſion of the inheritance. Preſently after it chanced that Thomas (ſo he was called) came to Rome, and hearing of the great fame of S. Philip Nerius, he was brought vnto him to ſalute him. So ſoone as the holy man ſaw him, he ſaid. You are a Prieſt Syr: is it not ſo? Yea, quoth the other, I am without doubt, by the grace of God. You ſay true, ſaid S. Philip: and then he tould him his age truly, and how all had happened, by his friends meanes, and for what cauſe, neuer ſeeing, knowing, or hearing of the man before that houre. Afterward S. Philip was demaunded of thoſe that ſtood by, and heard theſe thinges, how he knew, that he was a Prieſt? He ſaid, that he did ſee the face of the yonge man to ſhine in the ſame manner, that all others who be ſigned with the Character of true Prieſt hood, do vſe to do.

It happened alſo that noble Roman yong youth, who was giuen greatly to the pleaſures of the world, was by another like youth and friend of his who was very deuout, brought vnto S. Philip vnder colour to ſee and ſalute him.

When he came, his friend tould the holy Father, that he had brought vnto him a Peniten. The Noble yonge man began to be angry, thinking that the other had mocked him, for that he had no cogitation of Confeſſion; Yet in preſence of S. Philip, for feare and reuerence of his perſon, he aſſwaged his choler. And preſently kneeled downe vnto him, ſaying that he would confeſſe and ſo began: but with intention to deceaue the Father by not confeſſing his ſinnes truly as he ſhould. The Father by diuine reuelation knew his intention, and ſo let him make an end. When he ſeemed to haue done, the Father exhorted him, that if he had committed any other ſinnes, he ſhould confeſſe them. The other replied, and ſaid, that he had confeſſed all. Then S. Philip ſtood vp, and imbracing him ſaid: You ſay not true, my Sonne, for you haue made but a faigned Confeſſion of your ſinnes. Now therfore I aduiſe you in the name of God, that you confeſſe them wholy, that you may be made worthy of pardon and forgiuenes. Which words ſo pierced the hart of the noble yong man, that repeating againe his Confeſſion, he made it wholy and perfect, of all his ſinnes, euen from his childhood: and moreouer committed himſelfe to be wholy gouerned and directed for the reſt of his life to the holy Father: Who profited ſo well in ſpirit vnder ſo great a Maiſter, that within a while after he became a Religious man, and entred into the order of S. Francis, wherin he happily continued and made a holy end. His name was Raphael Lupus.

The miracles which it pleaſed God to worke of his ſeruant both aliue and dead, are almoſt innumerable. In the yeare of Chriſt 1552. one Mauritius Anerius, a Roman, fell dangerouſly ſick, who being forſaken of the Phiſitians, as deſperate, prepared himſelfe to die, and had now receaued the holy Sacraments of the Altar, and Extreme Vnction, expecting a happy houre. Saint Philip hearing thereof, went in the eueningto viſit him, who found his wife and kinsfolkes weeping, bewayling the loſſe of ſo deare a friend. The holy Father exhorted all preſent to kneele downe with him, and implore the helpe of the B. Virgin for the ſicke man, preſently they did as he willed, and he in the meane ſpace laid his hands vpon his head; which done, he went his way out of the houſe, the others either not ſeeing him to depart, or els not marking the ſame, being all full of griefe and ſorrow. But ſee a wonder; he was ſcarſe gone, but the ſicke man began to open his eyes, looke about him, and talke as ready and ſenſibly as euer he did in his health, ſaying he was well, and would needes riſe out of his bed, ſounding forth praiſes to God, and extolling the holines of S. Philip, by whoſe helpe and aſſiſtance he had recouered his health; and he liued after this, vntill the yeare of our Lord 1593. continually praying God and the Holy Father for the miracle.

The like happened vnto one Peter Victricius a Cittizen of Parma in the yeare of Chriſt 1566. who liuing then in Rome, fell into a dangerous ſickenes, which ſo increaſed, that the Phiſitians gaue him ouer for a dead man. In this meane time came the holy Father vnto him to comfort, and aſſiſt him for his laſt paſſage, who holding his hands ouer him, and praying earneſtly to God for his health, he preſently felt himſelfe better, and within a day or two, became perfectly well, extolling and praying the ſanctity of S. Philip.

The ſame yeare Iohn Baptiſta Creſcius, a yong man of Rome, had ſuch an

intollerable paine in his eyes, by reaſon of a burning water which ran from them, that he could neither endure the light, or the ayre, or take any reſt or repoſe for many dayes, wherby he was in danger of his life. The Phiſitians determined to make him an iſſue in his necke, but he not willing to haue it, deſired an vncle of his to lead him to the holy Father Philip, which he did, deſiring him, that it would pleaſe him to pray to God for his Nephew that he might recouer the health of his eyes. The holy man preſently touched his eyes with his hands, making the ſigne of the Croſſe vpon them and ſaid. Thou ſhalt my Sonne, by Gods helpe, recouer thy eyes, and preſently he began to open them, and ſee perfectly, and could endure the light, which before he could not, and ſo within two or three dayes he became perfectly well, without applying any thing at all thereunto.

In the yeare 1569. Laurentius Chriſtianus, a yong man, and a Clerke of S. Peters Church, fell into a burning feuer, which was ſo vehement, that in few dayes he was pronounced for dead by the Phiſitians. Wherfore hauing made his Confeſſion, & receaued deuoutly the holy Euchariſt & Sacrament of Extreme-Vnction, hauing wholy loſt his ſenſes, he expected the happy houre of his departure. The holy Father came to viſit him about one a Clocke in the night who hauing asked of the ſtanders by, how he did, and vnderſtanding that he was paſt hope of recouery, kneeled downe by his bed ſide, and prayed a good while for his health. And then riſing he ſaid: Laurence ſhall not die of this ſickneſs, and drawing neere vnto him, laying his hands vpon his head, he called vpon him by name with a very loud voyce. Wherwith the man that was now ready to giue vp the ghoſt, was awaked, and began to ſtart, and opening his eyes, after a little pauſe called for meate, eate well, and within a few houres aroſe whole and ſafe from his bed, prayſing God, and extolling the holy Father. In the morning the Phiſitian was called, and feeling his pulſe, found him perfectly cured ſaying: O Laurence, a greater Phiſitian then my ſelfe hath cured thee; thou haſt not by ne holpen by humane, but by diuine ayde.

In the yeare of our Lord 1570. there came to Rome from Atella, a certaine Gentlewoman, who was grieuouſly poſſeſſed by the diuell, and though she were wholy vnlearned, yet did she ſpeake latin, and that very elegantly; and being alſo asked any thing in latin, she would alſo anſwere in the ſame tongue, to the aſtonishment of all that heard her. Moreouer she was ſo ſtrong, that foure luſty men could ſcarce take her from the ground and lift her vp, although she ſeemed in outward shew, to be a very weake and tender woman. She was brought vnto S. Philip, who began to exorcize her, after a ſtrang manner, yet in ſuch ſort that he made the diuell within a while to forſake her: and this was, that he beate her very ſorely with little iron chaines. And though the Diuell cried out a loud, ſaying, come beate me, ſtrike me, kill me, and the like, yet did the woman not ſo much as once ſtir or moue her body all the while, but ſtood ſtill like a ſtatua of ſtone or wood. Which the holy man perceauing, left her for that time, and cauſed her body to be refreshed with food. Vpon this she became ſo fearfull of S. Philip, that when she did but ſee any one to come towards her, she ſuſpected they would carry her to him to be againe exorcized which alwayes they were forced to do with foure ſtrong men. S. Philip euery

day cauſed her to be thus beaten, together with other exorciſmes that he vſed, till he forced the Diuell to depart out of her body, who the night after he was caſt out, came to the holy Father in his chamber, and with threatning eyes burſt forth into theſe words: You Sirra, you good fellow, you haue vſed your pleaſure vpon me to day, but I will not forget the iniury: and ſo vanished away, and the Gentlewoman remayned alwayes free afterward to her dying day.

Whiles the fame of this holy man was ſpread ouer the Citty, for his many miracles, and other notable things by him done, he had many ſecret and malignant aduerſaries, who enuying his workes of piety, began to ſpread abroad ſome falſities of the man and his life. Some accuſed him that he drew many noble yong youthes from the world, and shut them vp in Cloiſters; Others accuſed him of ſimplicity and rudenes; Others, that in his ſermons and exhortations he either ſpake many ridiculous thinges, or els did fayle in explicatinge the Doctrine of the Church aright. Theſe thinges at laſt came vnto the eares of *Pius Quintus*, then Pope, who being a wiſe Paſtour of his flocke, did not ſo eaſily believe euery thing that was ſaid: But ſending for two Dominican Friars that were very learned, commaunded them to go euery day vnto the Church, to heare the Sermons and Exerciſes which S. Philip made, and to relate vnto him truly how the matter went. They did accordingly, and being one of them preſent euery day, for a long time, they neuer found the leaſt fault, nor cauſe of cõplaint, but cõtrariwiſe found him to ſpeak with ſuch force, efficacy & fervour of ſpirit, that he moued all the Auditory, of what matter ſoeuer he ſpake. Nay which is more, when either he handled any high point or miſtery of faith himſelfe in his Sermons, or when in other Exerciſe of the Oratory, he was asked by any, he did explicate the ſame ſo cleerely and perſpicuouſly, as any learned Diuine could haue done in the ſchooles, to the admiration and wonder of the two learned Fathers, that were ſet to marke and obſerue him: ſo as his aduerſaries inuentions vanished into the ayre.

Another time he was called before the Gouernour of Rome (who is alwaies ordinarily an Eccleſiaſticall man) and accuſed of making a tumult and vprore in the Citty, for that at a shrouetyde he had gathered together a great number of pilgrims and others of the poorer ſort, and ſome alſo of good fashion, and by his good exhortation and counſell, had perſuaded them to viſit the ſeauen Churches on Shroue-tweſday, at what time ordinarily there are more diſorders committed in the Citty then at others: and he himſelfe going before them and they following two and two in a ranke, went ſinging one while the letanies, another while hymnes, pſalmes, and other deuotions, to the great profit of their owne ſoules, and edification of the beholders. When the Gouernour had heard the complaints generall, and beleeued his aduerſaries, that their accuſations were true, he preſently ſent for the Father, and sharply reprehended him, for his gathering together of people in that tumultuous manner as he was accuſed to haue done, threatning to ſend him to priſon if he did not deſiſt. S. Philip did not go about to excuſe himſelfe, but anſwered humbly and lowly, that he was ready as well to proceed in the worke he had begun, as to deſiſt from the ſame if Superiours did commaund, and that he neither ſought or aymed at any thing, then the glory of God and good of ſoules. At which

meeke answere, the Gouernour was yet so angry, that he commaunded him to appeare before him as often as he should be called; that he should not heare any ones Confession for fifteene dayes space; that he should preach no more at all without expresse leaue graunted him anew; and lastly after many contumelious words thrust him out of dores.

All these things S Philip bare very patiently, and with so constant and merry a countenance, that he was not perceaued to be at all moued therwith. In the meane while now that his aduersaries triumphing, had thought to haue so preuayled against him, he incessantly prayed vnto God for ayde, and not in vaine. For within the prescribed time, the Gouernour hauing made more enquiry of the man, and of his manner of life, and reflecting vpon the humble answere he had made him, to wit, *That he Was ready either to prosecute the Worke he had begon, or to leaue it When Superiours should please*, found that he was iniured and brought into these suspitions of meere hatred and calumniation. Wherfore he sent for the holy Father; and gaue him free leaue to liue as he pleased, to heare Confessions, teach, preach, as before, with signes of sorrow, that he had bine abused. And for that some others, who were also of high authority, were aduerse to S. Philip in this busines, and would not haue had him to be so quit, they died soddenly, before the foresaid fifteene dayes were expired.

After that the holy man had suffered these and many such other bruntes of calumniation and emnity, and had alwayes gotten the victory by his patience and modest behauiour, he setled himselfe seriously to erect and found a house of his owne, which he did at our B. Ladies in Vallicella, in the yeare of our Lord 1576. and adioyned thereunto a very faire Church, dedicated to our B. Lady and S. Gregory. In the building of which Church, when some neighbours thereabout did lesse fauour the enterprize, and did seeke to hinder the worke of God, they were taken out of this world by his iust Iudgment. And which is much to be admired, the holy Father, when he began to lay the foundations of that Church, did not know where to haue one penny of money towards the building therof, but trusted wholy to the liberall hand of God; and his hope was not in vaine, for there were so great and aboundant Almes daily bestowed vpon the worke, that the same was finished in a very goodly manner within two yeares; and in that space, were giuen in Almes for that purpose aboue seauenty thousand Crownes, besides other particular great sommes of money, giuen by Princes and Senatours to the same end.

This House and Church being thus built and established, and the Order of Congregation of Oratory approued by the Pope; S Philip now began to entertaine a number of very noble and learned Disciples, whom he instructed in all kind of vertue, and examplar discipline. And in the yeare 1587. he was declared Generall of the Order, in which dignity he continued vntill the yeare 1593. when he resigned the same with all humility. As soone as he was made Generall, he wrote certaine Constitutions, which he prescribed to be obserued of all that should addict themselues vnto his Order; but yet without binding any by vow, but voluntarily, as is yet obserued therin.

After this he grew to be sickely, and so continued for 2. or 3. yeares vntil his dying day; yet neuertheless he left not off any worke of piety which he

was accuſtomed to do, as well in viſiting the ſicke, as otherwiſe; and in this time he wrought many miracles in the Citty, to the great aſtonishment and admiration of all Rome. And amongſt others, hearing that Pope Clement the VIII. in Eaſter Holydayes, was ſore troubled with the goote in his hand, he went vnto him to viſit him; and comming into his chamber, he began to imbrace the Pope according as his cuſtome was, through ancient familiarity. Hold, good Father, ſaid his Holines, and come no neerer me I pray you, for my hand is much pained. Feare nothing ſaid S. Philip; and there vpon taking him faſt by the ſore hand and kiſſing it, preſently the paine ceaſed, and was wholy driuen away. This happened in the yeare 1695.

The ſame yeare, and a few dayes after, to wit in the month of Aprill, the holy Father fell very ſicke, and vpon the 22. day of May he was ſo ſurprized on the ſuddaine by a vehement vomiting of bloud, which then oppreſſed him, that it was greatly feared he would be ſuffocated; wherfore he was preſently annoyled by Ceſar Baronius, in the preſence of Frederike Borromeus the Cardinall, who at that time was come to viſit him. A little after that he had receaued this Sacrament, he began to be better, opened his eyes, and his ſenſes to returne againe. Then the Cardinall asked him, if he would not receaue his Viaticum: wherto when he had yielded, the Cardinall in his owne perſon went to the Church, and fetched the ſame.

As ſoone as Borromeus was entred into his Chamber with the Bleſſed Sacrament, the holy Father, all bedewed with teares, burſt forth into theſe wordes: *Behold my loue, Behould my loue: this is he Wherin I delight, Who only is deare to me. Giue him me, Giue me my loue, and that preſently, that I may enioy him Within me.* And this he ſpake with ſuch vehemency of ſpirit, that he moued all the ſtanders by to teares. The ſame night he fell againe into an agony with vomiting of bloud, yet by the Phiſitians care he was preſerued from death. After a day or two, the Phiſitians cõming vnto him one morning ſomewhat eately, he ſaid vnto thẽ with a lowd voyce. Get you gone my Maiſters; for I haue no more need of your helpe for the preſent. My ſpitting of bloud is now ſtayed and paine of my breſt is gone, and I begin to get ſtrength a pace. The Phiſitians feeling his pulſe, found him to be in very good temper to their great amazement, and by and by he aroſe out of his bed, and began to follow his exerciſes as before, and ſo cõtinued vntill the 25. of the ſame moneth, ſaying maſſe euery day with great alacrity of deuotion, ſo as he ſeemed to be now in very perfect health.

Vpon the 25. day of May, which was that yeare the feaſt of *Corpus Chriſti*: which is in Rome kept moſt ſolemne of all the dayes in the yeare, in ſaying of his Maſſe he ſeemed to pronounce the words in a new tune, as it were ſinging for ioy: after which he ſpent a great part of that day in hearing of Confeſſions, and communicating the people. In the afternone came to viſit him very many honorable perſonages, amongſt whom were Cardinall Pamphilius, Auguſtinus Cuſanus Auditour of the Rota, and Spinellus Bencius Bishop of Politianum, whom he enterrayned with a very merry countenance according to his fashion, although he knew the houre of his death drew very neere. Theſe forſaid Prelates that came to viſit him, would needs ſay the Office of the Breuiary with him, by which meanes they ſtayed there till it was farre in the eueninge.

when ſupper time came, the holy Father eate very ſparingly, and was very well after ſupper: In ſo much as himſelfe, then ſaid, that he had not byne better in health at any time for ten yeares before, then he was at that preſent. Moreouer he was ſo merry, and of ſo pleaſant a countenance, that death was the leaſt thing thought on of all, but of himſelfe. After this he went to bed, and now deſiring to conceale his death no longer, though yet he ſpake obſcurely, he ſaid to thoſe that ſtood about him: *Behold, We muſt all die.* Then he asked what a cloke it was? And they anſwered that it was almoſt three; When two houres more ſhall be added, ſaid he, it wilbe fiue, and after one more added to thoſe, it will be ſix. Then he ſaid, *Go yee all to bed in the name of God.* And ſo they all departed. At ſix a clocke Antony Gallonius, the writer of this his life, that lay in a Chamber next vnto him, ſoddanly awaking, ſeemed to heare the holy Father to walke vp and downe in his Chamber. Wherfore he aroſe ſpeedily, and ran vnto him; Where he found the holy man ſitting vpon his bed, and his mouth full of bloud, which he began to vomite in aboundance. Hereupon others were called, and many remedies applyed, but all in vaine. About a quarter of an houre after, the vomit ſtayed of it ſelfe, and he tooke breath, and ſpake very readily, ſo as all now thought the danger of death was paſt. By and by after, turning to his Diſciples (who by this time were come all into his chamber) he ſaid. *Stay With me a While, for now I begin to ſtriue With death:* Which words when he had ſpoken, he held his peace, and ſeemed to repoſe as if he had bine in prayer. Remayning in this ſort a good while, Cęſar Baronius read the Commendation of the ſoule, all the reſt anſwering with watry eyes. When this was done, Baronius ſtood vp, and ſpeaking vnto him with a loud voyce, deſired that he would ſpeake vnto his Diſciples there preſent, and impart his benediction vnto them before he departed. The holy Father at theſe wordes opened his eyes, and lifting them vp towards heauen prayed a while, and after that gaue them his bleſſing, and ſo without any ſigne of paine, or any griping, or gaſping, with a moſt ſweet and delectable countenance, he gaue vp his bleſſed ſoule to reſt, the 25. day of May, being the feaſt of *Corpus Chriſti*, in the yeare of our Lord 1595. about the ſixt houre within night, as himſelfe had fortold.

As ſoone as he was dead, he appeared vnto many in the Citty, and in particular to a very deuout religious virgin, cloathed with a very white and pretious garment, ſaying thus vnto her. I am now as thou ſeeſt, called to the Crowne of my labours; haue thou a care; to follow the courſe of life thou haſt begun, and thou ſhalt enioy the ſame glory: and with this he vanished out of her ſight. The next morning his body was laid in the Church, whereunto all the Citty, great and ſmall, rich and poore, made concourſe, and the Cardinalls and Princes of the Court did no leſſe, all reuerencing the body of the holy Father; and well was he that could come neere to kiſſe or touch the ſame. Others brought Roſes, and flowers, and ſtrawed his body all ouer, but as faſt as they were laid vpon him, ſo faſt were they taken away, and gathered as pious ſpoiles, and applied to all ſorts of diſeaſes and ſores, whereby very many were cured.

And whileſt he thus lay vpon the Beere in the Church, one Auguſtinus Magiſtrius

giſtrius a Roman yong man, hauing a ſore in his necke, which had eaten two great holes, one to his mouth, and the other to his shoulder, and was pronounced incurable, came to the holy body, and after he had made his prayers, tooke the hand of S. Philip, and hauing kiſſed the ſame deuoutly, put it to his necke and touched the ſoare therwith, and was therby preſently cured. As ſoone as he came home he tould a yong ſiſter of his, whoſe name was Margaret, who for ſix yeares had laboured of the ſame diſeaſe: preſently she haſted to the Church with her mother, and for that it was impoſſible for her, being but a girle to get vnto the body, for the preſſe of people, her mother tooke her vp in her armes and carried her with maine ſtrength to the body, who taking the holy Fathers hand as her Brother had done, and touching her necke therwith, was alſo preſently healed. Herupon the Father of the yong man and maide, named Alexander, who was 60. yeares of age, and who had a runing alſo in his eyes, which had continued aboue 2. moneths, ſo grieuous that he could not endure ſo much as the leaſt light of a candle, hearing of the cure of his two children, ran preſently to the holy body, and making his prayers, and doing as his children had done, he was alſo cured.

Theſe miracles with many more being diuulged, there was ſuch running for the ſpace of three dayes and nights vnto his body, that his diſciples of the Congregation had great difficulty to bury him, which at laſt they found meanes to do in a woodden Coffin, in an humble graue at the foote of the High Altar. But when Cardinall Pamphilius had vnderſtood thereof, he was much diſpleaſed therwith that a mã ſo famous, and illuſtrious for miracles both aliue and dead, should be laid in ſo humble a place; and therfore dealt ſeriouſly with the Fathers of the ſame Cõgregation to remoue him: who conſulting the buſines with Cardinall Medices, he was taken vp, and put into a new faire Coffin, which the ſaid Cardinall had cauſed to be made, and placed in a more decent place at one ſide of the High Altar, with an Arch made ouer the body; wherat miracles were wrought ſo frequently, that the walls about were preſently hung with votiue Tables: and ſuch a moſt ſweet ſmell, as it were of Roſes and violets, was daily felt to proceed from his body, as was wonderfull.

After ſome yeares that the holy Body had laine in this place, and ſo many miracles were daily wrought therat, a noble cittizen of Florence, who had obtained a Son by the prayers of S. Philip, cauſed a moſt ſumptuous and gorgeous chappell to be erected neere to the right ſide of the high altar, wherto his body was tranſlated, and there remaineth to this day; and is reuerenced with great deuotion of the whole Chriſtian world. He was canonized for a Saint the 12. day of March by Pope Gregory the fifteenth.

THE LIFE OF SAINT FRANCISCA OF Rome Gathered out of the writings of her ghostly Father, and the Acts of her Canonization, by Iulius Vrsinus of the Society of Iesus.

SAINT Franciſca was borne in Rome the yeare 1384. Her Fathers name was Paul de Buxis, and her mother Iaquelina de Rofredeſchi, both of a noble, and illuſtrious family, & poſſeſt with great riches. She was baptized in the Church of S. Agnes in Nauona. Her parents had a ſingular care to bring her vp in the feare, and loue of God: who made the ſame appeare, euen in her infancy, what a one she should one day become. For not only did she reiect thoſe playes and toyes, with which children vſe to be pleaſed and delighted, but which is more admirable, euen in her cradle she would neuer permit ſo much as her parents, to touch, or handle her, vnles she were firſt clothed.

Growing more in yeares, she fled from all the paſtimes of that age, and delighted only with ſolitude, by the benefit of which, she applied her ſelfe to prayer and deuotion, which together with her age ſo increaſed in her, that at eleauen yeares old, she diſcouered an earneſt deſire to retire her ſelfe from the world, and to ſerue God the reſt of her dayes in ſome Monaſtery.

One day she ſaw in ſpirit a beauteous, graue, and noble matrone, fiercely and neerely purſued, by many fearfull and furious Giants, wherwith she being moued to compaſſion, prayed for her deliuerance with ſuch feruour, that at laſt the matrone ſeemed to be wholly deliuered from the danger of her purſuers: which matrone she vnderſtood after to be the holy Church, and the Gians that perſued her, thoſe which at that time had diſturbed her peace by a dangerous Schiſme.

In another viſion her glorious Patron S. Paul the Apoſtle, together with the Holy Patriarch S. Benet, and S. Mary Magdalen appeared to her, admonishing her to redouble her prayers and feruour, thereby to appeaſe and auert the anger of God, and his plagues (which were already prepared) from falling on the Citty of Rome, to whom she obeyed, with ſuch feruour and earneſtnes, that she left not praying vntill she was giuen to vnderſtand, that the wrath of God was withdrawne, and turned from Rome, and from the holy Church.

She had likewiſe another Reuelation from S. Benet, that she was come into the world to helpe, to the ſaluation of ſoules, and that she was the particular guift of God, to men in thoſe miſerable and wicked times, for the good of humane generation, and that therefore she was to apply her ſelfe wholy vnto their ayde.

This child admirable in vertue and piety, hauing ſought and deſired to dedicate her ſelfe wholy in ſome Religious monaſtery to God, at twelue yeares old, by the expreſſe, and abſolute commaundement of her parents, was conſtrayned to eſpouſe her ſelfe to Laurentius de Pontiano, a Roman Gentleman. After which mariage, she liuing in a Houſe of her husbands, on the other ſide of Tyber made it knowne, by a great, and violent ſickneſs that she there had, how gratefull that kind of life was vnto her. Being recouered from her ſickneſs, she liued as much retired as she could, excuſing hir ſelfe from banquets and feaſts both of parents and friends, and shunning all kind of ſports, wherwith others of her yeares and condition, vſed to be much recreated and delighted.

All her delight was in prayer, meditation, and frequent viſitation of Churches, where she attended to the Diuine Office and Sermons with great tendernes of deuotion. She exerciſed notwithſtandinge all thoſe vertues towards her husband, which were moſt rare, or any way commendable in a wife: but aboue all, obedience, ioyned with ſuch a great reſpect and reuerence vnto him, that it is moſt certaine, that for the ſpace of 40. yeares that they lyued together, the peace of ſacred mariage was neuer violated betweene them, by the leaſt vnkind word: for ſo perfectly and wholly had she ſubiected her will and deſire vnto her husband, that vpon what occaſion ſoeuer, she neuer ſeemed to haue other will then what she ſaw to be his. If at nay time she were called by her husband, or by any other of the houſe, to put in order any houſhold affaires, she would promptly leaue her prayers or any other kind of deuotion vnfinished, and go to doe what she was required.

It pleaſed our Lord one day by an eſpeciall miracle, to shew how acceptable this her promptitude was vnto him: for in ſaying the Office of our B. Lady, she being called away foure times, and as often being forced to leaue off in one, and the ſelfe ſame verſe, and at laſt returning, found that verſe written in golden letters, which was done by her good Angell, as S. Paul afterward in a viſion declared vnto her, by which it pleaſed our Lord to shew, in what manner we ought to prefer the obedience which we owe to our Superiours, before his owne ſeruice.

The holy Sacrament of wedlocke, together with matrimoniall chaſtity, this holy woman conſerued in ſuch perfection, that euery one of her acts, was a ſeuerall teſtimony of her continency, and purity: eſpecially by the continuall afflicting of her body, with wearing of haire cloth, diſciplines, and ſuch like auſterities, it was eaſy to gather in what eſteeme she had all carnall concupiſcence and delight. Her auſterities were ſo ſeuere, that her husband pitying her great and exceſſiue mortifications, accorded with her, for many yeares before his death, to paſſe the reſt of their liues in perfect continency.

The ſight of men not only was vnpleaſing vnto her, but alſo afflicted her; but yet much more the ſight of vnchaſt and diſhoneſt women, whom neuertheles (moued by an ardent charity) she laboured earneſtly to conuert to God, and to retire from their lewd and naughty liues. One day paſſing towards the Iewes ſtreete, she ſaw diuers diuells dauncing in a certaine houſe, and making great cheere, which moued her to enquire of the neighbours who they were

that dwelt in that houſe; and hauing vnderſtood that there inhabited two famous Courteſans, who were much frequented, she perſuaded their Landlord to put them out of his houſe, which was done, and the diuells abandoned their lodging.

The foure Friends for this cauſe, and diuers others, were greatly enraged and animated againſt this Saint, and therefore deſirous to reuenge themſelues, appeared her, ſometimes in the likenes of a man, ſometimes of a woman, euer in ſome or other laſciuious and dishoneſt manner: whome she made ſtill to depart confounded, and ashamed, through the inuocation of the holy name of Ieſus.

But one day eſpecially the diuell being enraged againſt her, by reaſon of a notable conqueſt, that she had gotten ouer him, he brought into her chamber in the night, the body of a dead man, halfe puttrified, caſting forth a moſt peſtilent and intollerable ſtinck, which he drew ouer all the parts of her naked bodie, ſo often, that he left her all ouer infected with that moſt horrible ſtinke, but eſpecially there remayned a liuely, and loathſome memory in her imagination, that for euer after, she neuer eate without vomiting and loathing; and which is more, she conceyued thereupon ſuch an auerſion from all men, that whenſoeuer she came neere vnto any afterward she trembled with fear e, and euen ſuppoſed then to feele the ſame moſt loathſome ſauour.

She deſired of God to haue children, not for earth, but for heauen, and therfore when that they were borne in bringing them vp, she was more carefull to frame their minds then their bodies, and to teach them the art to die well, rather then any art wherby they might apply themſelues to liue. She had one Sonne named Euangeliſt, who in his infancy was not only indued with more then mature wiſedome, but alſo with the guift of Propheſy. This child playing one day with his Father, drew out a knife from the ſcabbard of his Fathers ſword, and putting the point thereof to the reynes of his ſaid Fathers back, told him, that in that very place he ſhould shortly after receaue a dangerous wound, as it happened vnto him in the yeare 1406. in a ſedition betweene the Romans, and the people of Ladiſlaus King of Naples. This Child likewiſe ſeeing another time a Frier paſſing along the way, told him that ere long he ſhould change that habit for a more honorable, which prooued true, for the Frier was ſhortly after created Biſhop.

The Citty of Rome being viſited with the plague, this little Saint feeling himſelfe ſtroken with the contagion, and knowing that he ſhould shortly die, made great inſtance for Confeſſion; after which he told his mother, that S. Antony, and S Onuphrius, to whome he was particularly deuoted, were come with a glorious company of Angells, to conduct him to heauen, and ſo this bleſſed child being only 9. yeares old, with an inexpreſſible ioy, paſſed from this fading life, vnto the ioyes of an euerlaſting bliſſe. At the inſtant of his departure, a little girle then lying ſick of the plague in another houſe, and hauing for a long time before bene ſpeachles, ſodainly cryed out, that she ſaw Euangeliſt de Pontiano, with great glory borne vp by Angells into heauen. S. Franciſca his Mother praying in her oratory about a yeare after, Euangeliſt appeared vnto her, of the ſame ſtature, and forme (only that he was aboue all expreſſion more faire and glorious) as he was when he died, hauing another Child

with him of the ſame age, and no leſſe glorious, who declared vnto his mother, that he was placed in heauen among the ſecond quire of Angells, and that the principall cauſe of his coming was to lead along with him to heauen, his ſiſter Agnes, she being only 5. yeares old, whoſe place was prepared in heauen equall to his. Agnes therfore shortly after falling ſick, her mother ſaw a faire white doue flying vp and downe her bed, not departing, till this child had rendred her innocent ſoule, into the hands of Angells.

God had giuen to S. Franciſca an Angell, not only to defend and guard her from euill ſpirits, but alſo to rule, and direct her in all her actions: he neuer left her one moment, and by eſpeciall priuiledge she inioyed the ſight of him continually. He was of an incredible beauty, a countenãce wondrous gratious, more white then ſnow, more ruddy then the roſe, his eyes euer looking vp towards heauen, his armes croſſed on his breaſt, his haire long and curled, more cleere and shinning, then the polisht gold, his robe extended long vnto the ground, and was for the moſt part of a pure white colour, other times sky-blew, ſometimes alſo red. From his face proceeded ſo great a light and brightnes, that it often dazeled her eyes to behold it, and ſometimes there proceeded ſuch beames, that only by their brightnes, she ſaw to read her Mattins at midnight. Her Ghoſtly Father commaunded her once to diſcloſe vnto him, the forme, and shape of her good Angell, which she did (holding her Angell by the little hand, and the whilſt looking friendly vpon him) ſo properly, and ſo particularly, that therby her Confeſſor eaſily perceaued his proportion, not to exceed a child of 5. or 6. yeares old.

If at any time the diuell moleſted her, either with horrible apparitions to affright her, or by transforming himſelfe into ſome ougly shape to delude her, her faithull Gardian Angell at the ſame inſtant by the shaking and mouing of his golden locks, would caſt forth ſuch comfortable beames, as would make her ſoule at once both feareles and ſecure.

On the contrary, if in company of her parents or friends, there eſcaped from her either any inconſiderate thought, word, or deed, or if she were too ſollicitous of her domeſticall affaires, preſently she might behould this bleſſed ſpirit turne away his eyes from her, wherby she became to reflect on herſelfe, and carefull to examine her conſcience, and ſo by knowledge of thoſe ſmall faults that had cauſed his auerſion, by this meanes she became daily more wary and vigilant ouer herſelfe, euer renewing her purpoſes to amend, wherby she recouered the ſweet regard of her Angell. If any one in the company of this Saint forgot themſelues, in doing any thing that was vndecent, she preſently perceaued her Angell, as it were, in horrour of their ſinnes and imperfections, to cloſe his eyes with his hands.

A Gentlewoman, a deere friend and kinſwoman of hers, called Vannoſia, being in a deſperate ſickneſſe, had a great deſire to eate of a Crab fish, after which Francis carefully ſeeking, and finding that in that ſeaſon of the yeare they were impoſſible to be had, she put herſelfe in prayer, deſiring one from God, when behould in the ſight of all the houshould, there fell one from the ſeeling of the Chamber fresh and aliue, as if newly taken out of the ſea, which she preſently prepared for Vannoſia, who eating thereof was not only ſatisfied

of her deſire, but alſo perfectly recouered of her ſicknes.

She neuer diſmiſſed any poore from her gate without almes, and once in a great famine at Rome, Andreas her Father in law hauing made his prouiſion of an excellent tunne of wine, she being importuned by the poore, and not hauing wherwithall to ſatisfy them, gaue to all that came of the ſaid wine as long as it laſted. Which when her Father-in-law vnderſtood, he was much offended with her therefore, of which she humbly excuſed herſelfe, aſſuring him that his wine was not ſpent, but euen as he left it, which to confirme she went with him downe into the Cellar, where drawing of the ſame tunne, they found it full of moſt excellent wine. Wherupon Andreas being not ignorant of her beſtowing it, was confirmed of the miracle, and she acknowledginge Gods bounty, remayned therafter more animated to doe the workes of charity.

Another time hauing giuen to the poore a little quantity of corne which she had ſwept from the beames and rafters of her husbands granary, by chance returning thither not long after, she found there fourty meaſures of fine wheat, neither she nor any other, knowing how it came thither. She vſed to reſerue for herſelfe thoſe hard and mouldy cruſts and chippings of bread, which were appointed for the poore, and in the place therof, would ſecretly giue vnto them the beſt and pureſt bread, that was in the houſe.

Although all the actions of this Saints life, were full of rare examples of Humility, notwithſtanding it appeared in nothing more, then in her art and holy ſubtility to conceale the frequent miracles that she wrought: for wheras she healed all ſorts of diſeaſes by her only touch, yet she would withall apply a certaine ointment to the diſeaſed, which she had made of Mariolane, or Rew, therby to conceale the miracle, although this ointment for ſome diſeaſes was altogether vnprofitable, and for many abſolutely hurtfull. She neuer went veſted but in courſe cloth, although her condition was no leſſe then Noble. She had a vineyard out of Rome, without S. Paules gate, from whence she vſed ordinarily to bring fagots made of vine branches (or of other wood which the place afforded) vnto Rome on her head, and there to diſtribute it amongſt the poore, and oftentimes she hath byne ſeene together with her Companion Vannoſia, begging in the Citty from doore to doore, during a great famine, for the reliefe of poore people.

Her patience is incredible, in bearing as well the aduerſities of the body as of the mind, for when her husband (for being ingaged in the ciuill broyles of the Citty) was baniſht, and his goods confiſcate, and her brother-in-law Paulinus ſent likewiſe into a miſerable exile, and her ſonne Iohn Baptiſta, taken forcibly away from her for hoſtage, the ſpirit of this Saint remayned victorious and vndaunted, as well in the loſſe of her children as of her husband and friends. She prayſed God, in the ruine of ſo rich and honorable a family ſo neerly concerning her as that of her husbands did: in briefe, in all the aſſaults and afflictions with which the diuell aſſayled her patience, she got the victory, put him to ſhame and confuſion, and euer prayſed God.

She did eate ordinarily but once a day, and then very ſparingly, and for the moſt part fed vpon hearbes or roores, which she did eate only with ſalt. She abſtayned both from wine and fish, and neuer did eate flesh but in great neceſ-

ſity, and then in very little quantity. She alwayes eate without appetite, for she had ſo loſt and mortified her taſt by her continuall faſting and abſtinence, that the moſt ſweeteſt things ſeemed to her bitter and vnſauory. When she was not with her husband, she vſed to repoſe her body vpon a bed ſo ſtraite, as she might more properly be ſaid to ſit and leane, then lye or reſt thereon. She vſed to ſleepe in her clothes, and that only but two houres in the night, and yet (contrary to the generall cuſtome of Italy) she neuer ſlept in the day. She girded a sharpe haire cloth vnto her naked body, with a great girdle made of horſe haire, that it might the more afflict her: she diſciplined herſelfe ordinarily with a diſcipline of ſix cordes, ech cord hauing a rowell at the end. She vſed alſo a hoope of iron, which she faſtned ſo ſtraitly vnto her skin, that it became almoſt buried in the flesh: which hoope and the diſcipline, her Father commaunded to vſe no more, and which, together with her haire cloth, are to be ſeene at day in her Monaſtery.

She made her a cup of a dead mans Scull, for to drinke that little water in, which she vſed for the ſuſtenance of nature, both to diminish the little pleaſure she might haue in drinking, by the horror of that ſpectacle, as alſo to haue euer before her eyes, the memory and image of death. She had accuſtomed ſo often, and ſo violently to beare her breſt, that it became hardned like brawne: and if it hapned, that she offended neuer ſo little, by any one part of her body, vpon the ſame part would she preſently and pittifully reuenge her ſelfe. And if her tongue had offended, she would byte it till the bloud followed, and ſo in like manner on any other part or ſenſe.

This Saint went cuſtomarily to confeſſion euery Wedenſday, and Saturday, and to Communion at the leaſt once a weeke, she viſited often the Churches of S. Peter in the Vatican, S. Paules out of the walles of the Citty, our Bleſſed Ladies *de Ara Cæli*, *Sancta Maria Nuoua*, our Bleſſed Ladies on the other ſide of Tibur, and S. Cecilies, where deſiring one day to communicate, the Prieſt not approuing that marryed women should communicate ſo often, gaue vnto her in place of the Bleſſed Sacrament, an vnconſecrated hoſt, by which S. Francis was deceaued of her expectation, but not by his impoſture: for preſently she feeling the want of thoſe interiour comforts of her ſoule, which she vſed to receaue by the preſence of her ſpouſe, knew he was abſent, whereof (with a great and ſenſible feeling of the the loſſe) she complained to Father *Antony de Monte Sabellio*, at that time her Ghoſtly Father. who thereupon examined the Prieſt, and he confeſſed the crime, and humbly begged pardon, and ſecrecie of the offence.

This Saint being one day retired with her Holy Companion Vannoſia, to a hidden Oratory which she had made in her garden, vnder the shadow of an Arbor, being then the month of an Aprill, it pleaſed God to shew them both how gratfull their retirement, as alſo their communication together (which was about the withdrawing themſelues wholy from the world) was vnto him, by his great bounty, in cauſing that from the Arbor there dropped downe at their feete ripe peares both faire and excellent, although both out of ſeaſon, and not the naturall fruite of that tree; which they hauing taſted, and finding wonderfull pleaſant and delectable, bare the reſt vnto their husbands, therby to

ſtirre vp in them greater deuotion and confidence in God.

After the death of her husband, she retired her ſelfe into a Monaſtery, which she had ſo long and earneſtly deſired, wherin she attayned to a moſt high degree of perfection, and became a moſt perfect patterne of all ſanctity of life and holines: In ſo much, that after a while she was choſen Gouerneſſe of the whole houſe, and had many worthy diſciples and Virgins vnder her, whome she inſtructed with ſuch ſweetnes, and feruour of ſpirit, hauing receaued a wonderfull new light, and learning from heauen, that she was a mirrour to thē all. She was very often rapt in extaſie, and had therin ſuch ſweet and ſenſible communication with her Lord and ſpouſe Chriſt Ieſus, as was wonderfull; of whome she learned infihite myſteries, and became indued with ſo diuine and prophetical a ſpirit, that God gaue vnto her the priuiledge of knowing the ſtate of all ſuch perſons ſoules, as came in her preſence.

And thus this Bleſſed Saint heaping vp daily more and more merit, by her great Sanctity of life, she fell into her laſt ſicknes the yeare of our Lord 1440. who by diuine reuelation was admonished of the day and houre of her death. Wherfore she making continuall preparation therto, without any great ſicknes of body, when the day came, she heard maſſe, and communicated; and ſpent all the reſt of the ſame day in ſpirituall communication with her ſiſters and diſciples, ſaying the houres of the Breuiary, Euenſong, and Compline with them: and when the night grew on, she ſeemed to take her laſt leaue of them all, and ſetting her ſelfe as it were in prayer, being rapt into an extaſy, and talking with her ſpouſe, she pleaſantly rendred her holy ſoule into the hands of her Creatour.

When it was knowne she was dead, there was ſuch a wonderfull concourſe of people to do honour to her holy body, as was ſtrange: and the miracles that were wrought therat, are ſufficient to make a good volume by themſelues. Her body was carried to our bleſſed Ladies new Church, neere vnto Campo Vaccino, commonly called *S. Maria Nuoua*, and there with great ſolemnity and veneration interred, wherat miracles haue byne daily euer ſince wrought, and the ſame is greatly honoured and reuerenced, by all the people of Rome euen vntill this day. She was Canonized for a Saint by Pope Paul the fifth, the 29. day of May, in the yeare of our Lord 1606. Her feaſt is vſually celebrated vpon the ninth day of March.

THE LIFE OF THE HOLY VIRGIN S. Tereſa of Ieſus, of the Order of our Bleſſed Lady of Mont Carmell, and Foundreſſe of the Congregation of the diſcalced Carmelites.

IN the famous Citty of Auila, in the Kingdome of Caſtile in Spaine, was borne the holy and glorious S. Tereſa, vpon the 28. of March, in the yeare of our Lord 1515. Her Father was called Alfonſo Cepeda, and her mother Beatrixe Ahumada. Both were noble, and excelled in all kind of piety and vertue; wherein with great care, they brought vp their children: and in particuler this their yong and tender daughter.

She being about the age of ſeauen yeares, and contemplating of the ioyes, and glory of heauen, would often pronounce to her ſelfe theſe words, and ſay: O Eternity, Eternity, Eternity! vſing alſo daily many prayers, eſpecially ye the Roſary, and (by her mothers inſtruction) made very deuout to our Bleſſed Lady.

In theſe her yong yeares, reading in the liues of Saints, the torments, and deaths of the bleſſed martyrs, and the glory they had obtayned therby, she iudged that they had gotten heauen at an eaſy rate; wishing, that she might ſuffer the like paines, to attaine the like glory. And being enflamed thus with the loue of heauen, and of death for Chriſt his ſake, she inſtilled the like deſire into her yong brother, in ſuch ſort, that they determined iointly, to go together among the Moores, that at their hands they might receaue the crowne of martyrdome. But beginning their iourney; they met with their vncle, who (by intercepting) hindred them, and brought them back to their parents.

Their intention thus croſſed, as they remayned in their Fathers houſe, they paſſed their time often in the Garden, and Orchard, where they would build little houſes, like Celles, and Hermitages, and though after the manner of children, yet it foreshewed what she should afterward accomplish, as indeed she did.

At the age of 12. yeares her mother died, whereat being much afflicted, she preſented her ſelfe before an image of our B. Lady, deſiring her to be her mother, whome she euer after found ready with her protection, helpe, and aſſiſtance in all her neceſſities.

Now our Lord began to enkindle in this his ſeruant, the ſpirit of prayer and inward deuotion, in ſo much, that at the age of 20. yeares, ſhe fully deſpiſed the world, and deſired earneſtly a Religious courſe of life; though her Father out of his extraordinary loue to her, would not conſent therto. Yet ſhe remembring the counſell of Saint Hierome, brake violently from all, and entred into the Monaſtery of the Order of the Incarnation in Auila, where ſhe paſſed her Nouiceship, with great alacrity and comfort.

Shortly after, ſhe falling into an extreme ſicknes, her Father was inforced to conuey her into the country, to the houſe of a Phiſitian for helpe. But it auayled not, for her infirmity did daily, and diuerſly increaſe, and in ſuch ſort, that all being out of hope of her life, the laſt Sacraments were miniſtred vnto her, and ſhe lay a dying. At which time ſhe was in a traunce for foure dayes, and comming to her ſelfe againe, ſhe complayned of thoſe, that had called her back from heauen, where ſhe ſaid, ſhe had ſeene many myſteries, as alſo the ſaluation of her Father, and diuers other friendes which ſhould be ſaued by her meanes, and many Monaſteries which ſhe was to erect, and her owne happy death: all which proued afterward true.

After her recouery, by her prayers, ſhe obtayned health for a Religious perſon of their Monaſtery, and new amendement of life for a Prieſt, who was beſotted with the diſhoneſt loue of a woman, who had bewitched him with her diuellish inchantments, by a Copper Idoll which ſhe had giuen him to weare, which this holy woman obtayning of him, caſt into a riuer, whereby he was freed, and lead afterwards a vertuous life, and died bleſſedly. And for diuers others ſhe obtained health, and many ſhe reduced to vertuous life, by her examples and prayers, and by the interceſſion of S. Ioſeph, to whom ſhe was very affectionate, and deuout.

Being on a time at her prayers, ſhe caſt her ſelfe proſtrate before a piteous Picture of our B. Sauiour, beſeeching his grace, and aſſiſtance, to protect her, from offending him any more: from which time euer after, ſhe found continuall increaſe of ſpirituall comforts, and alſo amendement of her former life. For after this time, our Lord did communicate himſelfe vnto her in diuers manners. aſwell in inward and ſpirituall comforts, conuerſing and ſpeaking to her ſoule, as alſo by outward and plaine apparitions, guiding, and directing her with his counſell in all her affaires of difficulty, and ſpeaking to her in his owne voice.

She being once ſurpriſed with an extaſy, our Lord ſaid to her; *My Will is that hereafter thou be not conuerſant With men, but With Angells*: which wordes made ſuch impreſſion in her, as from that time, ſhe wholly abandoned the world, and all humane things, and adhered only to God. Our Lord himſelfe from this time teaching and aduiſing her (her ſãctity being ſuſpected by others) what ſhe ſhould ſay, and anſwere, to ſtop their mouths, as ſhe euer did. And our Lord ſaid alſo to her: *Feare not daughter, for I Will not leaue thee.* From which time forward, ſhe ſeemed wholly vnited to God.

Being once in her deuotions, our B. Sauiour appeared to her againe, hauing with him S. Peter, & S. Paul, and ſhewed to her firſt his hands ſhining beautifullie, and after that his face: and thus continued with her the ſpace of three daies.

Alſo hearing Maſſe vpon S. Pauls day, our Bleſſed Sauiour appeared to her in his humanity very glorious. And theſe apparitions of our Sauiour at Maſſe-time in diuers formes, continued to her, more then three yeares. Theſe viſions being very frequent and increaſing, her Confeſſor, and diuers others grew ſuſpitious, that they might be illuſions of the deuill, and she be deceiued: but our Lord himſelfe did with his preſence and ſpeach to her, both ſatisfy, and inſtruct her, how she should ſtop the ſlaunderous mouths of all. After this a Seraphim appeared to her with a flaming dart in his hand, wherwith he ſeemed to pierce her hart ſo, as from that time forward she remained wholy inflamed with the loue of God, and of which wound she felt at diuers times very ſenſible paine.

Once in a viſion she was taken vp to heauen, where she ſaw ſuch miſteries, and fulnes of glory and ioyes, as cannot be expreſſed: Our Lord ſaying to her: *Conſider daughter, how great ioyes Worldlings deprive themſelues of.* Theſe viſions came to her very often, and in diuers kindes: As of the bleſſed Trinity, of our bleſſed Sauiour, of our bleſſed Lady, of S. Peter and S. Paul, and of the Angels: yea, and theſe were not only in ſpirit, but her body alſo hath beene ſeene many times eleuated from the ground, vntill through her humility she deſired of our Lord the ceſſation of that miraculous fauour, which he graunted her.

This holy Saint was fearfull herſelfe, leaſt it might be a deceit of the deuill, and therfore was content to be narrowly ſifted, and examined with all diligence, not only in her Confeſſions, but alſo in her life, particuler actions, and proceedings, which were ſearched, by very many Fathers of the Society of Ieſus, and almoſt by fourty other principall, and the moſt famous learned men in Spaine, and other Countries, all graue, and reuerend, and the beſt ſpirituall Maiſters then liuing: who all allowed and approoued her life, and her proceedings for good and vertuous, free from illuſion, or deceit.

After this, the holy Saint beginning to build a Monaſtery, our bleſſed Lady and S. Ioſeph appeared to her, and promiſed to protect, and aſſiſt her, which did encourage her ſo much, as thoug she found many difficulties, yet she brought at laſt to good effect and finiſhed the ſame. Adding to their former rules, ſome others concerning Mentall Prayer, and Meditation, all which were approued by the Popes Holines. And at the end, our Bleſſed Sauiour appeared to her, and ſet a crowne vpon her head, as a reward of her former trauailes.

She founded diuers other Monaſteries after this to the number of ſeauenteene well knowne, as in Medina del Campo, in Duruell, in Malaga, in Valliodolid, in Toledo, in Paſtrana, in Salamanca, in Alua de Tormes, in Segouia, in Beas, in Seuill, in Carauaque, in Xare, in Palencia, in Sorie, in Granada, in Burgos. Beſides theſe, she founded diuers others, as namely, fifteene for the diſcalced Brothers, all well knowne in Spaine.

In all theſe her Monaſteries she cauſed a reformation, with addition of manie good, and ſpirituall conſtiturions, all approoued by her Superiours, and confirmed by the Pope. And during her life time (with her infatigable labour, and continuall trauell from one to another) she gouerned them all, in moſt exact obſeruance of their rules, and exemplar life, to the great edification of all, and amendement of many in the way of more vertuous life.

She wrote foure bookes, One, *of her owne life*, by commaund of her Ghoſt,

lie Father, one, *Of the Way of Perfection*, one, *Of the inward Guard*, and one, *Of the Foundation of her Monaſteries*. And afterward three other bookes, contayning relations of her life, and of deuout prayers. All which ſaid bookes, being approoued both by the Inquiſition, and the graue, and learned Fathers aforeſaid, her Confeſſours, with diuers others, and being ſound and Catholike Doctrine, and full of diuine learning and wholeſome precepts, were thought good to be tranſlated into diuers languages, that others reading of them, and imitating her holy life, and following her counſells, might profit therby, and increaſe in vertue, to the ſaluation of their ſoules, as very many haue done, by her meanes, as was before shewed vnto her in a viſion.

The vertues of this Saint, were very many and manifeſt, and great ſtore of examples there be therof in euery kinde, though for breuity ſake, I will but touch, and only name a few of them. Firſt she was ſo carefull in obſeruance of the Commandements of Almighty God, as her Confeſſour thought, she neuer committed any mortall ſinne. Her obedience was extraordinary to all her Superiours, and Prelats, in all things, both humane, and diuine. The guift of Chaſtity, giuen her by our Bleſſed Sauiour, was ſuch, as she was ſurnamed by her Confeſſors: *The treaſure of Virginity*. And the purity of her mind appeared well, by the vncorruption of her body after her death, and by the modeſt obſeruances she appointed for her Nunnes, as the couering of their faces with a veile, their ſtrict incloſure, their ſilence, and other the like.

She had a great loue to pouerty, praiſing it, & commending it to her Nunnes, and that not only in their holy eſtate, in hauing their meanes without certaintie of maintenance, and their houſe without rent, but alſo in their habit, which she choſe to be very meane. Yet principally she commended and preferred inward pouerty of ſpirit, wherin she was a rare, and exemplar patterne to all.

In taming of her flesh, she was very rigorous, and auſtere, for beſides her ſpare diet, she vſed sharpe diſciplines, ſometimes with cordes, with keyes, with Iron chaines, wearing continually a haire cloth next her skin, and ordayninge her Order to be one of the ſtricteſt in the Church of God. And if any meate was made ſomething more dainty by the fire, as either roſted, or baked, she would refuſe it, ſaying: *Meate is to nourish our bodies, not to delight the taſte*. Her ſleepe was ſeldome aboue three houres in a night, and all the reſt she ſpent in prayer.

In humility she excelled, giuing many worthy teſtimonies thereof, in diuers places both at Rome and abroad, ſeruing all the reſt of the ſiſters (by her good will) in the loweſt, and baſeſt Offices in the houſe. Her courage was great, as appeared by her continuall trauells, and troubles, in erecting Monaſteries, which yet at laſt she alwayes brought to good effect: Beſides the often apparitions of deuills, which she feared not, but euer chaſed away from her, euen as flies.

Such was her admirable patience in all croſſes, and afflictions, as she tooke great ioy, and comfort in ſuffring them, hauing an ardent deſire to die for Chriſt his ſake, and hauing theſe wordes often in her mouth: *O Lord graunt me either to die, or at leaſt to ſuffer for thy ſake*. In her body, she ſuffered long and grieuous ſickneſſes and infirmities, beſides her continuall trauaile, and toyle. In her re-

putation and honour she ſuffered great detriment, and no leſſe inward ſpirituall combats and deſolations in her ſoule. To ſpeake of the wonderfull Prudence of this holy Saint, in gouerning of her many Monaſteries, of her true ſimplicitie, and ſincere vertue in religion, and aboue all, her extraordinary deuotion to the Bleſſed Sacrament of the Altar, and the other vertues, wherein she did excell, and was ſo exemplar, it would truly fill whole volumes.

The ſame may be ſaid of her diuine contemplation, of her eminent Faith, of her Hope, of her enflamed Loue to God: of her Charity towards her neighbour, of her forcible, and perſuaſiue vertue of ſpeach, her grace of interpretation of Scriptures, and Propheſy, and in diſcerning of ſpirits. And for all theſe her vertues, ſeruice, and loue vnto our Lord, it may well cauſe admiration in vs to conſider his reciprocall loue, and his continuall high, and diuine fauours done vnto her: His often conſolations to her ſoule, and inward ſpirituall apparitions, as alſo corporally and frequently in diuers formes and manners, inſtructing, and directing her frō time to time, how she should proceed, in all her affaires of importance, beſt to his liking and ſeruice: As alſo dictating to her with his owne voice, the very words she should ſpeake, to ſatisfy doubts, and anſwere all obiections.

She had an extraordinary guift in healing of the ſick of all infirmities by her prayers, and warking other miracles ſo vſually, and as I may ſay familiarly, as it ſeemed our Lord neuer denied her any thing that she requeſted of him. The aged, and weake body of this holy woman, almoſt ſpent and worne out with continuall trauell from one Monaſtery to another, being now at Burgos, and foreſeing her end approaching (which she had propheſied 8. yeares before) haſtened towards Auila, where she was borne, deſiring to end her daies there in her owne firſt Houſe. But repoſing (as she trauelled) at the houſe of the Ducheſſe of Alua, she was enforced there to make ſtay, partly by her importunity, as alſo by reaſon of a feuer she had which continued with her, and increaſed ſo inceſſantly, that at the end of three dayes, hauing receaued all the rites of the Holy Catholike Church, recommended her ſelfe to God, with many deuout prayers, and hiuen many holeſome precepts and admonitions to thoſe that were preſent, to their great comfort, and edification; with a ioyfull, and peaceable ſerenity of mind, she ſweetly yeelded vp her ſoule to her beloued ſpouſe and Sauiour, vpon the 4. day of October, being the feaſt of S. Francis, in the yeare of our Lord 1582. in the 68. yeare of her age, and 47. of her being religious.

It pleaſed our Lord to shew the holines of this Saint by ſome ſignes at her death, and by many miracles after. For at the inſtant of her death, a certaine Religious woman, ſaw two ſtarres to deſcend vpon her Cell. Another ſiſter ſaw a bright ſtarre shining ouer her Monaſtery, and another ſtarre at the window of the chamber where she died. A Religious man in Valliodolid ſaw (at the inſtant of her death) the heauens open, and a glorious way prepared, wherby a ſoule aſcended. The prioreſſe of Segouia, ſmelt in her Cell a moſt ſweet odour at the inſtat of her death, with an extraordinary light. Another Prioreſſe in Patis ſaw our Sauiour aſcend to heauen with great glory, and many Angells with him. Another ſiſter ſaw a white doue to aſcend from her mouth. All her Co-

nent at the instant saw a great light, and felt a very sweet, smell, fillinge the house: as also from her habit, and all things that she had touched.

The body of this holy Saint lying faire, fresh, and liuely, as though she had beneyet liuing, a certaine Religious man came, and touched with her handes his head, and eyes, and presently recouered of two infirmities which he had in those parts. Another Religious woman kissing her feete, recouered her smelling which she had lost. And that night after her death, she appeared to diuers Religious persons.

After that her body had beene by many and with great deuotion visited she was with great sollemnity, and due reuerence enterred. Her habit, and all things that she vsed, be kept still in Alua, with great reuerence for holy Reliques, and many miracles haue bine wrought by them.

This holy Saint appeared to diuers after her death: and first, to one Mother Antonetta, in Granada, shewing her the glory that she was in, and encouraging her in her vertuous course of life. Also to a Religious woman in Auila, she appeared in great glory. She appeared also in Segouia (with a sweet odour) in the mideſt of the Quier, with a rich crowne on her head. And to the Earle of Osorne, to the Bishop, and diuers others there.

The miracles after her death were many. As the miraculous incorruption of her body. The pleasant odour, and sweetnes therof, filling the place where it was kept, as also of her habit, cloathes, and all things she had touched. By which (being religiously kept) many of sundry infirmities were healed. Also there was a pretious oyle, or liquor, that distilled continually from her body, and from euery small part therof, though separated a sunder, whereby many miracles were done, as appeareth by one of her hands that was carried by the Prouinciall of her Order to Lisbone, and by one of her fingers Malaga. Also a linnen cloth died with her bloud, continued pure, and fresh, wherby many miracles were done, in diuers places, and in diuers manners.

Don Aluarez de Mendozza Bishop of Alua, having in his life time built a faire chappell, with a Tombe therin for himselfe, and (by a fore contract with the Prouinciall of her Order) another by it for this holy Saint, and hearing now of her death and buriall, made suite iointly with the people of the towne to the Prouinciall for her body, which not being obtayned, she was translated to Auila in the month of Nouember 1585. with great sollemnity, and ioy. But the Duke of Alua, and Ferdinand of Toledo Prior of S. Iohns, made suit to Pope Sixtus Quintus for her returne to Alua where she died, which he graunted, and so with greater ioy, and applause she was brought back to Alua the 23. of August 1586. where she remayneth, and God by meanes of this his seruant doth worke many miracles, euen to this present: as is daily seene by those that be deuout vnto her, and frequent her sepulcher; the which hath bene adorned and enriched with many great guiftes, and pretious Iewells, of many of the greateſt Princes, and Religious Bishops, and Persons of Spaine, and Christendome. And after all due diligence, and examinations of her life, and miracles made, as in such cases appertayneth, she was Canonized for a Saint by Pope Gregory the XV. vpon the 12. of March 1622. But her feast is celebrated vpon the 4. day of October.

To rehearſe the manifold examples in euerye of her ſeuerall vertues, the frequent apparitions of our Bleſſed Sauiour, and other Saints, her viſions, raptes, and miracles, accordinge to the truth thereof, and her deſert, I should neuer be able to ſay inough, all the aforeſaid thinges being ſo certaine, and ſo well knowne in Spaine, as they be yet fresh in memory, and many are yet liuing that knew her well, and were preſent, and eye witneſſes to all that which is here written of her. And he that shall read her life written by herſelfe at the commaund of her Ghoſtlye Father (tranſlated lately into English) and alſo her life written by Brother Iohn of S. Ierome, and Brother Iohn of Ieſus Maria, of her owne Order, from whence this is extracted, may be therefurther ſatisfied with examples in euery kind: theſe things being heere only touched for breuity ſake, as a taſte, out of aboundance. God graunt that we following her heauenly documents, and inſtructions, and imitating her vertuous life, may by her interceſſion merit to come to that heauenly glory, which she, with her deere ſpouſe Ieſus, now enioyeth. Amen.

THE LIFE AND VERTVES OF BLESSED Lewis Gonzaga of the Society of Iesus: taken out of his history written at large by Virgilius Ceparius of the same Order.

BLESSED Lewis Gonzaga was borne in that part of France which lyeth beyond the Alpes, at the Castle of Castilion in the Dioceſe of Brixia, in the yeare of our Lord 1568. of Ferdinand Prince of the Empire, and Marques of the aboue named Castilion, and of Martha Tana Santenia no leſſe Noble, as the Inhabitants about the Alpes can teſtify, and vertuous, as appeareth in that euen from the firſt day of her mariage, she began to pray like another Anne, not for feare of barrennes, but for the glory of God, that it would pleaſe our Lord to ſend her a ſonne, that in ſome Religion might wholy dedicate himſelfe to his holy ſeruice. And ſo it ſeemed that God Almighty therfore vouchſafed to ſend her this Samuel, permitting him to haue a dangerous entrance into this world, that he might the ſooner marke him for his owne, with the character of Baptiſme, which by the Phiſitians aduiſe was giuen him before he was halfe come forth of his mothers wombe; but the danger of this paſſage at length by the interceſſion of our Bleſſed Lady was taken away, although for a ſpace there remayned ſome feare and doubt, whether he were aliue or dead. For he lay ſtill without mouing for the ſpace of an houre, when, to ſhew that he was aliue, he gaue one little cry only, and ſo gaue ouer, and neuer vſed to cry any more as other children are wont to do; a preſage doubtleſſe of his future behauiour and conditions, which were alwayes moſt gentle, mild, and courteous.

After his mother had brought him vp in all piety and feare of God, vnto the age of fiue yeares or thereabout, his Father deſiring to traine vp his ſonne in warlike affaires from his very cradle, tooke him away with him to a towne called, *Caſall the greater*, in the Territory of Milan, where whenſoeuer he muſtered his ſouldiers, he made him march before them in light armour, with a little ſpeare vpon his ſhoulder. From hence the Marques his Father being to march with his army to Tunis a Citty in Afrike, ſent Lewis backe to Caſtilion, where growing now towards ſeauen yeares of age, at which time children begin to haue diſcretion to diſcerne betweene good and bad, he withdrew himſelfe by little and little from the conuerſation of ſouldiers, and began to apply himſelfe to the ſeruice of God, ſaying euery day at home vpon his knees the prayers which are, *The daily Exerciſe*, together with the ſeauen Penitentiall

pſalmes,

pſalmes, and the office of our Bleſſed Lady, with ſo great feruour and care, that he neuer omitted the ſame were he neuer ſo ſicke: and was wont to call that, the time of his conuerſion.

When the Marques came home, & ſaw his ſonnes warlike audacity, changed into a pious and prudent modeſty, he reioyced exceedingly to ſee how wiſe & diſcreet an heire he ſhould haue to ſucceed him in the gouernment of his ſubiects. But Lewis his intentions were leuelled at a farre higher marke, which he was not afraid now and then to ſignify vnto his mother; who albeit ſhe deſired nothing more, then that one of her ſonnes ſhould become a Religious man, yet was ſhe halfe afraid to heare her eldeſt ſonne and heire, talke of taking that courſe of life, much more to perſuade him to it.

Not long after, the Marques vpon ſome occaſion going to viſit the Duke of Florence, tooke both Lewis and his younger brother with him; and there ſet them both to ſchoole, to the end, that in that Great Dukes court, they might not only learne good manners, but other ſciences alſo. Lewis at the age of nine yeares being left there by his father, began to exerciſe himſelfe in all kinde of vertues, eſpecially of Chaſtity and purity, wherof, out of the great deuotion he had conceaued towards our Bleſſed Lady, he made a vow to keepe the ſame perpetually, before an Image of hers which the whole Citty hath in great deuotion. He heard Maſſe euery day, and beſides maſſe vpon holy dayes, he alwayes was preſent at Euenſong. And although he knew not yet how to meditate, yet he neuer let paſſe the dayly Exerciſe, and other Offices which we haue ſpoken of before, riſing to ſay them euery morning, as ſoone as it was day. Heere finally he began to wayne himſelfe from all kinde of pleaſures, and paſtimes eſchewing all conuerſation that might giue him occaſion to ſpeake the leaſt idle word, for he had now begun to frequent the Sacrament of Pennance with much feruour. And ſo euer after he was wont to call Florence, the mother of his piety and deuotion.

Two yeares being now paſt in Florence, Lewis and his brother taking their leaue of the great Duke, with Order from the Marques, went to liue at Mantua, where he came to take ſo great delight in abſtinence and faſting, which was for a time preſcribed him for the health of his body, that afterwardes to the great domage of the ſame, he could not be diſſuaded from vſing ſtill the ſame medicine for the good of his ſoule. Heere now as he began to thinke with himſelfe, how he might make all his inheritance ouer to his Brother, and take vpon himſelfe an Eccleſiaſticall kind of life, being called home from the heates of Mantua at the age of twelue yeares, he receiued of our Lord the gift of prayer and contemplation, and by aduiſe of Saint Charles Borromeus Cardinall, then viſiting that Dioceſſe, he began to frequent the holy Communion, with exceeding great deuotion. But his ſtomacke now with praying and faſting was growne ſo weake, that he was ſcarce able to diſgeſt any meate at all. Wherfore his Father ſent for him to Montſerrat, to ſee if by any meanes he could draw him a little from that auſterity, that he might recouer his health. But Lewis there for the ſpace of halfe a yeare could take pleaſure in nothing but in his former exerciſes, vſing for his paſtime only to viſit holy places and Monaſteries,

flying from the conuersation of all but Religious men, by whose example he was so effaciously moued, that he fully purposed to take vpon him some Religious habit or other, although, being not yet full thirteene yeares old, he had not yet determined of what Order he would be.

In the meane time being returned home againe with his Father to Castilion, he went forward exceedingly in all kind of vertues, especially in extraordinary abstinence and mortification. From hence not long after as he trauailed into Spaine in company of his Father, and other noble Italians, he neuer omitted his accustomed contemplations and holy Exercises. But he so behaued himselfe for the space of two yeares and more that he liued in the King of Spaines Court, that no Prouerbe was so much in the mouthes of the chiefest Courtiers, as that *the yonger Marques of Castilion, seemed not to be made of flesh and blond.* Such progresse had he made in the contempt of all worldly honours and pleasures.

Heere how Lewis being at the age of fifteene yeares and an halfe, began to feele in himselfe so ardent a desire of forsaking the world, that after many daies, commending the matter to God Almighty in his prayers, it pleased his diuine Maiesty by a voyce from heauen, to giue him a particular vocation to the Society of Iesus. Which thing his Ghostly Father vnderstanding, approued his good intention, so that it might be put in execution with the Marques his Fathers leaue. Whereupon Lewis hauing first told his Mother (who with a ioyfull hart soone offered vp her Samuel to gods holy seruice) without delay went vnto his Father, and with all humility and reuerence declared his mind vnto him. At which the Marques was so enraged, that he bad him either get him gone, and talke no more to him of any such matter, or he would cause him to be whipt presently. To whome Lewis very modestly answered, *Would to God I might receaue such a benefit, as to suffer that for his sake*, and so departed from him. And after a long triall by which he was vndoubtedlye confirmed it was from God, and seeing his Father still remayned inexorable, he going one day to the Colledge of the Society, as at other times he was wont to doe, to visit the Fathers, he desired his younger brother and the rest of his acquaintance that were with him, to goe their wayes home, and leaue him, for that he did not meane to stir one foot out of that place.

Now, the Marques his Father seeing the firme resolution of his Sonne, with much a doe persuaded him not to enter into Religion in Spaine, but to stay till they returned home into Italy, and that there he should haue his owne will accomplished. As soone as they were arriued in Italy, Lewis claimeth promise of his Father, but he thinking by that and other delayes, to make his vocation at length wax cold, answered that he could by no meanes condescend vnto his request, before that he and his brother, had saluted all the Princes of Italy. Which Lewis hauing performed, returning home found his Father more obstinate against him then euer he was before. In so much that after he had indeuoured all he could, by meanes of diuers graue Bishops and Prelates to dissuade him from that course of life, finding at last to be true which a certaine Cardinall, whom amongst others the Marques had sent vnto him, afterwards confessed. *Diabols partes apud hunc Adolescentem agendas mihi imposuerunt. Eas*

quia neceſſe erat, quanto potui ſtudio & ingenio ſuſtinui. Verum nec hilum proſeci, ſtat immotus: percelli nequit. They made me play the deuills part and tempt this yong man with all the wiles and allurementes which I could poſſibly inuent. But I preuayled nothing. *He ſtands altogether immoueable and inuincible: he cannot be daunted.* After (I ſay that the Marques ſaw the matter came to that paſſe) hauing ſent for Lewis and examined him by himſelfe, with an angry countenance, and sharp words as he lay in bed ſicke of the goote, he biddeth him get him out of his ſight.

But hearing, that his words had made him leaue the houſe and recollect himſelfe in a Monaſtery of Franciſcans, he ſent for him home againe and did ſo bitterlie reprehend him for it, that Lewis euery day, as one in great anguish and trouble of mind, to ſee his Father ſo to croſſe his holy intentions, caſting himſelfe downe proſtrate before a Crucifix with many teares and cruell diſciplines, began to act ſuch a bloudy Tragedy vpon himſelfe, as thoſe which beheld him thorough the chinkes of his doore, could not endure ſo pitifull a ſight. In ſo much that the Marques himſelfe not beliewing others report, being brought vnto the doore in his bed, and ſeeing it with his owne eyes, was ſo amazed and moued to pitty, that without any more reſiſtance, he wrote vnto Scipio Gonzaga then Patriarch of Hieruſalem, to offer his Sonne vnto Father Claudius Aquauiua, Generall of the Society of Ieſus, who villingly accepted of him, and after admitted him by a letter, which was the anſwere to one that Lewis had familiarly before written vnto him, to thanke him for ſo great a benefit.

But this was not the end of Lewis his perſecution; for the Marques not content with employing him for nine monethes after, about certaine affaires at Milan, which Lewis, by reaſon of his Fathers ſicknes, and to giue him the greateſt ſatisfaction he could, with no leſſe ſpeed then prudence diſpatched; not content I ſay with this (when the vritings and all were come, with letters patents from the Emperour, ſo that Lewis ſeemed to haue nothing elſe to doe but by deliuering the writings to his brother to diſinherit himſelfe, and ſo depart in peace) he came to Millane, and rayſed another tempeſt againſt him, ſo much the more terrible, by how much he himſelfe (beſides many others) did ſundry times more earneſtly plead his owne cauſe before him, with ſuch ſpeeches as we may imagine the paſſionate affection of a Father, ouerflowing with tender loue afterwards ſuch a ſonne, could affoard.

But ſeeing all his labour to be in vaine, he cauſed himſelfe to be carried in a chaire into the houſe of the Society of Ieſus, and there ſending for a graue Father of account in that Citty, he declared the matter vnto him, concluding that he was determined to ſtand to his iudgement, vpon condition that he would there in his preſence examine his ſonnes vocation, and vrge him with all the reaſons he could deuiſe, to auert him from his purpoſe. To be short Lewis was called, and the Father in all ſincerity, and with all ſeuerity ſet vpon him, and did the beſt he could. But Lewis gaue ſo good ſatisfaction to all the doubts and difficulties which were oppoſed againſt him, that the Father after great admiration burſt forth into this verdict: *Æquum poſtulas, Domine Aloyſi, æquum poſtulas; néque dubium eſſe poteſt quin ſit vt dicis. Mihi quidem ſtimulos admo-*

uiſti, neque vllum præterea quærendi locum reliquiſti. Which is as much as to ſay, as that there could be no more doubt, but Lewis his petition was iuſt and reaſonable.

The Marques alſo being for this time fully perſuaded to grant the ſame, returned home to Caſtilion, and Lewis preſently, all thinges being put in good order, followed him: and after he had with an vndaunted courage paſſed one brunt more of his Fathers fury, at laſt taking his leaue of Caſtilion (all the people with many teares lamenting their owne loſſe, and exceeding ſory for that they were not worthy of ſo good and gracious a Lord) he departed with his Father to Mantua: where in preſence of other Noble men that were to be witneſſes of the deede, hauing renounced his title of Marques, and caſt from him all other ornaments and tokens of that dignity, he went immediatly, and the ſame day put on the habit of the Society, which he had before prepared and brought ready with him. And hauing ſpent a whole day in taking leaue of his father and mother, the next morning he tooke his ioyfull iourney towardes Rome. He was ſcarce lighted from his horſe in Rome, when going immediatlie to the houſe of the profeſſed Fathers, he caſt himſelfe downe proſtrate at the Generals feete, profeſſing and acknowledging himſelfe to be his Subiect. Then with his leaue, he went to viſite the holy places, to ſalute his friends, and other Princes there, and to receiue the Popes benediction. All which being diſpatched, vpon S. Catherine the Virgin and martyrs day, at the age of ſeauenteene yeares, eight monethes, and ſix dayes, he entred into the Nouiciate of the Society of Ieſus at S. Andrewes in Rome, with as great ioy and iubily of hart, as if he had entred into a paradiſe of all delights and pleaſures, giuing immortall thankes to God, for bringing him out of Ægypt, into that Land of Promiſe, flowing with milke and hony.

Heere now Lewis hauing paſſed thorough all kind of exerciſes in Humility and Obedience, with great admiration of all, for almoſt the ſpace of a yeare, was ſent to Naples to recouer his health, and to make an end of the courſe of Philoſophy, which he had begun at Milan. But after halfe a yeare, finding by experience that that place, nor ayre agreed with his health, he was called backe againe to Rome, and ſent vnto the Romane Colledge, where he defended his Philoſophy publickly with great applauſe, and ſo proceeded to heare his higher courſes of diuinity. After he had liued now two yeares in the Society, vpon S. Catherines day, being the day on which firſt he entred, he alſo made the three vowes of Pouerty, Chaſtity and Obedience, as the cuſtome is. For albeit he had not ſpent all this time in the Nouiciate, yet God by his holy grace did ſo ſupply in his ſoule the want of that time, which the infirmity of his bodie tooke from him, that whereſoeuer he liued all his life after, he remayned ſtill as it were a Nouice.

The next yeare vpon the eight and twentith day of Ianuary, he began to take Eccleſiaſticall Orders, and by the 26. of February he had receaued one after another, vpon ſeuerall dayes, all thoſe which are called the Minores, or inferiour Ordes. The yeare following he was ſent to Caſtilion and Mantua, to compoſe certaine contentions and debates betweene his Brother the Marques (his Father being now deceaſed) and the Duke of Mantua, which if he had not, by

the great authority, which for his sanctity he alwayes had amongst them, taken vp and decided, would haue cost much bloudshed on both sides.

The next yeare he withdrew himselfe, with order from his Superiours, to Milan, where it pleased God to reueale vnto him that the houre of his death approached, with which reuelation he returned ioyfully to Rome, with his thoughts so fixed on heauen, so dead to the world, and to all worldly thinges, that he appeared rather as one dead, then liuing: his only sight stirred vp deuotion in others, and his very wordes incited his hearers to the loue of God: in fine, he was in the estimation of all, a liuely patterne of all perfection.

In the yeare 1591. the Citty of Rome was sorely visited with a mortality, by reason of the multitude of poore people that were inforced by a former famine, to repaire thither for to begge their sustenance, at which time the Generall and others of the Society, inforcinge themselues to the ayde and succour of the poore, besides the large almes that they dayly procured for them, they laboured the foundation of an Hospitall to relieue and cure the sicke, which were in great number visited, with sundry dangerous and infectious diseases, where those of the Society attended them with great diligence and charity; of which number Lewis by much importunity obtayned of his Superiours to be one, where he serued the sicke with wonderfull deuotion, humility, and charity, exercising himselfe euer most willingly about those that were the most loathsome and dangerously infected. In this imployment, he together with many others of the Society, got that infection whereof afterwards he died, which he feeling, and knowing that our Lord was pleased to doe him that fauour, to deliuer him from the prison of his body, and to take him to rest, he reioyced exceedingly, giuing God most humble and harty thanks for so great a benefit, and the more, for calling him, in such an age and before he were Priest, whereby he esteemed himselfe secure of rendring accompt, either for the vnprofitable expence of many yeares, or the abuse of so great a dignity. He made a generall Confession, and hauing receaued his Viaticum, and Extreme Vnction, he attended the houre of his death: neuertheless it pleased our Lord that the seauenth day of his sickness the fury of it ceased, and there remayned only a gentle feuer which held him three monthes, in all which time he neuer willingly entertayned discourse of any thing but of heauen, and heauenly thinges, in so much that we may say (as it were) he had sent his hart before him.

He being by little and little sore weakened by the feuer, it pleased our Lord to reueale vnto him the howre of his decease: wherupon with great signes of ioy, he said *Te Deum laudamus*, and tould those that were about him, that he should dye on the Octaue of the feast of the Blessed Sacrament, notwithstanding on *Corpus Christi* day, as also during the Octaue, he seemed so well to recouer, that on the Octaue day they said vnto him, That he should rather thinke of his recouery, then of his death that day, since there appeared no danger at all. To whome he quietly answered: *The day is not yet past, I shall assuredly dye this night.* The euening being come, the Prouinciall came to visit him, who demaunded of him how he did? Lewis answered. *I goe Father.* Wither said the Prouinciall? *To heauen* (answered Lewis) *I trust by the great mercy of God, if my sinnes doe not hinder me.*

Pape Gregory the fourteenth, hearing that he was in the Agony of death, ſent vnto him his benediction, with a plenary Indulgence of all his ſinnes, and drawing towards his end, he deſired earneſtly to take a diſcipline, or at leaſt (by reaſon of his owne weakenes) that one might be giuen him vpon his backe: which being denyed, he humbly beſeeched leaue of Father Prouinciall that he might dye vpon the ground, ſo great was his feruour and deſire of ſuffering, euen then when his ſickneſſe had rendred him almoſt incapable of ſuffeſeringe. In briefe, after that he had taken leaue of the Fathers and Brothers of the Colledge with many teares, he entred into long and ſweet interiour Colloquies with our Lord, kiſſing often a Crucifix which he held in his handes, with his eyes fixed thereon, and often calling vpon the holy name of Ieſus, he rendred his ſoule to reſt on Thurſday at night, being the Octaue of the B. Sacrament, the one and twentith of Iune, in the yeare of our Lord 1591. and in the three and tweentith yeare of his age, three monthes and eleauen daies after he had byn of the Society fiue yeares, and almoſt ſeauen monthes.

He was interred in the Church of the Annuntiation in the Roman Colledge, with ſo great concourſe of people, not only of thoſe of the Society and Schollers, but alſo from the Court and Citty of Rome, that not without great difficulty could his body be buried, euery one ſtriuing to kiſſe his handes, and for ſome relique of him; ſome cutting his haire, others his garments, others euen his fingers ends. He was put into a Coffin, and laid in the Chappell of the Crucifix, and from thence in the yeate of our Lord 1598. he was remoued to a more eminent place of the ſame Church; finally the thirteenth day of May in the yeare 1605. he was ſolemnely tranſlated with muſicke, and lights, into the great Chappell of our Bleſſed Lady in the ſame Church, and there placed in the wall neere the right ſide of the Altar. This tranſlation was cauſed by reaſon of the many miracles that it pleaſed our Lord to worke by him, in diuers places, and the multitude of people that came dayly to his Tombe to offer vp their vowes, which exceedingly increaſed the deuotion of the people, and the concourſe to his Bleſſed Reliques; which was a thing ſo celebrated at Rome, that Pope Paul the fifth, in the month of September 1607. gaue order, that an inquiſition might be made of his life and miracles for his Canonization.

Among the many miracles that haue byne wrought by the interceſſion of Bleſſed Lewis, there be forty and foure approued and recorded, which he hath done in the State of Caſtilion, his owne propter Country and patrimony, where his Image is placed on an Altar with twelue lamps before it continually burning, beſides the other innumerable lights which the people dayly offer vnto his honour, and before the ſame are hanged on the walles more then three hundred votiue Tablets, offered in remembrance, and for deuotion, of his miracles.

Our Lord in diuers other places hath likewiſe shewed forth his wonders by the meanes of this bleſſed Saint, rendring health to diuers dangerouſly ſicke of feuers, and other diſeaſes, reſtoring the blind to ſight, the deafe to hearing, helping of women in the perill of child-birth, with many others, which are all at large recorded in the Booke of his life, out of which I will only rehearſe briefly theſe few that follow.

In the yeare 1593. his mother being in daunger of her life, hauing receaued the holy Sacraments of Communion, and Extreme Vnction, her ſonne appeared reſplendent and glorious vnto her, with the comfort of whoſe preſence ſhe preſently began to amend, and in few dayes recouered her perfect health, which was the firſt miracle that it pleaſed God to worke by him after his death.

The Duke of Mantua, comming to Rome in the yeare 1605. viſited with great deuotion the tombe of his Coſen Lewis, and had there giuen him (by his Brother Francis Gonzaga, then Embaſſadour for the Emperour) a relique of his, with which returning by Florence, to Mantua, he was taken with a grieuous paine in his knee, which had long and ſorely vexed him, to which applying this holy Relique of B. Lewis, he was preſently cured: the which was teſtified by his owne letter, written backe Rome to the Marques his Brother.

He had likewiſe the guift of Propheſy, and foretould vnto his mother, that his Brother Francis (who was the youngeſt of his Brothers) ſhould be the Rayſer vp and glory of their Houſe, which proued true; as likewiſe diuers other things which he foretould.

Who ſeeth not in this life, and admireth not the bounty and liberality of our Lord, who had ſo filled with his grace, this Bleſſed young man, whome he made choice of, euen from his mothers wombe, to render glorious both in heauen and earth? How great ſpirit in ſo young age, what recollection in ſo manie troubles, what mortifications in the middeſt of pleaſures and delightes, what humility in greatneſſe, what miſpriſe of all worldly thinges, and earneſt ſeeking after heauēly? To what greater degree of perfection can a ſoule atiue in this life (beyond the preſeruation of the grace receaued in Baptiſme) then not to feele in their body the tentations of the flesh, not to ſuffer in prayer diſtractions of thoughts, and to liue on earth, as an Angell in heauen? All which vertues are apparant to haue byne eminent in this bleſſed young man, whoſe life we all ought to imitate, to the end, that imitating his vertues, we may be alſo made partakers of his rewards and merits.

He was Beatified by Pope Paul the fifth, by whome leaue was alſo graunted to ſay maſſe of him. His feaſt is kept by the Fathers of the Society of Ieſus, with great ſolemnity; and plenary Indulgence and in the Dioceſſe of Mantua, is for the moſt part, kept holy.

THE LIFE AND VERTVES OF BLESSED Staniſlaus Koſika, of the Society of Ieſus, abridged out of his life, & written by Peter Rybadeneira and others, of the ſame Society.

BLESSED Staniſlaus was borne in the Kingdome of Polonia, in the yeare of our Lord 1550. in a Caſtle of his anceſtours called Koſtkouo. His Fathers name was Iohn Koſtka, his mothers Margaret Keysban, both Illuſtrious, and of the principall houſes of that Kingdome, but much more illuſtrated by this, that neuer any of that houſe was tainted with hereſy. Out of their family hadiſſued diuers Lords, Palatines, Electors, Senators, Captaines, Bishops, and other of great dignity in that kingdome. God had bleſt them with diuers children, and amongſt others with this Staniſlaus, who hauing laudably paſſed his infancy at home, was ſent by his Father, being then but thirteene yeares of age, together with another of his Brothers, elder then he, to Vienna in Auſtria (where the Emperour Maximilian, at that time kept his Court) for to ſtudy there, in the Colledge of the Fathers of the Society of Ieſus, which was at that time very famous for the education of youth.

Staniſlaus ſtudied ſo diligently there, being of an excellent wit, that he ſurpaſſed all the reſt of his School-fellowes, of whome for his gentlenes and modeſty he was generally beloued. Euery morning before he went to ſchoole, and euery euening after he came from ſchoole, he vſed to make his prayers in the Church of the Society. He anoyded all ill company, all conuerſation with Libertines, or any other thing that had not the odour of deuotion. With all diligence he wos a great louer of ſilence, and neuer ſpake but what he had firſt well weighed and conſidered. He was modeſtly cheerfull, and cheerfully modeſt, and affable. He conuerſed moſt willingly with thoſe that were ſimple and ſincere: he was very compaſſionate, and ſuccoured to his power, all thoſe that were in neede or extremity: he was euer the firſt vp (of his ſchool-fellowes) in the morning: he contented not himſelfe with hearing one maſſe daylie, nor one feaſts with fewer then all he could poſſibly heare. He went meanely cladde, and for all the cold ſeaſon (which in thoſe parts is very bitter in the winter) he neuer wore gloues, nor would euer vſe the helpe of any ſeruant, vnleſſe when he was commaunded by his maiſter, or brother. Almoſt all his Orations and Declamations that he made, in the exerciſe of Eloquence, were in the praiſe of the glorious Virgin Mary, to whome he was ſingularly

larly deuoted. He ſaid euery day his Beades: he prayed not only many times of the day, but would riſe in the night to pray (while his companions ſlept) accompanying his prayers with diuers acts of humility and mortifications: he vſed ſundry times ſecretly to ſweep his brothers Chamber, faſted in priuate diuers dayes, and with ſore diſciplines often chaſtized his tender body. And although his Brother often chid him for liuing ſo retired, yet he hauing his eyes fixed on God (who aboue all he deſired to pleaſe) would neuer omit his ordinary exerciſes and deuotions.

Staniſlaus being thus vertuouſly imployed and diſpoſed, our Lord enkindled in him more and more the flames of his loue, and inſpired him with a vocation to the Society of Ieſus; which he vowed although he diſcouered not his reſolution to any one, beſides his Confeſſour, vntill ſix monethes after.

About that time he was viſited with a dangerous ſickneſſe, in the beginning of which, being in his Chamber, the diuell appeared vnto him in the ſhape of a great blacke dogge, horrible and feareful, who tooke him thrice by the throate attempting to haue ſtrangled him: but he recommending himſelfe feruently to God, by his grace, with the ſigne of the Croſſe, chaſed him away, in ſuch manner that he neuer appeared after vnto him.

His ſicknes had reduced him to ſuch extremity, that the Phiſitians had giuen him ouer: and the Bleſſed youth lay ſore afflicted, not ſo much for the death which he ſaw before his eyes, as becauſe he had no meanes to receaue the Bleſſed Sacrament, which he exceedingly deſired, by reaſon that the Hoſt of the houſe, where he lodged, was an Heretique. Wherfore he commended, himſelfe earneſtly to our Bleſſed Sauiour, and to Saint Barbara, both becauſe she was Patroneſſe of the Schollers of the Colledge of Vienna, where he ſtudyed, as alſo that he remembred to haue read in her life, that whoſoeuer that was deuored vnto her ſhould, neuer die without the Sacraments of the Church. And for that the laſt time, which he had communicated, was vpon the feaſt of S. Barbara aforeſaid, which is the fourth of December, he humbly deſired of our Sauiour by the interceſſion of that glorious Saint, that he might not yet depart this life, without firſt hauing receiued the Sacraments of the Church. And at that preſent finding himſelfe almoſt in the agony of death, he renewed this his petition with greater feruour and earneſtneſſe; which our Bleſſed Sauiour granted. For being one night awake, languiſhing in the agony of death, he ſaw enter into his chamber the holy Virgin S. Barbara, accompanied with two Angells, enuironed with Celeſtiall brightnes, bringing with them the Bleſſed Sacrament, from whoſe handes with wonderfull reuerence he receaued it, and began to be a little better.

Afeter this great fauour, he receaued another moſt ſingular, and no leſſe meruailous: for beinge ouercome with the violence of his ſickenes, and in the extremity of his life, our Bleſſed Lady appeared vnto him with the child Ieſus in her armes, and with a gratious countenance and reguard admoniſhing him to enter the Society of Ieſus, she vanished away, leauing the child Ieſus, lying on the bed by him. Staniſlaus ayded by this celeſtiall fauour, ſodainly began to recouer his ſtrength and to amend, at which the Phiſitians were aſtonished, as at a thing contrary to all rules of Phiſicke. Theſe two admirable fauours,

Bleſſed Staniſlaus manifeſted a little before his death, to one of his fellow-Nouices, named Stephen, as alſo vnto Father *Emanuel Sà*, which notwithſtanding hauing done it at vnawares, he remayned ſo much confounded, that the teares ſtood in his eyes.

Being now reſtored to perfect health, not vnmindfull either of the priuate vow that he had mad to enter into the Society, or of the admonition of our Bleſſed Lady, and deſirous to put in ſpeedy execution, he diſcouered the ſame to his ghoſtly Father, who tould him that they could not by any meanes receaue him in the Colledge at Vienna, without the conſent of his friendes, and bleſſing of his Father. But he not willing to expect ſo long, and deſpayring to obtayne leaue of his Father; knowing likewiſe the auerſe nature of his Brother Paul, who had often times intreated him with bitter wordes, and ſometimes with blowes, which he euer had indured, with great patience and inward conſolation, for the loue of vertue; notwithſtanding that he might haue ſome fit occaſion to put his good deſires in practiſe, he ceaſed not to giue many outward teſtimonies of his inclination; and one day he diſcouered it vnto his brother, who was thereat ſo much incenſed againſt him, that he rated him out of his preſence, threatning to aduertiſe his parents of his proceeding. But ſtill continuing to appeaſe his Brother, and to get at leaſt his good will, he ſpake vnto him one morning in very louing manner; who in a rage anſwered that he ſhould get him gone with a miſchiefe whither he would.

Staniſlaus, as an occaſion fitly ſent him from heauen, gladly imbraced what his Brother had ſaid, and ſo putting himſelfe in poore apparell, hauing confeſſed and communicated, and earneſtly commended himſelfe to God, and our Bleſſed Lady, tooke his iourney on foote from Vienna to Ausburge, there to find Father Caniſius Prouinciall of Germany, to whome he had letters of commendations from a Father of the Society, preacher to the Empreſſe *Maria*.

So ſoone as Paul miſſed his brother, he was much afflicted, knowing that he principally by his choller and ill vſage had chaſed him away: he ſearched diligently many Churches and Religious houſes in Vienna, but could heare no newes of him, vntill by an Hungarian Gentleman who had beene ſchoolfellow with Staniſlaus, and by a little note that he had written to his Tutour and left within a booke, his reſolution was knowne, and alſo the way that he had taken. Wherfore his brother, with his ſaid Tutour, taking with them alſo their Hoſt and one ſeruant, followed him with all ſpeed in Coach, whome they ouertooke on the way, but it pleaſed God that they went on without knowing of him, and ſhortly after by reaſon that the Coach-horſes were young and vnfit for trauaile, they were forced to returne without paſſing further.

Staniſlaus now ſeeing himſelfe deliuered from this perill, was much animated and comforted: and paſſing on his way, he went one Sunday morning to a Church in a village, which he ſuppoſed to be Catholike, with a deſire to receaue the Bleſſed Sacrament: but perceauing it to belong to Heretikes, he was much troubled, and in his trouble had recourſe to our Lord, beſeeching him with teares in his eyes, that he might not be depriued of the food of his ſoule which he ſo much thirſted after: Our Bleſſed Sauiour vouchſafed to heare him and graunt his requeſt; and as a pious Father deſirous to cherish the deuotion

of his ſonne, he ſent vnto him an Angell of admirable beauty, from whoſe hands he receiued the Bleſſed Sacrament, in the ſame manner as he had done before during his ſicknes, by the prayers of Saint Barbara.

With this Celeſtiall food Staniſlaus, in short time ariued at Ausburge, where not finding Father Caniſius, he went vnto Dibſinge a towne ten leagues from Ausburge, where the ſaid Father was, and where he was charitably intreated, and shortly after with other two Companions, ſent vp to Rome: and in the eighteenth yeare of his age, he arriued at his deſired port, and where after a moſt wearisome iourney, for that he had trauayled more then two hundred and threeſcore leagues on foote, he was receaued into the Society of Ieſus, by Father Francis Borgia, then Generall, vpon the eight and twentith day of October, being the feaſt of S. Simon and Iude, in the yeare of our Lord 1567.

As ſoone as his Father vnderſtood that he was entred into the Society at Rome, he was liuely touched with ſorrow, becauſe according to flesh and bloud, he loued him deerely. Therfore he wrote vnto him a letter full of paſſion and threates. That he had dishonoured his Houſe and family by the courſe he had taken, and that if euer he returned into Polonia, he would either force him from that ſtate of life, or ſend him to his graue; and that inſteed of thoſe riches, chaines of Gold, and Iewells that he intended to bequeath him, if he had remayned in the world; he would load him with captiuity, and chaines of iron.

Staniſlaus anſwered this letter with great humility and modeſty, and with no leſſe courage and conſtancy, that he was moſt vnworthy to ſuffer for God, who had ſuffered ſo much for man: yet neuertheleſſe if it should pleaſe God to be ſo bountifull vnto him, there could not happen any thing more deſired by him, then euen to die for the teſtimony of thoſe vowes, that he had made and promiſed to God.

He gaue alſo inceſſant thankes to God, euen with floudes of teares, when he ſaw himſelfe in the Nouiciate, free from the moleſtations of parents, in the aſſured port of religion, hauing eſcaped the ſtormes and dangers of the world he thought of no other Father but what he had in heauen, not of other mother then the bleſſed Virgin: he contemplated all his fellow Nouices as Saints, to the end to imitate their vertues, and eſteemed himſelfe farre vnworthy to liue among ſuch Angells, and to be imployed (by the great fauour and mercy of God) in the ſeruice of them, that were his moſt deuout and profitable ſeruants. He was truly humble, and well inſtructed in the knowledge of himſelfe: his deſire to be deſpiſed, and not accounted of (for the loue of Chriſt) appeared in his poore habit, his earneſt ſeeking for the moſt abiect and painfull Offices of the houſe: he alwayes rankt himſelfe with the laſt, accounting euery one much more worthy then himſelfe. When he was at Vienna before his entrance into the Society, he gaue himſelfe ſo much to prayer, that by reaſon of his long continuance and attention, his hart and ſenſes had often fayled him, in ſuch ſort that not without diuers remedies, he hath byne brought vnto himſelfe againe. And if this Bleſſed Youth did ſo apply himſelfe to prayer and deuotion, liuing in the world, how much more did he excell, being now ſecure in Religion? This only may ſuffice, that he did not only ſpend in prayer all thoſe houres of

the day in which he was not otherwiſe imployed, but alſo the moſt part of the night, reſeruing only ſo much for ſleepe as would hardly ſerue to ſuffice nature.

By his long exerciſe and cuſtome to pray attentiuely, he had obtained ſuch a particuler guift of our Lord, that the Maiſter of the Nouices, and his Confeſſour haue affirmed, that he had neuer any diſtractions in prayer: ſo perfectly had he ſubdued his imagination to his will. And when any one complayned of diſtractions or wandring thoughts in prayer, Staniſlaus wondred at it, as a moſt ſtrange thing vnto him: nor was he only ſo vnited vnto God in prayer and meditation, but alſo in his exteriour and domeſticall workes, which he performed with ſuch recollection, that it was eaſy to ſee, that no outward thing could trouble the inward quiet of his mind, nor attention of his ſpirit; which was increaſed in him to ſuch perfection, that in time of prayer many of the Nouices would endeauour to pray where they might ſee him; for in behoulding him they learned to compoſe themſelues, and were incited to an extraordinary recollection of ſpirit. Many repayred vnto him in their troubles and tentations, recommending themſelues vnto his prayers, by which meanes diuers were deliuered from ſundry tentations, and reſtored to quietnes of ſpirit.

One time a Brother of the Society of Ieſus, who is now a Prieſt, being aſſaulted with a great and vehement tentation of auerſion from a Superiour, communicated the ſame with Staniſlaus (who at that time ſerued in the Kitchin) deſiring him to pray to God that he would graunt him grace to ouercome it. Staniſlaus preſently went into the Church, and by his prayers obtayned his preſent deliuery from that tentation. He had the great guift of teares: which he ſhed in great aboundance with a meruailous ſweetnes of ſpirit: and our B. Sauiour had illuſtrated him by his diuine light, with ſuch a knowledge of ſpirituall things, that euery one admired to ſee ſo much prudence, diſcretion, and ſpirit in ſo young a Nouice.

Our Lord had beſtowed diuers great and celeſtiall guifts and conſolations on his Bleſſed Soule, whereby he became ſo inflamed with the diuine loue, that diuerſe times with the force and feruour therof, he fell into extaſy, out of which they could not ſometimes recall him, without applying to him of linnen dipped in cold water, wherby in short time his health was much impayred. But who can imagin the ſingular deuotion that he had to the ſacred Queene of Heauen, being diſſolued in ſweetnes of mind as often as he thought vpon her admirable vertues: and it ſeemed that both night and day he had no other care, but how to ſerue her, and meditate vpon the myſteries of her holy life. For his affection to her was ſo ardent in his breſt, that it could not be contained from diſcouering it ſelfe, by his wordes, ſaluting her often, ſpeaking alwayes of her graces and vertues, making euen whole nights moſt amorous Colloquies with her, whome he euer vſed to call his mother.

This deuotion of Staniſlaus to our bleſſed Lady, was ſo notable among the Nouices, that they to content him when they were together, would alwayes hould diſcourſe of the praiſes, priuiledges and excellencies of this moſt excellent Virgin, and for his ſake the Maiſter of the Nouices ordayned, that both at riſing in the morning, going to bed, and likewiſe at night after letanies, all the

Nouices should, kneeling towards the Church of *S. Maria Maior* (which is ſcituated in Rome, neere to the Nouitiate of S. Andrewes) ſalute the bleſſed Virgin, demaund her benediction, and deſire her to fauour and protect all thoſe that deſired to enter into the Society. This deuotion that he bare to the Bleſſed Virgin, made him deſire to die the Eue of her glorious aſſumption, which he long before foretold should be graunted him.

What shall I ſay of the other rare and ſingular vertues, which, as from the liuely fountaine or the diuine liberality, flowed plentifully in his ſoule? And of his ſo entiere and perfect Obedience, that he neuer found repugnance in any thing that was commaunded him: he obeyed the voyce of his Superiour as the voyce of God, and had euer a perfect conformity of will with his.

What shall I ſay of his ſweetnes and affability, or of his Compaſſion, modeſty and ſilence, of the rigorous and auſtere mortifications with which he afflicted his body, by faſts, diſciplines, and haire cloth, as if he had beene a moſt grieuous ſinner, it being certaine by the report of his Confeſſour, that in his life he had neuer ſinned mortally, and that often in his ordinary Confeſſions, he could not find him culpable of any ſinne, for which to giue him abſolution. In briefe all the Nouices beheld him as a mirrour and modell of the Society, and the Maiſter of the Nouices would exhort them to imitate his example. All thoſe which frequented him familiarly, eſteemed him as a ſoule particulerly elected by God, rich of vertues and merits, and euen in behould him they were enflamed in the feare and loue of God.

Staniſlaus thus rich in vertues, hauing made ſo great a progreſſe in ſo few dayes of his Nouiceship, conſumed with the diuine loue and deſire to honor the Bleſſed Virgin in heauen, humbly beſeeched our Lord to take him from hence, into his kingdome, that he might ſee and enioy his glorious preſence: which petition our Lord graunted him, as followeth. The Eue of S. Laurence, he meditating of his martyrdome, with a feruent deſire to imitate him, and to be burned in the liuely flames of the loue of God, demaunded of the reſt of the Nouices, who were all then aſſembled, how one might burne and ſuffer for Ieſus Chriſt in the imitation of S. Laurence? Euery one ſaid his opinion; to which he anſwered, that he would ſuffer ſome mortification in honour of that bleſſed Saint, to the end that he might pray for him vnto the bleſſed Virgin his Mother, to take him quickly out of this exile, and that he might be preſent in heauen at the celebration of her Glorious Aſſumption. To this intention he made a publique diſcipline in the refectory on his knees, tould his fault, kiſſed the feete of euery one, begged his meate, and eate it on the ground. From thence he went to ſerue in the kitchin, where by occaſion of the fier that he ſaw, he contemplated the torment of S. Laurence on the Gridiron, with ſuch vehemency and attention, that his ſpirits languished and ſenſes fayled him: In that manner he was carryed to his bed, and was found to haue a feuer, which although at the beginning it was light, and the Phiſitians ſecure of any danger, yet Staniſlaus told the Rector, that for certaine he should not liue, nor euer riſe from his bed.

So he began to decline dayly towards his end, which when he felt approaching, he deſired that they would ſuffer him to dye vpon the ground. He was

taken with a great flux of bloud, and thereupon enſued a cold feuer. Hauing receyued the bleſſed Sacrament of the Altar, and of Extreme Vnction, moſt deuoutly he fixt his eyes on heauen, and ſo remayned a ſmall ſpace, with his thoughts rauished and lifted vp to God, vntill the Rector demaunded of him, if he were reſigned into the hands of our Lord, and prepared eyther to liue or die, according to his pleaſure. To which he anſwered cheerfully: *My God, my hart is ready.* Then hauing louingly imbraced all thoſe that came to ſee him, he imbraced alſo an image of our bleſſed Lady which he had euer held moſt deare: he ſaid ſome prayers proper for the time, and made a Colloquy in Latin vnto the Crucifix which was before his eyes, thanking our Lord with his whole hart fo all his benefits and mercies beſtowed vpon him, and deſiring him for the merites of thoſe bleſſed woundes of his feete, his handes, his ſide, and head, which he often kiſſed, to pardon him all his ſinnes, and to receaue his ſoule into his bleſſed hands in peace.

The Bleſſed Virgin Mother of God appeared vnto him, accompanied with diuers other Virgins, to whome he ſpake a long time, and a little after with a ſweet ſilence he deliuered his ſoule into the hands of his Creatour, about the ninth houre of the night, the 14. day of Auguſt 1568. the 19. yeare of his age, and ſixt moneth of his Nouiceship, hauing with few dayes labour, obtayned as many crownes and merits, as others per haps in many yeares.

His body remained ſo fayre, his cheekes ſo ruddy, his eyes ſo cleere, as one would haue thought him liuing. It was obſerued, that during his ſickneſs (except when he was ſpoken vnto) his eyes were alwayes cloſed, although he were awake; and when vpon any occaſion he opened them, he lifted them vp towards heauen, with a ſmiling countenance, as if he had beheld ſome pleaſing obiect. His body was put in a Coffin (which was extraordinary, but graunted to him in particuler by reaſon of the great opinion of his ſanctity) in the Church of the Nouiciate of S. Andrews, he being the firſt of the company that was there enterred. There came thither ſuch multitudes of people to kiſſe his feete, that Doctor Tollet, afterward Cardinall, was amazed therat, and ſaid: *Is it not a ſtrange thing, that all Rome ſhould run to reuerence the body of a yonge Polacke Nouice, as a Saint?*

The opinion of his ſanctity much more increaſed, by a booke written in Italian of his life, printed in Rome two yeares after his death, wherein he was ſtyled Bleſſed; and in Polonia the ſame was written in Latin, where it was ſo frequent and affectuous, that many only with reading therof, haue byn incited to enter into the ſame Society. Preſently after his portraicture was painted in Polonia, and his pictures were ſet vp publikely with the title of Saint, and reuerenced not only by the vulgar, euen by the Biſhops, Prelats, Palatines, Lords and alſo by the King himſelfe, who placed the ſame among the ranck of Saint pictures in his Pallace, vpon the feaſt of S. Michael the Archangell, the yeare of our Lord 1604.

Some of his reliques being carried to the towne of Gallici in the yeare 1602. were receaued there with a ſolemne proceſſion, and kiſſed with great deuotion by all the people. Clement the eight, who had byn legate in Polonia before he was Pope, granted out two Breues, in one whereof he beatified Staniſ-

laus, and in the other, graunted ſix yeares, and ſix quarentens of pardon, to thoſe that ſhould viſit (on the day of his deceaſe) a certaine Chappell, built and dedicated to his honour in Polonia. His body is ſtill honored at Rome with great veneration and concourſe of people; and in the yeare of our Lord 1605. the fourteenth day of Auguſt, Pope Paul the fifth hauing peruſed the Summary of his life and miracles, permitted that this Picture might be publiquely ſet vp neere vnto his Tombe, with lights burning before it, and the memories & votiue Tables of the miracles, which our Lord had wrought by his interceſſion, to be there likewiſe publiquely hunge vpon the valles: the which was done with a wonderfull and extraordinary concourſe of people, both from the Citty & Court of Rome, the King of Polonia his Embaſſadour being preſent; and the Sunday following, the Biſhop of Seruia ſunge Maſſe at his body, aſſiſted by the forſaid Embaſſadour of Polonia, and other of the Nobility of Poland, that were then in Rome.

Likewiſe in Polonia in diuers Churches, maſſe was publiquely ſaid in his Commemoration, where the Altars were richly adorned with his Reliques, and Images placed theron: diuers rich guiftes and preſents were ſent from Polonia, and other Countreyes to adorne his Tombe and Altar in Rome, which are viſited euery day with ſingular deuotiõ, by reaſon of the many miracles that it hath pleaſed our Lord to worke by his interceſſiõ in diuers places of Europe.

Many praying at his ſepulcher, haue felt a moſt ſweet odour to proceed from his body, which being opened a long time after his death, his ſaid body was found entire without any corruption at all. The miracles that it hath pleaſed our Lord to worke by this his ſeruant are very many, and at large ſet downe in the booke of his life, out of which theſe few that follow, are briefly taken forth.

In the Prouince of Ruſia, a venerable Prieſt being grieuouſly ſicke, Bleſſed Staniſlaus appeared vnto him, with two other Saints, aſſuring him that they ſhortly ſhould meete all together in heauen: vpon which the Prieſt, who was much deuoted vnto him, was greatly comforted and ſhortly after died.

One that was poſſeſſed by the diuell at Rome, and exceedingly tormented with euill ſpirits, was deliuered by the interceſſion of bleſſed Staniſlaus. A certaine Lady in France, being become lame and impotent, by reaſon of certaine poiſon that had byn giuen her, deſired to be carried in a chaire to a certaine Church, where humbly beſeeching our Lord by the merits of bleſſed Staniſlaus, to reſtore vnto her her health and ſtrength, ſhe was ſodainly healed, and riſing from her chaire, in the ſight of many people, ſhe walked alone, to the wõder and aſtonishment of all that were preſent, eſpecially of the Phiſitians who had long before eſteemed her incurable.

Diuers other women haue byn ſuccoured by his interceſſion in their trauayles of Childbirth; others haue byn deliuered from feuers, ſwellings, blindnes: many broken legges and armes haue byn made whole, and many diſeaſes almoſt incurable, healed. By drinking a little wine wherein one of his bones had bin ſteeped, one was cured of a dangerous ſicknes. Another was cured by the touch of one of his teeth, and by other his Reliques, diuers others. At Rome in the yeare 1602. a Gentleman of Poland viſited with a continuall feuer, deſired a certaine Prieſt to pray vnto Bleſſed Staniſlaus for his recouery, who with great

confidence commaunded the feuer, by the merits of that Bleſſed Seruant of his, to depart and no more afflict the Gentleman, which God by his interceſſion effected, and the Gentleman was ſodainly reſtored to his health.

For theſe and diuers other teſtimonies, by which it hath pleaſed God to shew forth the Sanctity of his Seruant Staniſlaus, his ſepulcher or shrine is wonderfully frequented and reuerenced at Rome, and adorned by the piety of deuout people, with ſo many ornaments and riches, that of the number of the remarquable and memorable thinges to be ſeene at Rome, this is reckoned far one. He was of ſmall ſtature, his haire blacke, of faire complexion, full faced: he alwayes looked cheerfully, and was of a pleaſing compoſition of body, and of ſo rare and ſingular modeſty, that the only beholding of his face, did moue others to deuotion, and purity of life.

His holy life is of very great eſteeme, and read with admiration both in France, Italy, Flaunders, Bohemia, Germany, Polonia, and Spaine (whereof this is only an abridgement) the which whoſoeuer ſhall peruſe attentiuely, ſhall find full of rare examples of vertue, and learne that there is no age ſo young that may not with its owne endeauours, cooperating with Gods grace, and imploying it ſelfe wholy in his ſeruice, gayne to it ſelfe the treaſure of many merits, the teſtimony of an holy life, the bleſſednes of an happy death, and finally the glory of an euerlaſting kingdome.

THE LIFE AND VERTVES OF HOLY ALphonſus Rodriquez, a Brother Coadiutor of the Society of Ieſus: abridged by Father Michael Iulian of the ſame Society.

ALphonſus Rodriquez, was borne at Segouia a famous Citty in Spaine, and ſtudying in Valentia heard his Humanity and Retoricke two yeares, leading a very exemplar kind of life in all modeſty and deuotion. He was called miraculouſly to the Order of Ieſus, and was receaued therin for a Coadiutor: The firſt yeare of his Nouiceſhip, he was ſent to the Colledge of Maiorca (an Iland betweene Sicily and Spaine) and becauſe the ſtory of his whole life is now in hand to be writtē at large, remitting my ſelf therūto, I will only touch ſome few principall things out of an infinite number which might be recoūted.

From the firſt day that this holy Brother began to ſerue God in the Society of Ieſus, he made a firme reſolution to ſerue him with great diligence, and therfore he beſought his diuine maieſty, that he would be pleaſed to exerciſe him in continuall paines and trauailes. He was ſo excellent in all kind of vertues, that he was a perfect modell and patterne of the ſame. He was ſo humble, that he eſteemed himſelfe the greateſt ſinner in the world; and though he knew by reuelation that he ſhould be ſaued, without going to Purgatory, yet was he wont to weepe for his ſinnes; neither did any thing ſo grieue him, as when he ſaw himſelfe eſteemed by others, wondring how any body could endure to treate with ſo baſe and vile a creature; ſuch was his opinion of himſelfe. He was very notable in mortification both exteriour and interiour, ſeeking in euerie thing, that which was moſt repugnant to ſenſe and ſenſuall appetite, as well in diſtaſtfull meates, which if they were by chance giuen him, he eate in great haſt leaſt they ſhould be changed; ſo alſo in other pennances and corporall mortifications, faſtinges, wearing of haire cloth, and the like: and euen in theſe latter yeares wherin he hath bene very ſickly, to haue deſired leaue he might not omit any faſting dayes, beſides that euery weeke he vſed to take three diſciplines, during the time of his infirmity.

He was ſo giuen to feruent prayer, that he paſſed many howers of the night, and the whole day in continuall prayer, in ſo much that his exteriour exerciſes, did not any way interrupt it, giuing ſufficient teſtimony by his rare modeſty, and ſingular good carriage, how feruent his prayers were, ſo that he neuer loſt the preſence of God, not for one minute.

His obedience was ſo rare, as you ſhall hardly find more perfect in theſe our times. For tryall whereof being once bid by his Superiour to go into the Indies, the word was ſcarce ſpoken, but he was preſently ready to haue put it in execution, if the Porter would haue opened the dore. And the Rectour demaunding afterwards of him, how he thought to haue gone, not hauing either prouiſion or commodity of shiping? he anſwered that he went with great confidence in God, whome his Superiour repreſented, and who would prouide him of all things neceſſary, and that if he had not found the commodity of a ship, relying vpon holy Obedience, he would haue aduentured to haue gone vpon the ſeas. He shut a doore through which he had occaſion to paſſe almoſt continuallie, euery time he paſſed, for the ſpace of many yeares, becauſe his Superiour had asked him once why he did not shut it.

Another time the good Brother being ſicke of a vehement ague, the Rectour diſcourſing with him of ſpirituall matters as his manner was, asked him, if his head did not trouble him? whereunto he anſwered, that it did. Then ſaid the Rectour vnto him, Brother talke no more; which he ſo punctually obſerued, that he ſpake not one word all that night, though the Infirmarian did aske him many queſtions. He continued in the ſame manner the next day, and when the Infirmarian could him he might well anſwere, becauſe it was a neceſſary matter; he ſaid: not without leaue of Father Rectour: hereupon the Rectour was called, and the Brother began to ſay: If your Reuerence will giue me leaue, I will anſwere the Infirmarian and Phiſitian when they aske me any thing. The Rectour asked him why he did not anſwere before? Becauſe, ſaid he, your Reuerence yeſterday, bad me ſpeake no more.

He had a great zeale of ſoules, yet alwayes conformable to his eſtate, for by his ſpirituall talke, his modeſty, and good example, he continually preached, being Porter of the Colledge of Maiorca, for the ſpace of 30. yeares, with verteous reputation at home, and edification abroad. He hath done admirable things in conuerſion of ſoules, ſtirring vp all thoſe who treated with him, to great deuotion and holines of life. He was very carefull to pray continually for the conuerſion of the whole world, and that with ſo great feruour of mind, that he did offer himſelfe to endure the paines of hell for all eternity, for gayning the ſoule of one poore Black-more, or ſlaue, if God were pleaſed therewith. And once or twice God did ſo eleuate him in ſpirit, that he ſaw and knew all the men and women in the world, and reuealed vnto him, that by thoſe godly deſires of his, he did merit as much as if he had conuerted all that multitude.

Concerning his modeſty, there was no man that euer ſaw him to haue ſwarued from the leaſt point of perfection: he went with his eyes ſtill fixed on the ground, without caſting them any way, ſo that for the ſpace of 40. yeares, he neuer looked any woman in the face, though he vſually haue wine to the Communicants after receauing the B. Sacrament at Maſſe. He was ſo giuen to ſilence, that albeit he conuerſed all his life both with domeſticalls ſtrangers, yet he is not knowne to haue ſpoken the leaſt idle word. He delighted much to talke of God, and if others did happen to talke of other matters, he preſently fell a ſleepe. He ſpake of ſpirituall things with ſo much affection, that many

perſons of this Iland, came of purpoſe to treate with him about their ſpirituall affaires, and to aske his aduiſe in their doubtes. By frequent conuerſation with Almighty God, he had attayned to ſo great an height of ſpirituall knowledge, that he left ſome Bookes written with his owne hand, in which he ſpeaketh ſo excellently of vertues, that he farre ſurpaſſeth many learned men, writing of the ſame ſubiect. By reaſon wherof the Vice-roy of this Iland, Bishops, Counſellours, Magiſtrates, Knights and gentlemen, had ſuch an opinion of his wiſedome, that they would not vndertake any buſines of importance, without his aduiſe: to whome he gaue great ſatisfaction, and by his plaine and pious diſcourſes diſmiſſed them, with aſſured hope of the good ſucceſſe of their buſines, which was neuer fruſtrated if they obſerued his counſell. His poueaty was ſo extraordinary, that he was neuer content but when he tryed ſome effects therof. He was ſorry when the worſte things of the houſe were not giuen him. If he found but a pin, he would not keepe it without leaue. He deſired continually to feele ſome want both in his dyet, and apparell, lodging and the like.

It could not be, but that he who was ſo carefull ouer his ſenſes, ſhould haue attayned vnto ſuch angelicall purity, as Saint Ignatius his Father required in thoſe of the Society, both of body and minde. And therfore he neuer looked any man in the face, but he wept moſt bitterly for a good while after; which he did all his life time, for hauing once caſt his eye by chance vpon a coach paſſing by. To be briefe, by his practiſe of all ſortes of vertue, he ſeemed rather to be an Angell then a man: for not only in theſe later yeares, but for 40. yeares together, he hath not beene noted to haue done any thing, not only not imperfectly or according to his owne humour, but ſo that it might ſeeme to be done moſt perfectly: in ſo much that although the whole world, and the forces of hell it ſelfe ſhould haue oppoſed againſt him, he would not haue ceaſed to do that which was moſt perfect, and for the greater glory of God, which he had continually in his mouth, and much more in his hart. He was ſo punctuall in the obſeruation of his Rules, that he would rather haue bene cut in peeces then breake the leaſt of them. He did ſo hate ſingularity that euen in theſe later yeares wherin he was ſubiect to infirmity, he could not endure to ſit at the table of the Conualeſcentes, or ſuch as were weake, and in recouering of their health, much leſſe to haue any particuler thing brought him. Many haue conceyued ſo great an opinion of him, that they would willingly haue paſſed the ſeas, only to haue ſeene him: and many great men both Secular and Eccleſiaſticall, were wont to come to the Colledge, and ſtay there ſometime, only to converſe with him, who went away aſtonished with his readines in anſwering at the gate, ſatisfying of all which came with his good carriage, ſweet anſwers, and diligence in his Office.

Thus going on, and mounting by degrees, he came at laſt to that perfection of loue towardes almighty God, that if his diuine Maieſty had not in a manner by miracle preſerued him, he had died through the vehemency of his loue, as himſelfe hath left written, and alſo deliuered in giuing an account of his conſcience to his Superiour, which his rule commaundeth twice a yeare. And to the end thoſe things may be more aſſured, he hath for theſe ten yeares paſt, by order of his Superiours, giuen the account of his conſcience in writing.

He had great coniunction with the Angells and Saints, with whome he conuerſed both in heauen and earth, and eſpecially with 24. of the more principall, amõgſt whome he deuided the 24. houres to treate and recommend himſelfe vnto them; wherin he neuer fayled, though in the night and in his ſleepe, awaking duly at the beginning of euery houre, to performe his accuſtomed deuotion: which diligence of his, our Sauiour recompenſed, by diſcouering vnto him his glory, wherin he ſaw more perfectly, and knew all the Bleſſed in Heauen, their names, and all particulers, as if he had conuerſed with them all his life time. From his very infancy he bare ſo extraordinary and tender deuotion towards the B. Virgin, at whoſe hands he receiued many fauours, that one time diſcourſing and recreating as it were with her, he ſaid: O Queene of heauen, I loue thee more then my ſelfe, I loue thee more then thou loueſt me. The motherly affection of the B. Virgin could hould no longer, but appearing preſently, ſhe made anſwere vnto him, No, no, Alphonſus, it is not ſo, I loue thee more then thou loueſt me. His familiarity with the B. Virgin and her Sonne was ſuch, as is wont to be betweene friends, one to another, or as of a little child with his father and mother: and indeed he eſteemed them for ſuch, who affoarded him often their corporall preſence, he ſpake vnto them (but once eſpecially when they entred into his hart) with ſuch deuotion and ſweetnes, that he cauſed the ſame effect in all thoſe that did heare him, whome he exhorted wholy to forget themſelues, and only to delight in his ſweet Lowers Ieſus and Mary, for ſo he was wont to call them, becauſe they would be carefull both of body and ſoule.

For 40. yeares togethet he dayly ſaid the Office of the Immaculate Conception of our B. Lady, to which myſtery he was much deuoted: and the B. Virgin one day tould him, that ſhe was very much pleaſed with his deuotion; which he did exhort all the Society daily to practiſe; telling them that one of the principall reaſons of the Inſtitution of the Society, was to preach and defend the Immaculate Conception of our B. Lady. And this he ſaid with ſo great affection, that he neuer vſed the like feruour: therby aſſuring them that he ſpake it not of himſelfe, but had receaued it by reuelation from heauen. The continuall vſe of his beades, as was found after his death, had cauſed an extraordinary hardnes in his fingars ends.

I omit an infinite number of things which miggt be ſaid of his rare vertues, of his admirable lights and diuine fauours, remitting the Reader to the hiſtory of his life (which without doubt is one of the moſt rare and perfect amongſt the liues of thoſe Saintes, which haue receaued extraordinary fauours from almighty God) and will briefly recount his laſt ſicknes, death, and buriall, though from the very beginning of the 47. yeares which he liued in the Colledge of Maiorca, our Lord exerciſed him in all ſortes of paines, as well diuers perſecutions of the diuell which vexed him for many yeares, as corporall infirmities and grieuous ſicknes wherwith he viſited him from time to time; yet he ſeemeth to haue made choice of the laſt 7. yeares, wherin, beſides thoſe infirmities which ordinarily accõpany old age, he began to be extremely troubled with the ſtone, which cauſed him to keepe his bed continually; and the three laſt monethes of his life, to lye only vpon one ſide, being not able to turne himſelfe. He ſpent all

his time in prayer, begging earneſtly of almighty God, not that he would mitigate or take away his paines, but rather that he would augment them, and lay vpon him others more grieuous.

His ordinary complaints in his ſicknes were, that there was too much care had of him, who deſired rather altogether to be forgot or deteſted, as a carion or dead beaſt. When the Rector once bad him take a few conſetues, or ſweetmeates to comforte him, he anſwered: *Beliene me Father, theſe ſweet things are paines vnto me, and theſe paines ſweetnes*, which he vſually alſo anſwered to thoſe who asked him how he did. By reaſon of his great familiarity and conuerſation with his Father and mother Ieſus and Mary, he ſpake vnto them with great affection thoſe wordes which he had learned of our Sauiour himſelfe. *O Ieſus and Mary, my only comforts, grant me that I may ſuffer and die for your loue*, and that, *I may be Wholy yours, and not mine owne*. Once when he could ſcarcely ſpeake, the Infirmarian asking what troubled him, he anſwered. *Nothing but ſelfe loue.*

Some few dayes before his happy death, he was taken with ſuch a vehement ague, that renewing all his paines, it ſeemed God would take him away within one houre, in which time he did nothing but repeat theſe wordes: *Yet more good Lord, yet more.* Therfore he receaued the B. Sacrament (which for many yeares he had receaued twice a weeke) for his Viaticum, with his accuſtomed deuotion, as alſo the Sacrament of Extreme Vnction, ſtill begging of God with inuincible patience, to increaſe his paines. He bare ſuch extraordinary reſpect to the Fathers, that when he conld ſcarce ſtirre his armes, yet he would alwayes, when any came to him, pull off his night cap. Vpon Saturday in the euening being the 29. of October, almighty God performing that which he had promiſed him before, he fell into an extaſy, much like to thoſe which he had diuers times the yeare before, in which he perſeuered the three laſt dayes of his life. And although his ſicknes had disfigured his body, yet after his extaſy, he became as beautifull as an Angell, and as red as a Roſe, which were certaine proofes of the great flame which burned in his breſt, and brake out by thoſe exteriour ſignes, and exclamations which he vttered from time to time, *O ſweet Ieſus, O my deare mother*, and the like. About ten a clocke in the night, hauing giuen ſome ſigne of death approaching, all the houſe came vnto him, and we often repeating the name of Ieſus, and giuing him a Crucifix to adore, he preſently opened his eyes, which for three dayes before he had kept ſhut, and looking vpon the Crucifix, we perceaued them to be more quicke and liuely then when he was in beſt health. And with this, kiſſing the feete of the Crucifix, and ſaying *O ſweet Ieſus*, he gaue vp the Ghoſt, the Eue of All-Saints about midnight in the yeare of our Lord 1617.

The rare vertue of this holy Brother was in ſuch eſteeme, that not only thoſe of this Prouince, but alſo thoſe of Italy, Caſtile, Andaluſia, Portugall, and the Indies, haue ſent to Maiorca, with earneſt intreaty for ſome of his Reliques. Many wrote vnto him, commending themſelues to his prayers, and only to haue his name written with his owne hand, as graue Eccleſiaſticall and Secular men, Gentleman of great note, Grandies of Spaine, and Cardinalls, Vpon the report of his death the whole Citty came flocking to kiſſe his hands, and feete, and among others the Viceroy with all the Nobility and kings offi-

cers, the Eccleſiaſticall, and Religious men. After dinner his body was carried into the Church, and with much adoe to paſſe through the preſſe of people, it was laid vpon a hearſe. All the Religious Orders came to ſing the office of the dead, the Dominicans, Mercedes, Franciſcans, Auguſtines, Trinitarians, Minimes, with their Superiours and Prouincialls: as alſo the whole Chapter of Chanons, and all the Prieſts and Paſtours of the towne. Incredible it is to one that did not ſee it, what a multitude there was of thoſe who came to touch his body with their beades, or to get ſome little peece of his garment for Reliques, and of ſicke folkes who came to touch him; in ſo much that ſixe of the Society, and two Fathers of S. Dominicke who affoarded their helpe, were not ſufficient to reach the beades and meddalls, wrapped in handkerchiffes; and throwne by the people that could not come neere, to haue them touch his bodie. The office of the dead being ſaid, as the cuſtome is, there was made a short Sermon only to declare vnto the people ſome few particulers of his life, during with time, no man preſumed to couer his head in preſence of the holy Corps, though the Church was as full as it could thruſt, and all as deuour and ſilent, as if there had beene no man there.

The next day, being Friday, he was moſt ſolemnely interred in the Church of the Society, wherat the foreſaid Viceroy, Nobility, Eccleſiaſticall and Regular were againe preſent, as alſo the Lord Biſhop, who the day before was ſicke and could not be preſent. The Maſſe was ſong with Organs, muſicke, and other ſignifications of deuotion. At the ſame inſtant that he was carried to be buried, a yong man who by reaſon of a thin skinn couering his eyes cauſed a great dimnes, was almoſt become blind, came full of hope to the holy Brothers Hearſe, and kneeling downe and kiſſing his handes, preſently all the paine ceaſed, and the little skinne which before couered the ball of his eyes falling away, he receiued his ſight moſt perfectly.

And to the end that ſome there preſent might open the eyes of their mindes shut with incredulity, Bleſſed Alphonſus opened alſo his owne eyes which death had cloſed; a thing no leſſe admirable then profitable, that men might conceaue a great opinion of his holines, whom almighty God did honour with ſo great miracles. For a certaine Prieſt amongſt the reſt, not being very well contented to ſee the Viceroy, and all the Senate one after another to kiſſe the Bleſſed Brothers hands, yet leaſt he might giue offence by omitting that duety which all others did performe, reſolued with himſelfe, not to kiſſe the holy mans hands as others did, but comming with the reſt, to kiſſe the croſſe which he held in his hands, thereby intending to conceale his thoughts from the ſtanders by, which yet he could not doe from the dead man. For as ſoone as he came neere, to the aſtoniſhment of all, the dead man opening his eyes, caſt them with a ſmiling countenance vpon the Prieſt, and ſtretching out his hand; ſeemed to innite him to kiſſe it. The Prieſt aſtonished, preſently with great reuerence kiſſed the ſame, and departed thence, & wholy became another man. The ſame day a child was healed of a rupture by the only touch of a peece of his caſſock. The ſame time alſo a ſucking child was cured of a vehement ague wherof it lay deſperate, whoſe throat being ſtopped with a great ſwelling in the iawes, it had not ſucked for 4. dayes: therfore a certaine gētlewoman hauing

confidence of ſupernaturall helpe, encouraged the parents of the child, and applying an handkerchiffe wherwith she had touched the holy mans body, recouered the child preſently, that there remained not ſo much as any ſigne of infirmity.

Two dayes after Bleſſed Alphonſus his death, there came a woman afflicted with many grieuous infirmities, and diſeaſes and among the reſt with a dangerous bloudy fluxe, in ſo much that there being no hope of her life, a Father was called to aſſiſt her at her death. Before the Father came she was paſt ſenſe, hauing turned vp the white of her eyes ready to giue vp the ghoſt, when on the ſuddaine, a peece of B. Alphonſus his caſſocke being applyed by the Father, she cried out that she was cured. Her fluxe ceaſed, the ague went away, in ſo much that one might doubt whether was firſt, the Reliques applied, or she healed. As ſoone as she was come to her ſelfe she made her Confeſſion to the Father, with the ſame ioy of mind wherwith she had receaued her corporall health. Being thus reſtored to the health both of body and minde, she liued after with much deuotion towards him, by whoſe meanes she receyued it. Some 4. daies after his funeralls another womā being deſperatly ſicke of an ague, which came euery day vpon her, with a great head ach, made recourſe to God, ſending her little Sonne of 7. yeares old to ſay his beades at Bleſſed Alphonſus his Tombe, and to touch the Tombe therewith: the child did ſo, and returning home, his mother tooke the beades and touching her head, put them about her necke, and the paine preſently ceaſed, God Almighty recompencing the childes prayer and the mothers deuotion and confidence, with reſtoring her health: and by and by she falling aſleepe, ſaw B. Alphonſus compaſſed with a great light, who for the accompliſhment of the benefit reſtored alſo her ſtrengh, ſo as she preſently riſing out of her bed, as well and as ſtronge as euer before began, with all her forces to ſinge his prayſes by whoſe interceſſion she had obtayned that benefit.

Another woman hauing a ſore breaſt extremly ſwolne and hardened for the ſpace of two monethes, had in vaine tried all humane remedies, who being wonderfully encouraged by the example of others, began to haue hope in Alphonſus, and laid a peece of his cloacke to her breſt ſaying a *Pater noſter*, which before she had ended, the ſwelling began to be aſſwaged, and the corruption to breake forth in ſuch aboundance, that she began to feare leaſt all her breaſt being inwardly putrified would fall away: which feare increaſed the miracle, and the miracle the ioy. For two dayes after, both the holes of the vlcer were ſo growne vp, that there remayned not ſo much as any marke therof; and out of the ſame breſt, hauing two dayes before come ſuch aboundance of corruption, now the third day there came forth milke, as good and pure as euer before; by which miracle the mother was preſerued from death, and her yong ſuckinge child, from ſtaruing.

Theſe miracles recounted, are teſtified by the depoſition of worne witneſſes. Many other things be dayly related which ſhall after be published: for God ſeemeth to haue ſet vp this holy Brother as a light to the world, who alſo enlightned the ſame before by his vertues. The generall deuotion of the people doth witneſs it ſufficiently, who from morning to night neuer ceaſe comming, ſome offering candles, others making vowes, and the like; in ſo much that he

see neth to liue in his sepulcher, such are the wonders he worketh. A man may ghesse of what sanctity he was in his life, which being dead, causeth such deuotion in the people that resort vnto him, and he recompenseth their teares by granting their desires. That you may expect many the like things hereafter, I will briefly recount one, worthy of a larger relation.

Some dayes before his death as he lay in his bed, thinking on the heauenlie felicity which was prepared for him from all eternity, he began to taste of those delights so much the more purely and aboundantly, as being abstracted from sensible things, he drew neerer to Almighty God, who represented vnto his mind the kingdome of Maiorca, as he did the whole world to S. Benet, in a beame of light, adding these words: *Doest thou see this kingdome? I haue resolued to make thee famous in it by* Working *of many miracles, by meanes of thy prayers.* And we already hoping of this promise, I conclude, wishing that whosoeuer hath beene stirred vp to admiration by these, may likewise be stirred vp to deuotion to this Holy man; that as the better part of him doth liue immortally in heauen, he may also in some sort liue still immortally with vs on earth. For the Diuine Godnesse hath seemed to determine with itselfe, so to recompence the Deuotion of Holy Alphonsus Rodriquez, that as in his life he made him a patterne of Religious perfection for the example of others: so now being dead, for the glory of himselfe & his Saints, he maketh him wonderfull to the world, causing many to haue confidence in his patronage; that being departed hence he may not haue lesse Honour by this confidence in his sanctity, then whiles he remayned heere aliue he had gayned by the opinion of the same. His body lyeth buried at Maiorca, in the Church of the Fathers of the Society, in the same Iland, the which so honoured by all the Inhabitants therof, that it is wonderfull to see: and the dayly and certaine miracles wrought therat, are already sufficient to make a whole volume. His memory is very famous allouer Europe, and his Picture is exposed to be publikely reuerenced, with licence of the Popes Holines, in many Churches and Oratories, thereby to put vs in remembrance of that saying of the Holy Prophet: *Mirabilis Deus in sanctis suis.* God is wonderfull in his Saintes. To whose prayers and merits, let all good Christians commend themselues. Amen.

Laus Deo.

FINIS.

APPROBATIO.

HOrum Sanctorum Vitæ, ex alijs linguis in Anglicam à D. Edouardo Kinesman versæ, tutò & cum fructu edi possunt. Audomaropi. 27. Maij M. DC. XXIII.

Ioan. Floydus Soc. Iesu Theologus.

THE LIFE OF THE GLORIOVS BISHOP S. PATRICKE APOSTLE AND PRIMATE OF IRELAND.

TOGEATHER VVITH THE LIVES OF THE HOLY VIRGIN S. BRIDGIT AND OF THE GLORIOVS ABBOT S. COLVMBE PATRONS OF IRELAND.

M. DC. XXVII.

5-04-96

TO THE RIGHT HONORABLE RIGHT VVORSHIPFVLL.

And the reſt of his deere countreymen, the Catholikes of Ireland, the Tranſlator wisheth all happineſſe.

BEING to publiſh to the view of the world, and by way of dedication to preſent to your worthy ſelues (deere Countreymen) this volume, contayning the liues of the three renowned Patrons of our Countrey, I deemed it very wel befitting tho argument I handle, and the condition of the tymes we liue in, to addreſſe the ſelfe ſame Commonitory to you, that the Euangelicall Prophet directed to the Iſraelits: *Attend* (ſayth he) *to Abraham your Father, and to Sara your Mother that boare you.* For in theſe turbulent times, wherein the fury of armed hereſy hath thruſt her violent hands to the ſtelth of your choiſeſt treaſure, the Roman faith I meane, which you haue peaceably enioyed during the reuolution of many ages, what is more powerfull to ſtirre vp in your breaſts the zeale of Catholike Religion? What more able to kindle in your hartes the flame of perfect charity? What more ſoueraigne to ſcatter the cloudes of your afflicted mindes? Or what more potent to breath into your ſoules the ſweet gale of Chriſtian comfort? Then to offer vnto your intellectuall view, S. Patricke the Abraham from whome you deſcended, and Irland the Sara, by whome you were borne? Truly on whome ſoeuer of them both you caſt your eyes, the contemplation of either him, or her, will inrich your memories with the knowledge of ſo worthy matters, as are able to glutt your minds with content, and rauiſh your ſoules with delight. *Iſa 50.*

Vouchſafe then (deere Countrymen) to caſt a fixed eye on the ancient dignity of Irland, and you ſhall find, that ſhee hath expoſed on the theater of the Catholicke Church, ſuch firme pillars of fayth, ſuch burning ligkts of Religion, ſuch clear mirrours of perfection, ſuch perfect paternes of ſanctity, & ſuch rare miracles of learning, that other Chriſtian Kingdomes are ſo farre from ouer-peering her, that few peere her in flying ſo high a pitch of true glory. And fearing to be branded with the foule note of adulation, to your worthy ſelues, or partiality to my deere Country, I will keep within compaſſe, ſo as I meane to produce nothing, but what hath beene deliuered from the pens of famous *Lectiones Eccl. ſiæ Tarentenſis de Sanctis Carthaldo tractatus Collegij Conceptionis fol. 8. & 9, Tyrens in*

Authors, who either for their antiquity claime veneration, or for their learning deſerue credit, or for their ſanctity chalenge Authority. Euery Author I will alleadge by name ſpeaking in his genuin ſenſe, if not in his proper wordes.

Panegiri de Sancto Patricio.
P. Fitzimõs in ſua Britonomachia.
Lupoldus Babarbugius de zelo veterum principum Germanorũ.
S. Antoninus 2. p hiſt. tit. 14. cap. 15. §. 11.
Sabell. Æne. 8. l. 9.
Nauclerus tom. 2. vol. 3. gen 28.
Baron. to. 10. ad Annal. 876.

And to commence from the ſplendour of learning, I wil not detaine you with a longe diſcourſe, touching our domeſtique Academies, Liſmor, Dune, Caſhell, Magon, Dublin, and Ardmach, the happy nurſes, & fecundious mothers of al human and diuine literature, but will remit ſuch as are curious after fuller content in this behalfe, to the peruſall of the leſſons of the Church of Tarentum: The treatiſe of the Colledge of the Conception: Biſhop *Thyrrie*, and Father *Fitzimons*, and wil my ſelfe paſſe to take a Suruey of forraine kingdomes, and externe Academies, that receaued from Irland the firſt beginning, or at leaſt the increaſe, and propagation of learning. *Lupoldus Babarbugius* ſayth: *The French may be matched with the Romans, by the induſtry of Clement the Irishman.* This *Clement* togeather with one *John* a Monke by profeſſion, and an Iriſh-man by birth, layd the firſt foundations of the famous vniuerſity of Paris, which was, and hath beene accounted for many Centuryes of yeares, the floriſhing Athens of Chriſtendome, as witneſſeth *S. Antonine, Sabellicus, Nauclerus, Baronius.* The ſame learned, and graue Authours depoſe in like manner That the renowned vniuerſity of *Padua* in Italy, was erected by the prementioned Iriſhmen, who were the founders of the vniuerſityes of Oxford; Landesfarne, and Malmſbury in England? who were the erecters of the Academies of *Herbipolis, Cullen, Sengallenſis*, and *Fulda* in Germany? Who the authors of *Bobium* in Italy, and *Luxouium* in France? Iriſhmen, as auerreth *Cambden*, the renowned Engliſh antiquary. What infinite numbers flocked out of the Neighbour kingdomes into Ireland, to be enriched with the ornaments of learning and treaſures of piety, the foreſayd learned Cronicler conſecrateth to poſterity, telling vs in theſe wordes: *That his Countrymen the English Saxons, did throng from all parts into Irland, as vnto the mart of all good litterature, in ſo much that it grew to a common Prouerbe among them of ſuch as were giuen to their ſtudies, he was ſent into Irland to be trayned vp.* This we may further confirme from the ſuffrage of S. *Adelme*, who in his epiſtle to King *Elfride* ſpeaking of Ireland, ſayth: *It florished and was ſtored with as copious a number of Students, as the heauens were adorned with the ſyderiall beames of glittering ſtarres.*

Cambden. in impreſſ. Londinenſi fol. 185. 177. 267. 730.
S. Adelmus in epiſt. ad Elfridum Regem.

Theſe then were the burning lampes of learning, and brightſome lights of wiſedom that ſhined ſo gloriouſly at home, and extended their luſtre ſo ſpaciouſly abroad, for the publique good, and common benefit of all Europe. Where you are to obſerue, that albeit they were men of rare learning, of profound wiſedome, of deepe iudgment, and ſubtile vnderſtandings, yet did they ſubmit their vnderſtanding, and iudgments, and captiuate their wiſedomes and learning, to the obedience of fayth: ſo that in all their number there was none found to deny the deity of the ſecond perſon, with Arrius, nor the diuinity of the holy Ghoſt with Macedonius, nor the truth of the reall preſence with Caluin, nor the neceſſity of good workes with Luther, none was found to be a Manichean, Marconiſt, Donatiſt, Eunomian, Anabaptiſt, or Puritan: none I ſay was found among them to adhere to ould ſectmaſters, or to follow

new

new Dogmatizers, none to embrace the hereſies that grew in former ages, or ſprunge vp in theſe later tymes; ſo happy was Ireland by the fauour of heauen to liue ſtill in the perpetuall ſunne-ſhine of Catholicke Religion, without the interpoſition of any cloud of errour or hereſy. Neither was Ireland our deere Country happy only, in conſeruing the integrity of faith, without any touch of diſloyalty, and being enriched with the treaſure, of wiſedome and learning, but ſhe was much more fortunate, and fecundious in producing from out of her wombe miriades of Saints, and holy men, whereof we haue infinite proofes extant, of which I will, for your comfort recite a few.

S. Bernard ſayth, *Out of Ireland, not only into the forementioned, but euen into forraine regions, as it were after an inundation, ſuch ſwarmes of Saints did breake out, of whome* Saint Columbanus *comming to theſe our quarters of France, there builded the monaſtery of* Luxonium, *being made into a great nation.* And Henricus Antiſidorenſis ſayth: *What need I ſpeake of Ireland, paſſing (almoſt all) without any regard of the dangers of the ſea to theſe our ſhores, with whole troupes of* Philoſophers, *and the more skillfull any of them is, ſo much the more willing is he to vndertake a voluntary banishment, that he might ſerue our moſt ſage Salomon at will.* And Iocelinus beneath in this volume ſayth: *Within a short ſpace, there was not a wilderneſſe, noe nor ſcarce any corner, nor place in all the Iland, but was replenished with perfect Monkes, and holy Nunnes, ſo that Ireland by a peculiar name was iuſtly called, all the world ouer,* The Iland of Saints. *They liued according to the preſcript, and tenour of life, which* S. Patricke *ſet them down, for contempt of the world, deſire of heauenly things, mortification of the flesh, abdication of ſelfe will, they matched the monkes of Egipt, both in merit and number. Many forraine regions were by them illuſtrated with doctrine, and religion.* Theodorus Abbot ſayth: *This iland, as it ſurpaſſeth all the world, for fertility of ſoyle, ſo is it more bleſſed for the glorious ſimplicity of Saints.* Gaufridus likewiſe teſtifyeth: *Scotland, which is alſo called* Ireland, *is a fertile Ile of Saints, and equaling almoſt the number of ſtarres, with the patronages of Saints.* Marianus Scotus ſayth: *Ireland is an Iland full of ſaints, and very wounderfull men.* Gulimanus: *Ireland is the shoppe of moſt holy and learned men.* Ionas Abbot ſayth: *Ireland for faith excelleth all the Neighbour Countryes.* Baronius: *Ireland is moſt conſtant in the Catholike Religion.* Doctor Sanders: *The people of that Country, are farre more* Catholike, *then many other Nations.* Flodoardus ſaith: *Ireland for faith, ſurpaſſeth all the neighbour Nations.* Ioannes Maginus: *The* Irish *maintaine the* Chriſtian *religion purely.* Theſe then be the teſtimonyes (deere Country men) that learned and graue Authors giue to the ſanctity, fayth, and learning of Ireland.

But perchance your pious curioſity will not be ſatisfyed with theſe generall notions, therefore I will deſcend to ſome particulers, and giue a ſight of a few of the many trompets of truth, preachers of the ghoſpell, and mirors of ſanctity, which Ireland hath diſperſed all Europe ouer, as witnes *Ioannes Molanus, Antonius Yepes, Venerable Bede, Wyon, the English martyrologe, Cambden,* and others: Ireland hath ſent S. *Columbe the Great* with his twelue holy companions into Scotland. S. *Columban* with his twelue companions into France. S. *Clement* with his twelue companions into Almaine. S. *Buan* into Iſland. S. *Kilian* into Franconia. S. *Seruan* into the Orcades. S. *Brendan* into the fortunate Iles. S. *Aydan* into Northumberland. S. *Finian* into Mercia, or the kingdome of the middle Engliſhmen. Saint *Albuin* into Lorraine. S. *Gallus* into Switzerland. Saint *Virgile*

S. Bern. in vita Saint Malachiæ. Henric. Antiſidorē. in epiſt. dedicatoria vitæ Saint Germani, ad Carolum Caluum. Ioſelinus infra c. 19. §. 4. Theod Ab. in vita S. Rumoldi. Gaufridus in vita S. Vironÿ. Marianus Scotus in Cronica l. 2. etat. 7. anno 514. Gulimanus. in vita S. Florentÿ. Ionas Ab. apud Surium 21. Nouemb. Card. Bar. ad Annum 1503. Sanderus de ſciſmat. Anglicano. Flodoard in vita S. Helmi. Ioannes Maginus Patauinſis tom. 2 fol. 36. Ioan. Mel. in addit. ad Vſuardum & Ind. 51. Belgij. Yepes in Cron generalib. Ord S.

Benedicti. Beda in hiſt. Eccl. VVion in ligno vitæ & appendice Martyrologium Anglican. Cambden. vbi ſupra, & alij.

into Carinthia. S. *Catbald* into Tarentum. Ireland hath giuen the Dioceſſe of Cambray S. *Etton*, *Adalgiſus*, *Mombulus*. And the Archbiſhop of Rhemes Saint *Abel*. She hath giuen to the Dioceſſe of Mecklin S. *Rumold* Archbiſhop of Dubline, and King of Irelands ſonne, and S. *Himelin*. To the Dioceſſe of Liedge S. *Moman* Martyr. S. *Foylan*, *Vltan* and *Bertuin*. To the Dioceſſe of S. Omers S. *Luglius* King of Ireland, and S. *Luglianus* Archbiſhop. To the Dioceſſe of Gaunt S. *Liuin*, and *Columban*. To the Dioceſſe of Antwerp S. *Fredegand*. To the Dioceſſe of Namures S. *Foranan*, and S. *Eloquius*. To the Dioceſſe of Bruges S. *Guthagon*. To the Dioceſſe of Harlem S. *Geron*. To the Dioceſſe of Ruremond, S. *Wiron* and *Plechelmon*. To the Dioceſſe of Balduke S. *Dymphna*, and *Oda* Martirs, and Virgins of royall blood, and S. *Gereberne*. Theſe were the maſters of fayth, the Embaſſadors of Religion, the Euangeliſtes of peace, Ireland emploied in illuſtrating forraine Countryes (not to ſpeak of *Iliades*, & millions that ſhined at home like ſo many meridian ſunnes) *Paſtors and Bishops* (to vſe S. Auguſtines phraſe) *who were graue, learned, holy, earneſt defendors of the truth, who ſucked the Catholicke fayth with their milke, and tooke it with their meate, whoſe milke, and meate they miniſtred to the little and great.*

Aug iib. 1. cont. Iuli.

Hitherto deere Countrymen, I haue exhibited Ireland to your conſideration, giuing you rather a tranſitory ſight, then a full view of the beauty, and maieſty, the finger of the Almighty hath imprinted on her face. Now it reſteth that I preſent to your fauourable aſpects another no leſſe gratefull, and eyſome an obiect S. Patricke your glorious Biſhop, from whome Ireland receaued fayth, religion, piety, and whatſoeuer els in this king ſhe holdeth glorious, deemeth deere, or accounteth honorable. I doe not deny that *S. Iames the Great* came long before S. Patricke to plant the Chriſtian Religion in Ireland, as *Flauius Dexter* an ancient Author liuing in the ſame age with *Ierom*, *Ioannes Gill*, and *Vincentius Bellouacenſis* teach. Grant S. *Manſuetus* an Iriſh man by birth, and diſciple to S. *Peter* the Apoſtle, was ſent by *S. Peter* himſelfe in the yeare of our Lord 49. to preach the Ghoſpell in Ireland, as it pleaſeth *Fiſingrenſis*. Admit *Palladius*, ſuppoſe *Cataldus*, grant *Declanus*, *Tharus*, *Kiaranus*, & *Hildebertus* for the reduction of Ireland from paganiſme, this notwithſtanding the full reclaime and entiere conuerſion of Ireland was reſerued for S. *Patricke*, who won her to the dereſtation of Idols, and worſhipp of one true and liuing God, and this none will controll or gayne ſtand but ſuch as are poſſeſſed with the ſpirit of contradiction, and who are more earneſt to iangle, then deſirous to be informed of the truth. His life which heere we offer you, will aboundantly teach how ſtupendious he was in perpetrating of miracles, how admirable in al kind of ſanctimony, and how enflamed with the zeale of gayning ſoules.

Flauius Dexter in ſua omnicomoda hiſtoria. Vincentius Bellouac. & Ioannes Gill. Fiſingrenſis.

Pitſeus de illuſtrioribus Britanniæ ſcriptoribus ætat. 5. fol. 90.

He wrote as *Pitſeus* witneſſeth, many workes. Of the future life of the Elect, one booke. Of the three habitacles, one booke. A Iournall of Confeſſion, one booke. The hiſtory of Ireland, one booke. Of ſermons, one booke. One booke of Epiſtles againſt the ſuperſtitions of the Gentils. An epiſtle to the inhabitants of Aualon. Seuerall epiſtles to the Brittons. Seuerall epiſtles to the Churches of Ireland. *Hodeoporicon* or (*Itinerarium*) of Ireland, one booke.

He liued an hundred and two and twenty yeares, moſt part of which tyme he ſpent in reclayming the Iriſh from idolatry to the agnition of one true God:

during

during the courſe of ſo many yeares ſo fruitfully ſpent among vs, his pen neuer deliuered, his tongue neuer vttered, nor himſelfe neuer practiſed indeed any thing that might haue the leaſt colour of fauouring or eſtabliſhing that Religion, which the preachers of the fift Ghoſpel proudly vaunt, and vainely boaſt, to be the doctrine and fayth of the Primitiue Church. And ſince they obtrude their new found Ghoſpell on you, vnder the ſpecious vizard of venerable antiquity; loe we offer heere S. Patrickes life, written by a learned pen 400. yeares agoe, and extracted out of the ſeuerall volumes, *S. Luman, S. Benignus, S. Mel, S. Patricke the yonge*, and S. *Leuinus* haue compiled of his famous acts and ſtupendious ſignes. Loe I ſay we offer them *S. Patrickes* life, who liued in the purer times of chriſtianity, let them examine it, let them ſearch it, & point vs out what they ſhall find in it to countenance their cauſe, or to aduance their religion: but ſure I am they will ſhrincke from ſuch a diſquiſition, as would turne to their notable preiudice and open confuſion, by diſcouering the fondnes and nouelty of their religion. For nothing will occure heere but quires of ſacred virgins cap. 17. §. 2. and cap. 18. §. 4. and troupes of holy monkes. ibid. & c. 13. §. 5. cap. 12. §. 3. They will admire at the frequent mention of holy Vayles cap. 10. §. 1. & c. 13. §. 5. and Eccleſiaſticall tonſure, cap. 4. §. 1. Holy water, cap. 16. §. 5. Veſſels of holy oyles cap. 15. §. 4. Hallowed fire, cap. 5. §. 2. The ſigne of the Croſſe cap. 18. §. 2. & alibi, ſound very harſhly in Proteſtants eares. Our wiuing Ghoſpellers hold no commerce, or ſociety with a continent and chaſt Monke cap. 20. §. 3. cap. 22. §. 1. The refined Ritualiſt of Geneua, will neuer acknowledge our glorious Prelate, walking in the maieſty of a Romaine Pallium. Theſe delicate reformers, wil neuer challenge a religious, conſumed with faſts and weakned with hayre-cloath cap. 16. §. 7. cap. 20. §. 3. as a diſciple of their ſchoole ſenſible Paleneſſe, comntitting of long ſtanding in cold water cap. 20. §. 15. is a thing neuer practiſed by our tender Solifidians Short and broken ſleepes taken all alone on a hard flint cap. 20. §. 3. ſeeme ſtrange and abſurd in the Theology of our libidinous Miniſters, who lie immerſed in beds of downe, not alone, but embracing their ſweet harts with greater deuotion, then euer any Geneua Bible.

This rigid tenor of life, ſauoureth much of *Martin*, and *Germin*, thoſe auſtere oldmen, whome *S. Patricke* glorieth to haue been his maſters & inſtructors cap. 3. §. 1. This child of grace glorieth to haue had ſo worthy educators, whoſe liues, if any liſt to peruſe, he ſhal quickly diſcerne, how far they were from impreſſing in his hart, any thing that reliſhed to *Luterianiſme* or *Caluiniſme*. But what need I run ſo far into theſe proportionles paralels? when as the monaſteries our glorious Apoſtle erected; the Churches he founded; the Cloiſters he gouerned; the Biſhops he conſecrated; the Prieſts he ordained; the Virgins he vayled, the pennance he preached; the mortification he exerſiced; & the progeny from him deſcended proclaime to te world that he aduanced no other colors of religion, them thoſe, vnder which Chriſts militants ſpouſe the Catholike Roman Church marcheth at this preſent day. And though the whole body of the reformed religion lyeth a bleeding at al her veynes (and had been long ſince buryed in the cenders of obliuion did it receaue no more ſupport from the temporal ſword, then itdoth from the ſword of the ſpirit) being

ſo deeply lanced, & cruelly wounded by the irreſiſtable weapons wherwith *Ekius*, *Caſtro*, *Bellarminus*, *Baronius*, *Feuerdentius*, *Becanus*, *Cano*, *Stapleton*, *Panagaroll*, & other valiant champions of the Catholike cauſe, haue copiouſly ſtored the Arſenals of their famous writings: yet will I here (to remoue all ambiguity in behalfe of Saint *Patrick*) furniſh the ſcrip of your memoryes with fiue moſt bright ſtons taken vp out of the torrent of our glorious Apoſtls life, wherwith if you charge the ſling of your tongues, the weakeſt among you ſhalbe able to encounter, & caſt downe any temerarious, & *Goliah*-harted proteſtant that ſhould vndertake to renew the loſt field, or to recouer the gayned breach, or to breath life a new into theſe fiue (for example ſake) death-ſicke members of the fift Ghoſpell. Euery King, & temporall Prince is head of the Church within his own dominions, and ſigneories. The holy Sacrament of the Euchariſt, it but a bare type & naked figure: no religious worſhip is to be exhibited to the ſacred reliques of Saints: the Maſſe deſerueth not the honour or name of a ſacrifyce, it being but a phantaſticall ſtage-ſhow, fraught with ridiculous geſticulations: ſole & naked fayth is able to tranport vs to the hauen of interminable happines. What, is this the ſymbole that Patricke hath planted with infatigable paynes, & roborated with ſtupendious miracle? Is this the forme of belief that hath ingendred in our worthy Anceſtors ſuch contempt of ſublunar felicity, ſuch deteſtation of ſenſuall blandiſhments, & ſuch thirſt of heauenly beatitudes? Why then did Patricke ſeeke and accept of his miſſion from the Roman chaire cap. 3. §. 2. & 4? Why did he procure her priuiledges and indults cap. 17. §. 2? Why did he not miſprize the title of Apoſtle, the office of Legat, the Pallium of Biſhop ſhe beſtowed of him, cap. 17. §. 33? Where doth he treate with Kinges, touching the vndergoing this care of preaching? Or where is the leaſt mention to be found that he was emploied by them in this charge? We find in this volume, cap. 10. §. 2. & 4. that he reuoked to life, & enſpirited againe, the dead bodyes of Kinges, but neuer that he entituled them heads of the Church, & ſurely he was no leſſe faythful in deſigning of theſe liuing vnder one ſupreme and ſoueraigne Paſtour, then he was fortunate in reuiuing them. By Saint Patrickes verdict then, not Kings, but Biſhops are gouernors of the Church & Preſidents of fayth. The moderne ſect-maſters depriue you of the ſubſtance, and ſubſtitute but a bare ſhadow of Chriſts body in the holy Euchariſt. But more liberall is Patricke, who confidently teacheth (q) the bloud & body of our ſpouſe, to be ſhrouded vnder theſe viſible ſymbols c. 6. §. 6. & c. 16. §. 5. and ſtileth it, *a diuine Viaticum*, c. 10. §. 2. Theſe pure Goſpellers daigne not ſcarce the honor of ſepulture to ſacred bodies, of whoſe cinders S. Patrick deliuereth magnificent eulogies, & prophecieth gloriouſly c. 12. §. 5. and brought himſelfe from *Rome* reliques of the Apoſtles & Martyrs, togeather with a ſheet died with our Sauiours bloud, cauſing them to be ſhrined ſumptuouſly, & worſhiped religiouſly c. 17. §. 3. *Caluin & Luthers* progeny, are ſo incẽſed againſt the holy ſacrifice of maſſe, that they are not only content

ly content to abrogat the vſe therof, but they would haue the very name obliterated. But S. *Patricke* was a moſt earneſt eſtabliſher of the Maſſe, by the confeſſion of Proteſtants themſelues, ſo that with the bare inſtruments vſed in that miſterious oblation he wrought ſtupendious ſignes, c. 11. §. 2. & deliuered many honorable encomioms of it. Now as for ſaluation attaine by ſole fayth, the Proto patriark of the fift goſpell, is ſo ſerious to eſtabliſh this wicked *Theorem*, that in fauour of it, he ſhameth not to diſcard canonicall Scripture; thinking perchance that himſelfe being the Apoſtle of a god & goddes *Bachus* & *Venus* might by authority down waigh & ouer beare the Apoſtle of Ieſus Chriſt. S. Patricke was ſo farre from allowing of this exoticall and vnchriſtian paradoxe, the ſluce to all flagitiouſneſſe, that he tearmeth with S. Iames, Fayth that is not animated by good workes, a dead, and life-leſſe fayth, nay no fayth at all, that in any wiſe auailes towardes our finall happineſſe. By this Antitheſis of theſe fiue articles in debate betweene vs and Proteſtants (nor to enterlarge me any more in a cauſe ſo perſpicuous in any diſpaſſionate eye) the Antinomy or oppoſition of the fift ghoſpell, and S. Patrickes religion, is rendred ſo luculent and manifeſt, that the proudeſt Achilles of the Proteſtant ſide, vnleſſe he be moone-ſicke, wil neuer preſume to accept of the combat on the open playne of Saint Patrickes life. Now to decline from the triall of ſo indifferent and vnpartiall a barre, and to flinche from the vnpreiudicate verdict of S. Patricke (who liued within the compaſſe of the fiue prime ages of the confeſſed purity of fayth and religion) cannot but put all Catholikes, and eſpecially Iriſhmen, in ſuſpicion of their frudulent deportement, and ſoule wracking impoſtures, ſince it was Patricke that brought to them the brightſome light of true, and neuer fayling fayth, if euer ſhe blazed her glorious beames on the face of Ireland (and I ſuppoſe none will be ſoe impudent as to deny ſhe did) ſince it was Patricke that planted Ireland, a Paradiſe of pleaſures, whether Elias would not diſdaine to be tranſported in his fiery Caoch to glut his mind with her marueilous delights, ſince it was he that conſecrated her as it were a third heauen, whether Saint Paul would willingly be rauiſhed to contemplate her delightfull marualyes, ſince it was he that diſimpeſtered her by the ſoueraigne influxion of his ſacred benediction, of the encombrance of ſerpents, ſcorpions & other venemous animals, ſince it was he that beautifyeth her with the ſtately ſtructures of religious monaſteries, garniſhed her with many miriades of renowned Saints, enriched her with copious treaſures of ſacred priuiledges, ſo that ſcarce any corner can be found in Ireland, that is not ſanctifyed with ſome worthy monument of his holy benediction. What hitherto we haue inſtanced in a more ample and diffuſe manner concerning S. Patricke our chiefe patron and Apoſtle, the ſame we may auouch no leſſe of Saint Bridgit the ſeconde in the number of our holy patrons: how farre ſhe was from houlding with Proteſtants, or breaking with Catholikes, her life will giue ample teſtimony. The ſame we may as well auuere of Saint Columbe, who is the third in the glory of patronizing Ireland; for he taught no other religion in Brittany or the leſſer Scotland, then that himſelfe learned in Ireland, or the greater Scotland. What this religion was, Proteſtant

or Papisticall, I leaue it to the arbitrement of any that wil with conscience peruse his life, which heere we haue compendiously set downe. Heare then, O worthy children with an obsequious eare, the doctrin of your thrice worthy Father Saint Patricke, and of your two other holy Patrons, bind it on your fingers, and write it in the tables of your hartes, to preuent that you sincke not so deepe in the gulfe of true misery, as you haue soared high in the ayre of Christian glory, to preuent that the world, that hitherto hath proclaymed your impregnable fidelity, declayme not against your damnable perfidie: *If sinners entise you, do not condescend to them; for their feete do run to euill.* What greater euill can they runne into, then to varnish their nouuell religion, with the graue colours of venerable antiquity? Or what greater impoſture can they impose on you, then to father their protestant paradoxes, on the primitiue Christians? Can any conceaue that our moderne sect-masters, after the reuolution of so many ages, see more clearely, or practise more faithfully, the religion that flourished in the first fiue centuryes after our redemption, then Saint Patricke who liued within the compasse of the sayd tymes? O no! This bragge then of their pretensed concordance with the Christians of these purer tymes, is a vaine flourish, a painted shew, a mere collusion. who is meanly conuersant in the Epistles of (a) *Anacletus* the first, *Sixtus* (b) the first, *Euaristus* (c) the first, *Alexander* (d) the first, or in (e) *Dionisius*, (f) *Eusebius* (g) *Sylueſter* (h) *Damasus*, or (i) *Anastasius*, but knowes what to hould, and embrace concerning the primacy, and headship of the Roman sea. Who euer perused (k) *Tertullian*, (l) *Saint Cyprian*, (m) *Saint Hilary*, (n) *Saint Ambrose*, (o) *Saint Hierome*, (p) *Saint Augustine*, but see how patently they confesse the reall presence of our Sauiours bloud, & body in the holy Eucharist. There is none so little versed in (q) *Alexander*, (r) *Telesphorus*, (s) *Anacletus*, t) *Saint Cyprian*, (u) *Euseb*, (x) *Sylueſter*, (y) *Saint Hilary*, (z) *S. Hierome*, but can tell, that they acknowledge the masse to be a true and perfect sacrifice. Who is so alphabeticall a Controuertist, but can beare witnesse that (a) *Basil the Great*, (b) *Gregory Nissen*, (c) *Nazianzen* (d) S. *Ambrose*, (e) S. *Cyrill of Hierusalem*, (f) S. *Chrisostome*, (g) S. *Hierome*, allow of religious honour done to Saints reliques? Euery yesterday-reader of the famous monuments of the holy Fathers, can tel you that (h) *Origen*, (i) *Didimus Alexandrinus*, (k) *Cyril of Hierusalem*, (l) *Nazianzen*, (m) S. *Gregory Nyssen*, (n) *Theophilus Alexandrinus*, (o) S. *Hierome*, (p) S. *Austin*, (q) *Sedulius*, (r) *Saluianus*, openly teach and publikly professe the necessity of good works, and generally declayme against the Lutheran iustification by sole faith.

By these points insisted vpon, and instanced by vs, you may learne the sympathy between vs moderne Catholikes and *S. Patricke*, & betweene S. *Patricke* and the Primitiue Christians: and on the contrary, discouer the discrepancy of the Protestants, not only with S. *Patricke*, whome I am sure they wil discard for

Prou. 1.
(a) *Anac. epist.* 1. & 2.
(b) *Sixtus epist.* 2.
(c) *Euarist. epist.* 1.
(d) *Alex. epist.* 1.
(e) *Dion. epist.* 2.
(f) *Euseb. epist.* 3.
(g) *Silues. in Concil. Rom. c* 20.
(h) *Dam. epist* 2. *ad Stephanum. & Concil. Africæ.*
(i) *Anast. ad Ger. & Burgundiæ Episcopos.*
(k) *Tert. de resur. carnis c.* 8.
(l) *Cyprian. epist.* 54. (m) *Hylar. l b.* 8 *de Trin.* (n) *Ambros. de Sacrament. lib.* 5. *cap.* 4. [o] *Hier. o. in Ezech. lib.* 14. [p] *August. in Psal.* 33 (q) *Alex epist.* 1. *c.* 4. (r) *Teleſp. epist. ad omnes viriliter c.* 2 (s) *Anac. ep.* 3. *c.* 2. (t) *Cypri ep.* 60. *&* 68. (u) *Euseb. apud Gratianum de consecrat. distinct.* 1. (x) *Sylue. in actis Concil. Rom.* (y) *Hil. ad Constan l* 3. (z) *Hier. ad Helbidium epist.* 150. (a) *Basil. orat.* 40. (b) *Greg. Niss. orat. in Theod.* (c) *Nazi. in Iulianum apostatam* (d) *Amb. ſerm de SS. Naza. & Celso.* (e) *Cyril. Hieros. cathe.* 18. (f) *Chrisost. hom.* 66. *ad populum Antioch. & l. aduersus Gentiles* (g) *Hier. aduersus Vigilantium.*

a very ſuperſtitious papiſt, but from all the current of the ancient Catholiks, hauing no more alliance with them, then truth with falſhood, light with darkenes, or Chriſt with Belial. And to returne home, deere Contrymen, it is not they that conuerted Ireland, being a pagan Kingdome, but rather peruerted her being a Catholike country, they haue not illuminated her faith-leſſe, with the light of faith, but on the contrary, obſcured her faythfull with the fogge of hereſy. For which reſpect that remarkable cenſure of *Tertullian* may be deſeruedly pronounced of them: *of the adminiſtration of the word, what ſhall I ſay? Since it is their ſtudy, not to conuert the Etnikes, but to peruert ours: and this glory they ayme at, if they may procure the ruine of ſuch as ſtand, and not the erection of them that are proſtrate; for their worke conſiſts not of their owne proper building, but of the deſtruction of the truth; they digge vp our workes, to build their owne, ſo it comes to paſſe, that they contriue more eaſily the ruine of ſtanding houſes, then the ſtructure of ruinous buildings.* Since it is ſo deer Contrymen, perſeuer conſtantly to the end, in that fayth our glorious Apoſtle *S. Patricke* hath denounced & preached to you: keep your ſelues intrenched within the ſtrong & impregnable fortreſſe of the Catholick Roman Churche, which the fraud of hereticks ſhall neuer vndermine, nor the force of Tyrants could neuer ouerthrow, and to the new and late borne-ghoſpellers anſwere with Tertullian. *Tertullian.* *Who be yee? Whence, and when came yee? Whence do yee now come abroad? Where did yee lurke ſo long? We neuer hitherto heard any thing of you.* And with bleſſed *Optatus*: *Shew vs the beginning of your Chayre, yee who claime to your ſelues holy Church?* *Optatus.* And with holy Hilary: *You came newly, you roſe too late, we haue what we ought to beleeue touching Chriſt, the Church, and Sacraments; for we may well ſuſpect that it is not long ſince you began to appeare, in regard that the good corne was ſowen, and grew before, and not after the darnel.* You may likewiſe ſeuerely admoniſh them with that holy Doctor Saint *Hierome*. *Whoſoeuer thou beeſt that art a teacher of new opinions, ſpare the Romans eares, ſpare the fayth that hath beene prayſed by the Apoſtles mouth. Why do you labour to teach vs after* 400. (*now* 1500.) *yeares? What we neuer heard of before? Why did you bring to light that which Saint Peter, & Saint Paul would not preach? Without this your fayth, the world hath beene Chriſtian to this preſent day: I will profeſſe being now an old man, that fayth wherin I was borne a child.* *S. Ierome.* Laſtly you may iuſtly obiect to them the golden trumpet of the ghoſpel *Saint Paul*, thundring out this terrible commination: *But although we or An Angel from heauen, euangelize to you, beſide that which we haue euangelized to you, be he Anathema or accurſed.* *Gal. 1.* By this is moſt euident with what feare, with what care, with what ſolicitude, with what zeale nouelty is to be deteſted, and antiquity to be maintained, Proteſtancy to be auoided, & Catholik religion to be embraced, ſince it is not lawfull for Saint *Peter*, Saint *Paule*, Saint *John*, no nor the whole ſenat of the Apoſtls, nor yet for all the hoſtes of Angels, to ſet down any forme of belief, other then that which hath byn preached already. Now if the diſſemination of the tares & new dogmats, be liable to this Apoſtolical Anathema or curſe, & ſubiect to ſo heauy a cenſure, queſtionleſſe the embracement of them is a damnable, & implyes no leſſe then wrack of our ſouls euerlaſting weale. The terror of which dreadful menace, I pray God by the merits of our glorious Patrons & interceſſion of their numerous &

holy progeny of Saints, that it may alway ſound in your eares, & ſinke into your harts to the end, that amidſt the ſwelling billowes & boyling waues of enraged hereſy, you may ſticke faſt to the irremoueable rocke of the Roman Church, by the ſtronge cable of true & ancient Religion, and after attaine to that euerlaſting beatitude, which God of his inexhaulted munificence, beſtoweth of them that neuer change their fayth from him. For this and no other end, haue I vndertaken this traduction of our glorious Patrons liues. So wiſhing you deere Contrymen, all edification, and furtherance in vertue, by the peruſall of this little Volume, & humbly begging for my ſelfe a part in your holy deuotions, I will vpon confidence of your fauourable allowance, take the quality of.

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TO THE READER.

IRST (gentle Reader) I would haue thee vnderſtand, that in this Tranſlation of Saint Patrickes *life, I haue followed* Iocelinus of Torneſio, *who had written it in latin aboue 400. yeares agone, at the intreaty of* Saint Malachy *Biſhop of* Conerthen, *of the right Reuerend Father in God* Thomas, *Lord Primate of Ireland, & of the honorable Knight Syr* Iohn de Cury, *as himſelf ſignifyeth in his Preface, which together with many other celebrious and note-worthy thinges, I haue willingly left out, contenting my ſelfe in this preſent edition, to publish a ſummary abridgment of the matters, that are moſt remarkeable, and beſt befitting our tymes. If I learne that this my labour will proue gratefull, I will God willing, put my hand to an entiere edition.*

Secondly, I would haue thee know, that in ſeuerall Chapters and paſſages, I haue for the latin word Brittannia, *tranſlated* England, *whereof I would haue none to take aduantage. I know the English lay clayme to* Saint Patricke, *ſo doe the French, ſo doe the Moderne Scots. Therefore it was not my minde, or meaning to giue a deciſiue verdict or ſuffrage in a matter ſo diſputable on all ſides, or to depriue any of the former nations of the right, or title they haue to him. For* S. Patricke *is too rich a iewell, to be loſt but vpon good euidence, and better then I haue alleadged.*

Thirdly, concerning S. Bridgits *life, I haue tranſlated it partly out of* Cogitoſus *her nephew (as ſome do thinke) and partly out of* Capgraue, *& haue my ſelfe diſtinguished it by Chapters and Paragraphes otherwiſe then it is in the latin, thinking that the methode I obſerued therein, would be more for thy ſpirituall profit, the ornament of the worke, and perſpicuity of the life it ſelfe.*

Fourthly, this ſummary of S. Columbes *life, I haue abridged out of* S. Adamnan, *whome I haue preferred before many other authors, ſuppoſing that none will be ſo impudent, as to deny what hath beene deliuered from ſo holy, and innocuous a pen. Further for the latin word* Scotia, *I haue moſt cõmonly tranſlated* Ireland, *in regard that Ireland was anciently called* Scotia, *by the conſpiring confeſſion and vniforme conſent of all learned Writters, and eſpecialy, becauſe it is cleerer then midday, that my Authour meaneth by the latin*

word Scotia, Ireland *which he calls ſometymes* Hibernia, *in one and the ſelfe ſame paragraphe, whereof ſee cleere and vndeniable prooſes* lib. 2. cap. 6. §. 1. *and* lib. 3. cap. 2. §. 1. *Which wee haue faythfully tranſlated as they lye in the latin, to ſhew with what ſincerity and candour, and vpon what iuſtifiable groundes, we haue proceeded in this matter.*

Fifily gentle Reader, I truſt that as the deſire of aduancing thy ſpirituall profit, made me vndertake this tranſlation: ſo thou wilt be pleaſed of thy curteſy to correct patiently, or to couer charitably, the faults eſcaped both in the English, and print. Truly were I able (as I was not) to inueſt theſe Saints liues in a lofty and magnificent ſtile, yet would I preferre a plaine and ſimple phraſe. I know that would ſound ſweeteſt in the eare, but this ſinketh deepeſt into the hart, whereof holy Scriptures written in a phraſe plaine inough, giue aboundant teſtimony. As for the faults committed in the firſt edition thes are in this ſeconde corrected.

THE LIFE OF THE GLORIOVS BISHOP SAINT PATRICKE APOSTLE AND PRIMAT OF IRELAND.

Of S. Patrickes Country, Parents, Byrth, and ſome miracles wrought by him in his Infancy.

CHAP. I.

IN the village of *Taburnia* in Brittany, hard by *Emptor Towne*, in the South of Brittany, there liued a man named *Calphurnius*, who took to wife a french Damoiſelle named *Conqueſſa*, Neece to *S. Martin Archbishop of Tours in France*. This holy couple, liued togeather in great ſanctity, and perfection, being iuſt before God, and walking in his iuſtifications, and commandements without blame. In proceſſe of tyme, it pleaſed God to bleſſe them with a holy, and happy iſſue, whome they named *Patricke*, who was no ſooner regenerated in the lauer of holy Baptiſme, but God began to denounce to the world, his admirable ſanctity, by the voyce of ſtupendious miracles, in manner following.

2. A certaine man ſtrucken with blindnes from his mothers wombe, named *Gormas*, heard in his ſleep a voyce commanding him with the right hand of the child *Patrick* (newly chriſtened) to make the ſigne of Croſſe on the ground: which voice added further, that thereupon would guſh out a vaine of liuing water, wherewith if he waſhed his eyes, he ſhould recouer his ſight. The man obeyed the diuine oracle, & found the vertue of Siloe riererated in that miraculous fountaine: Nay (which is more prodigious) at the ſame tyme, his ſpirituall eyes were opened, being illuſtrated with the guift of infuſed knowledged, ſo that of an ignorant blind man, he became a learned Reader, and vnderſtander of holy Scriptures. *The ſigne of the Croſſe.*

3. The holy child *Patricke*, encreasing in yeares, grew likewise in grace, and as a shop full fraught with sweet perfumes, breathed for the fragrãt odours of astonishing miracles. In *Emptor Towne*, where the holy child and his sister *Lupita* were brought vppe, vnder the care of an Aunt of theirs, after the dissoluing of the frost, a certaine sinke, or Vaute did so swell vp with wathers, that it threatned the destruction of many houses, and particulerly the inundation did ouerwhelme the house wherein the holy child liued, so that al the houshold stuffe was ouerflowen: the Blessed child being hungry, called to his Nurce for bread: Who answered, that he was neerer drowning, then getting any thing to eate. With that the holy child dipped his fingers in the swelling waters, and sprinckling them thrice ouer the same with the signe of the holy Crosse, commanded the sinke in the name of the most holy Trinity, to retyre. It was a wounder to see, the inundation ceased, the sinke or Vault became sodainly dry. For from his sacred fingers, it seemed to them that stood by, in lieu of droppes of water, sparckles of fire to issue forth, which dryed vp those swelling waters.

4. On a certaine day in the winter tyme, the holy child being among a company of his playfellowes, gathered vp in his lap some pieces of Ice, and carrying thẽ home, laied them on the floore. To whome his Nurce sayd, that it had beene better, and much more fitting for the season, to haue brought home wood for the fire, then so to play the wanton with the pieces of Ice. The swet child answeret wisely, saying: It is easy for the Author of nature, to dispense with the course of nature, and to make euen this frozen water, seruiceable for the vse of fire: Then he layd the pieces together, and after praying and making the signe of the Crosse vpon them, he blew them: with that they tooke fire, which cast out such flammes, and heat, as yeelded forth not only the benefit of warmnese but also ministred great matter of admiration to all that saw it: which, what els could the same foreshew, but that this great Saint, should inflame the cold and frozen hartes of many, and with the word of God breathed from his sacred soule, inflame them in the loue of so potent a Lord?

5. One tyme as *Lupita*, *S. Patrickes* sister, went to weane the lambes from their Dames, she fell, and in falling burst her head against a sharpedged Flint, that woundred her cruelly, many ran to see that great mischance, and among them the Blessed child *Patricke*, who by making the signe of the crosse on her forehead, restored her to perfect health. In like manner did the Blessed child reuiue his Vncle, who dyed of suddayne death, by making the signe of the Crosse vpon him, and offering his deuout prayers for him. *S. Patricke*, was by his Aunt, deputed to the charge of keeping sheep; One day, as he ledd them out to their pasture, there rushed out of a wood hard by, a famished wolfe, who carried away one of the sheep: his Aunt missing the sheep, imputed the losse of it to the Saints negligence, in performing his charge: he supported patiently her vndeserued check, & prayer to God earnestly for the bringing back of the lost sheep. Behould the next morning, the Woolfe came carying the sheep in his mouth, & layd the same before the Saint, and so went his way. The holy childs Nurce in her sickenes longed much for hony, but none being to be gotten, she fell a greeuing and lamenting: the holy child, blessing a cup of cold water, conuerted it into hony, and gaue it to his Nurce, wherewith she satisfyed her longing, and recouered her health perfectly.

6. A noble

6. A noble man that liued in *Emptor-Towne*, forced *S. Patrickes* Aunt, to vndergo the heauy yoake of ſeruitude, giuing her in charge to cleanſe or empty euery day, the dirt and filth of a great ſtable or Ox-ſtall, where many Oxen and Horſes were ſtabled. The vertuous woman ſupported with great meeknes this affliction, as comming from the hand of God. But *S. Patricke* offering his prayers to God for his Aunt, all the roomes were made cleane, & ſo continued for a long time without any humā help: which great miracle exciting all men to admiratiō was the cauſe that the womā was ſet at liberty, and the S. held in great veneratiō.

7. The admirable progreſſe the holy childe made in the courſe of vertue, went farre beyond the number of his yeares: for his tender breaſt abounded with plenty of diuine gifts, that pure receptacle was enriched and ſtored with all vertues, ſo that in the ſlippery courſe of youth, he ſlidd not into any lapſe that might ly as a ſtayne on the ſpottles robe of his chaſtity; ſuch was his care in keeping the integrity both of ſoule and body vnblemiſhed. And albeit the inward motion of grace did inſtruct, and direct him in all his actions, yet when he came to competent yeares, his parents tooke care for his trayning vp in learning. The child plyed his booke very diligently & particularly he gaue himſelfe to learne Pſalmes, Hymnes, and ſpirituall Canticles, which he got by hart; for euen from the prime of his youth, he was wont euery day to ſay the whole Pſalter. His tender body he chaſtiſed with faſtings, watchinges, and other exerciſes of deuotion; exhibiting it a liuely hoſt, holy and pleaſing to God, & repreſenting in his mortall body, the life of an Angel without a body.

Faſtes, watchinges, & other workes of penance.

Of S. Patricks being carryed into Ireland: and of his captiuity, and releaſe from the yoke of ſeruitude.

CHAP. II.

THE tryeth gold, and the furnace of tribulation the iuſt: to the end, that *S. Patricks* vertues ſhould becom more illuſtrious, & his crown of bliſſe more glorious, he was expoſed to the aſſaults of tentatiō. For ſome Pirates, breakinge into England, carryed away many captiues, and among the reſt S. *Patricke*, being then ſix tene yeares old, of whome they made ſale in Ireland to a certaine Pegan petty-king named *Milchoe*, who raigned in the North. By *Milchoes* appointement, S. *Patricke* was deputed to the ſeruile charge of keeping Hogges: the holy youth, imbraced patiently Gods diſpoſition, & omitted not in the meane ſeaſon to exerciſe himſelfe in deuotion & in the care of his ſaluation. An hundred times a dey, and as many more in the nigth, did he proſtrate himſelfe in prayer before God. As for his faſtes, they were admirable, liuing on roots, hearbes, and ſuch other ſlight food, and full often without any corporall ſuſtenance, neyther could the rigour of the ſeaſon, or ſharpenes of the weather, cauſe him at any tyme to intermit his exerciſes of deuotion.

2. After the enduring of ſix yeares captiuity, the Bleſſed Sainct ceaſed not with vnfatigable groanes, and feruent prayers, to ſolicite the diuine Maieſty

in behalfe of his freedome, & returne to his natiue ſoyle, and parents. Whereupon one day as he was in prayer an Angel appeared to him, aſſuring him that his faſtes, and prayers had aſcended vp in the ſight of God, & that his releaſement was neere at hand. The Angel added further, that himſelfe was named *Victor*, that he was peculiarly deputed to his cuſtody, and that at all occaſions he would be ready to releeue, and aſſiſt him. Them the Angel directed the Saint to a place which the Swine had digged and rooted vp, where he was to find a ſumme of gold wherewith to pay his ranſome. Moreouer the Angell told him, that at the next hauen there was a Ship bound for Brittany which could not (God appoynting it ſo) haue a fauourable wind without his preſence.

3. *S. Patricke*, hauing payd his ranſome to his greedy, and cruell Lord, haſtened to the hauen foreſhowen to him by the Angel, where imbarking himſelfe in the formentioned Ship, after three dayes ſayling (the windes being fauourable) they arriued ſafely on the coaſt of Brittany where going aſhore, in traueling through a ſolitary, and baren Countrey, ſome foure & twenty dayes togeather, they began to feel the extremity of hunger. *S. Patricke* all this while ceaſed not to preach vnto them the kingdome of heauen, and the faith of the moſt holy Trinity, but they willfully ſhut their eyes againſt the light of truth, vntil that vexation, the miſtris of vertue, gaue vnderſtanding: for being pinched with the implacable rage of hunger, the eldeſt of them broke out into theſe wordes: *Thou ſeeſt, O Wors hipper of Chriſt, to what extremity we are brought, inuocate then thy God, whoſe omnipotency thou blaſeſt, to the end, that taſting of his liberality, we may be incited to adore, & acknowledge his Maieſty.* *Saint Patricke* offered vp his prayers to God in their behalfe, and loe ſuddenly there appeared a heard of Swine, and wild hony in ſuch plenty, that they releeued their preſent diſtreſſe, and were wel prouided for againſt their future neceſſityes. And though for the preſent they both thanked God, and had his Saint in great veneration; yet the ſmiling gale of proſperity & plenty ingendred in them an obliuion of their bountiful benefactour, and ingratitude for his ſinguler benefite, in ſo much that of that miraculous prouiſion, they offered victimes, and ſacrifices to their Idols, and after eate of them, of which idolatrous victuals *S. Patricke* would not in any caſe taſt, albeit he were earneſtly intreated therunto, but by Gods fauour, faſted out twenty dayes without any kind of corporall ſuſtenance.

4. Leaſt the greatnes of miraculous ſignes or faſtes, ſhould extoll Godds choſen veſſell *Saint Patricke*, the Angell of Satan was permitted to buffet him. One night, the Prince of darknes ruſhed vpon the Saint ſo fiercely, that he depriued him of the vſe, and exerciſe of his members, and ſenſes, and thus moleſted him for the ſpace of three dayes: the Saint in his diſtreſſe had recourſe to God, his ſure, and ſoueraigne refuge, twice inuoking for his helpe, *Elias the prince of Prophtes.* Elias being ſent by our Lord, chaſed away that diabolicall tentation, reſtored the Saint to the vſe of his ſenſes, and members, illuſtrating him both inwardly & outwardly with immenſe ſplendour. The Sainct ouercoming this aſſault of the aduerſary, togeather with ſome other difficultyes in the way returned home to his natiue ſoyle, to the vnſpeakable ioy of his Parents, who requeſted him with teares in their eyes, not to depriue them any more of the

The inuocation of Saints.

of the contentment Parents reap of their childrens presence. The mirrour of obedience *Patricke*, out of reuerence & respect to his Parents, remayning with them for a while.

Of a Vision S. Patricke had touching the conuersion of Ireland: of his iourney to Rome, where he was made Bishop, and of his mission by the Popes holynes for Ireland.

CHAP. III.

WHiles *S. Patricke* liued with his Father, one night, he saw in a vision as it were a man of a comely countenance, and cariage, bringing many letters from Ireland, and giuinge him one to reade: which when he began to reade, he found written in the very beginning: *Hæc est vox Hibernigenarum.* This is the voyce of the Irish nation. Hauing read the beginning, and intending to go on with the rest, it seemed to him that he saw in spirit, the Irish infants shut vp yet in their mothers wombes, crying to him with a loud voice: We pray thee, O holy man *Patrick*, that thou come, & conuerse with vs & set vs free. The Saint could not read any further, but awaking out of sleepe, he rendred many thankes to God, and by reason of the vision, he persuaded himselfe, that God called him to conuert the Irish nation, that seemed to craue and desire his presence: & being desirous to know further the diuine pleasure touching this affaire, he had recourse to God, who by the Angel *Victor*, commaunded him to repaire into France, there to be trayned vp in Christian learning, and discipline.

2. *S. Patricke*, as God appointed him, went into France, and there repaired to *S. German* Bishop of *Antisiodorum*, with whome he liued some eighten yeares, al which tyme he imployed in studying the holy Scriptures: He was by *S. German* promoted to holy orders successiuely, & lastly inuested with the sacred order of Priesthood. *Saint Patricks* earnest desire of attayning to greater grace of diuine knowledge, made him repayre to his Vncle *S. Martin* Archbishop of *Tours*: this holy Bishop being a Monke himselfe, cloathed his Nepheu *Patricke* with a monkes weed, and instructed him in regular discipline, and monasticall obseruances, which the Saint embraced very willingly, and according to the tenour of them, directed his life alwayes after. So taking their leaues each of other, *Saint Patricke* returned to his old maister *Saint German* againe.

Holy orders Priesthood.

S. Patricke was a Monke.

3. *S. Patricke* determined with himselfe to go to Rome, to be better instructed in the Ecclesiasticall constitutions, and Canons: being desirous with all that his iourney for Ireland might be approued, and ratifyed by Apostolicall authority; which his determination when he opened to S. *German*, he liked well thereof, and ioyned with him the seruant of God *Sergecius*, the Priest as a comfort in his trauailes, & as a faythfull witnes of his holy conuersation. Setting himselfe on his way, by diuine inspiration he went to a certaine Ermite of great fame, sanctity, and merit, named *Iustus*, liuing in an Ile of the *Tyrrhene* Sea,

S. Patricke would not vnder go the conuersion without the Popes speciall leaue.

Sea, where after charitable ſalutations, and ſome ſpirituall conference paſſing betweene them, the holy man *Iuſtus*, deliuered to *S. Patricke* a little ſtaffe, which he ſayd he receaued out of our Sauiours owne handes, to giue to him. S. *Patricke* after ſome dayes aboad with the ſeruant of God *Iuſtus*, went on his iourny to Rome, being enriched with that holy ſtaffe, that God had ſent him. O ſingular guift deſcending from the Father of lights! For as by *Moyſes* Rod, God wrought many prodigious wounders in bringing the Iſraelites out of the houſe of bondage, ſo by this holly ſtaffe, which himſelfe ſent to his true ſeruant *Patricke*, did he worke wonderful miracles in the conuerſion of many Nations.

S. Patricke honoured the reliques of Martyrs, & prayed at their shrines.

4. After the Saints ſafe arriuall at Rome, he viſited with great deuotion, and reuerence, the memoryes of the Apoſtles, and Martyrs, & comming to the Popes aquaintance, his holynes admitted him to great fauour, & grace. There ſate then in the Apoſtolicall chayre (both by name, and conuerſation) Pope *Celeſtinus* the firſt, the three and fortith after *S. Peeter*. The Popes holynes finding S. *Patricke* ſound in faith, learning, and ſanctity, conſecrated him Bishop, & determined to employ him in the conuerſion of Ireland. His holynes had ſent before in to Ireland for that end, another Doctour named *Palladius* his owne Archdeacon, on whom he beſtowed ſtore of bookes with Reliques of the Apoſtles S. Peter, and S. Paul, & of many other Martirs. But he finding the Iriſh nation, obſtinatly bent againſt the doctrine of truth, departed from Ireland, & intending to returne backe to Rome, dyed in the way. The Popes holynes being certifyed of *Palladius* death, commanded S. *Patricke* to ſucceed him, in that charge of preaching the Ghoſpell to the Iriſh nation. *S. Patricke*, with twenty more famous for learning, land ſanctity, whome his holynes had giuen him as his coadiutors in that great worke he was to vndertake, ſet himſelfe on his iourney towardes Ireland. In the way he repaired to his ould maſter and inſtructor, *S. German*, of whoſe guift he receaued chalices, veſtements, and other like Church ſtuffe.

S. Patricke was made Bishop by the Pope.

S. Patrickes miſſion.

5. As *S. Patricke* tooke shipping in England for to paſſe into Ireland, where a poore leaper beſought the Saint moſt earneſtly to carry him into Ireland, the Saint of the aboundance of his piety condeſcended to the diſtreſſed leapers requeſt, but the Mariners would not in any caſe admit him into the Shippe: the Saint ful of confidence in God, caſt out in to the ſea a hallowed Altar ſtone, which his holynes had beſtowed vpon him, and made the leaper to ſit on it. O prodigious wonder, that ſtone ſet on & loaden in that manner, being ſupported by the Head corner ſtone, floted on the waues againſt its owne nature, and went ſide by ſide with the Shippe all the ſeas ouer, and euen with it came to the ſhore. When they came in ſight of the land, the Saint ſaw an hoſt of Diuells inuironing the Iland, and oppoſing themſelues as a ſtrong Bulwarke, to hinder his entrance into the Country. But the Saint was nothing terrifyed at the ſight of theſe vgly ſpirits, knowing that there were more, and farre more potent with him, then againſt him: wherefore making the victorious ſigne of the Croſſe againſt them, he chaſed away all that army of diabolicall fiendes.

Hallowed Altar ſtones.

of S.

of S. Patrickes arriuall in Ireland : of the conuerſion of a noble Man named Dichum, *and of many miracles wrought by the Saint.*

CHAP. IIII.

SAint Patricke with his holy family, landed at *Inuerds* hauen in *Leinſter*, and thence, hauing firſt refreshed him ſelf after his long nauigatiõ, ſayled towardes the North: for he had a great deſire to bring *Milcho*, in whoſe ſeruice he was all the tyme of his bondage, to the knowledge of the true God, and of his Religion; but God diſpoſing it ſo for the greater gaine of ſoules, the Saint arriued in *Vlidia*, where being ready to go aſhore, a multitude of Pagans ſtood there in a readines to hinder his entrance; for the Magitians, and Diuines of that Region, prophecyed of his comming in manner following: *There will one come with his crowne shauen, & in his hand a croked ſtaffe, his table shalbe ſet in the Eaſt of his houſe, and his people shall ſtand behind him, from his table he wil ſing blaſphemies and all his family will anſweare*, Amen, Amen: *This man when he shal come, will deſtroy our Gods, ouerthrow our Altars, and Temples, ſeduce the people after him, he will ſubdue, or cut off our Kinges, that will reſiſt him, and his doctrine shall raigne for euer.* Which moued *Leogarius* the ſonne of *Neil* being then the Monarch of Ireland, to commaunde his ſubiects throughout all his dominions, to watch al the hauens, and ports, to the end, they might driue *S. Patricke* away, wherſoeuer he meant to land.

2. As *S. Patricke* went to the ſhoare, being all alone, the cruell Pagans incited a moſt fierce dogge to aſſayle the Saint, but the Dogge no ſooner ſaw Gods ſeruant, but he became mute, and as ſtiffe as a ſtone, which when a certaine man of great ſtrength, of a huge ſtature, and fierce ſpirit, named *Dichu*, ſaw, he drew out his ſword, thinking to kill the Saint, but God appoſinge the ſheild of his diuine protection, all his ſtrength fayled him, and ſuch a ſtifnes grew ouer al his body, that he could neyther ſturre hand, nor foot. The noble man ſeeing this great miracle wrought vpon himſelfe, became another man; for he, and al his houſe beleeuing in Chriſt, were baptiſed, & *Dichu* hauing obtayned health both of ſoule, and body, beſtowed vpon *Saint Patricke* the place where that miracle hapned, with all the appartenances for the building of a church. The place is called, *S. Patrickes* Barne euen to this day: in proceſſe of tyme, the Saint built thereon a faire Monaſtery, which he furniſhed with a company of perfect Monkes, ouer whome he placed *S. Dunnins* his owne diſciple, as Abbot.

Sauall, that is S. Patricks grange.

3. One day as the Saint ſaid Maſſe in the ſaid Church, a ſacrilegious Magician, the child of perdition ſtood without, and with a rood put in at the window, caſt down the chalice, & ſhed the holy Sacrament; but God without delay ſeuerely puniſhed ſo wicked a ſacriledge, for the earth opening his mouth after a moſt ſtrange manner, deuoured the Magician, who deſcended a liue downe to hell: the Saint ſorrowed much for the effuſion of the Chalice, and as he afflicted himſelfe with bitter teares, the Chalice by diuine vertue was

S. Patricke ſaid maſſe.

erected in its owne place with the sacrament so entyre, that there appeared no signe, nor marke of the effusion. The same seuere reuenge did almighty God exercise vpon another Magitian, for attempting to kill the Saint.

4. S. *Patricke* leauing his furniture in the custody of *Dichu*, his first begotten in Christ, went himselfe, as he had purposed often, to visit his old Master *Milchoe*, in hope by his preaching to subdue him to the sweet yoke of our Sauiour, but the wicked wretch fearing that S. *Patrickes* efficacious preaching should soften his stony hart, and withal disdayning to submit himselfe to the doctrine of him, who in former tymes had beene his slaue, when he heard of the Saints approaching, being giuen ouer into a reprobate sense, and gathering all his substance in a heap togeather, he set fire to it, and after cast himselfe into the midest of the flames, as a sacrifice to the infernall Furyes: But *Milchoes* two Daughters, were conuerted to the faith by *Saint Patricke*, and receaued the grace of Baptisme, wherein both were named *Emeria*. These holy virgins were endued in their life, with many ornaments both of grace, and vertue; and the many miracles wherewith according to *S. Patrickes* prophecie God honoured their sepulcher in *Cluambron*, giue euident testimony, that they are translated to a better life.

Miracls wrought at the sepulcher of Saints.

5. As *S. Patricke* passed through the country, sowing the seed of euangelicall doctrine, he became acquainted with a youth named *Mochna*, whome by diuine inspiration he knew would proue a chosen vessell; the holy youth *Mochna*, imbraced willingly S. *Patrickes* doctrine; the Saint himselfe baptised him, and taught him his crosse row. The youth within the compasse of one month learned all the psalter, and before a yeare came to an end, attayned the vnderstanding of holy Scriptures. After a while as S. *Patricke* passed by that place, *Mochna* repaired to him, and being both in talke of diuine matters, a pastorall staffe sent from heauen, fell iust betweene them: S. *Patricke* tooke great ioy in that miraculous guift, & turning to *Mochna*, sayd to him: Know my deerest child, that by this pastorall staffe, you are designed to take vpon you the charge of soules, promoting him therefore (though much against his will) to holy orders, at last he installed him Bishop of *Edruim*. S. *Mochna* did great good in the Church of God, by meanes of his holy conuersation, and singular doctrine, and ascended to the triumphant, being indued with the ornaments of rare vertues, and glory of many mracles.

Holy orders.

6. *Leogarius* the Monarch, to keepe his subiectes in awe, and subiection, constrayned all his Princes, and great Lords, to giue him hostages of their loyalty, among others he had *Dichues* sonnes as pledges of their Fathers fidelity: when King *Leogarius*, who was wholly addicted to superstition, and idolatry, heard that *Dichu* and all his family was conuerted to the Christian Religion, he fell into a great rage, and chafe against him, & commaunded that his two sonnes, who where hostages should be put to death, by keeping all manner of liquour, and drinke from them. The Saint knowing by diuine reuelation of that most cruel commandement, had his recourse to his wonted weapons of holy prayer; and loe the night following, an Angell comming into the prison, presented to the young noble men a soueraigne liquor, that quenched their present thirst: and which is farre more strange, extinguished in them all appetit of

of drinking, vntil withinia few dayes he came againe, and releaſed them at S. *Patrickes* interceſſion.

How S. Patricke prophecyed that S. Benignus ſhould ſucceed him in the Primacy of Ireland, and of many hard conflictes the Saint had with King Leogarius, and his Magitians.

CHAP. V.

THE ſolemne feaſt of our Sauiours triumphant Reſurrection approached, which S. *Patricke* determined to celebrat with great ſolemnity in a fayre, and ſpatious field called, *Breage*, and there by euangelizing the Kingdome of heauen, and adminiſtring the ſacrament of holy Baptiſme, to encreaſe the number of the faythful, for which end he went to a certaine noble mans houſe, hard by the field aforeſayd. The noble man, whoſe name was *Sesgnen*, entertayned the S. very courteouſly, and was himſelfe with all his houſe, conuerted to the true fayth. This noble man had a Son, whom at the ſacred font, the Saint called *Benignus*, a name rightly beſeeming him; for in his life and demeanour, he was moſt benigne and ſweet, being beloued both of God & men, worthy of eternall glory in heauen, and to be reuerenced of all men vpon earth. This holy child could not be ſeparated from the company of the Saint; for when the Saint layd him downe to reſt, the child ſtealing from his Father and Mother, fell downe at his feet, imbracing them very louingly, and fixing many a ſweete kiſſe vpon Them. The next morning as the Saint got vp into his Coach, hauing one foot in the boote of his Coach & another vpon the ground, the child tooke him by the feet, beſeeching him after a moſt earneſt manner, not to leaue him behind: and returning to his Parents, that laboured to detayne him, he ſayd weeping, & crying out aloud: *Get you hence, Get you hence, diſmiſſe me, I pray you, that I may follow my ſpirituall Father.* The Saint behoulding, & admiring ſuch great deuotion in ſuch a tender breaſt, gaue the child his benediction, & prophecied, that he ſhould be his Succeſſour in the Primatſhip of Ireland, which thing fell out accordingly.

2. The holy Biſhop ſolemniſed the Paſchall feaſt in the foreſaid field, and according to the cuſtome of holy Church, did light the candells with hallowed fire. The Idolatrous people celebrating at that tyme, a great ſolemne feaſt of theirs called Rach, in which feaſt (dedicated to the Prince of darknes) the children of darcknes vſed no light, for it was the cuſtome with them, to quench the fire in all places thereaboutes, and it was treaſon for any to light it, before it were ſeene lighted in the Kings pallace. King *Leogarius* with all his nobility, then kept court at *Tarach* his principall howſe, frō whence ſeeing the fire, which the Saint had kindled, he raged extremely, and diligently inquired who preſumed to attempt ſuch a matter. One who was in the company preſently anſweared, as it were by way of prophecy; If this fire be not extinguiſhed this night, the kindler of it with his followers, ſhal beare rule in all

Candels vſed in the diuine office.

Hallowing of fire on Eaſter ſaturday.

this kingdome. The King being wholy incenſed hereat, haſtned with all expedition to quench the ſame, taking with him thrice nine, that is 27. chariots, in regard that his Magicians put him in the head, that that number was fortunate, and proſperous. Vpon the ſight of all theſe chariots, the Saint ſung that verſe of the pſalme. *Theſe in chariots, and theſe in horſes, but we will inuocate in the name of the Lord our God.* When the King came neere the place, he ſent for the Saint, commanding him to make his appearance before him. The diuine office being ended, the Saint came, but none of the Courtiers, as the King commanded, exhibited him any reuerence or honour, except one *Hercus*, who roſe & ſaluted the Saint very officiouſly. The Saint gaue him his benediction, and promiſed him life euerlaſting. *Hercus* receiuing the grace of regeneration, and leading a life conſpicuous both for miracles and vertues, being after made Biſhop, departed to a better life in *Slane*.

Pſal. 19. *v.* 8.

3. A certaine Magician that was in great fauour with the King, & whome the King honoured as a God, oppoſed himſelf againſt *Saint Patricke*, euen in the ſame kind that *Simon Magus* reſiſted the Apoſtle *S. Peter*: the miſerable wretch being eleuated in the ayre by the miniſtery of Diuels, the King and the people looked after him, as if he were to ſcale the heauens, but the glorious Saint with the force of his feruent prayers, caſt him downe vnto the ground, where daſhing his head againſt a hard flint, he rendred vp his wicked ſoule, as a pray to the infernall Fiendes.

4. The Magitians death put the King in a great rage, ſo that with a great troup well appointed for ſo cruell a maſacre, he attempted to kill the Saint. Who perceiuing their deſperate intention, began to ſing that verſe of the Pſalme: *Let God ariſe, and let his ennemyes be diſperſed, let them that hate him fly from his face.* Almighty God, in whoſe protection the Saint was, with thunder and lightning ſtroke ſome of them downe ſtarke dead, and the reſt he put to flight. The King hauing but foure in his company, hid himſelfe in a cloſe roome from the fury of God: the Queene falling proſtrate before the Saint, vndertooke in the behalfe of her huſband, that he would adore the true God, & ſubmit himſelfe to the Saints directions, who praying to Almighty God, the vehement ſtorme ceaſed; The King came, as the Queen had promiſed, couering with the vaile of humility the obſtinate malice of his hart, in ſhew and outward adoration acknowledging the ſoueraigne maieſty of God, he intreated the Saint, that he would be pleaſed to come to his court, promiſing that he would be wholy directed & gouerned by the Saint: wherto he condeſcended, albeit he were not ignorant of the Kinges deep & wicked diſſimulation.

Pſal. 67. *v.* 1.

5. But the wicked King being obdurate in his malice, beſet al the way, whereby the Saint was to paſſe, with armed chariots; for euery ſeuerall paſſage he belayd with nine chariots, to the end if he eſcaped one paſſage, he ſhould be intrapt in another. But the malice of man, cannot preuaile againſt the goodnes of God, who conducted his true ſeruant *Patricke* with eight more, and the holy youth *Benignus* inuiſible through the midſt of their bloodthirſting ennemyes to *Tarach*, where the King kept court. When the Saint entred the Kings pallace, none did exhibite him any honor, or reuerence, excepting the Kings Poet, who with great ſubmiſſion ſaluted him: which was repu-

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ted in him to iuſtice, for he receaued the grace of baptiſme, & the poems which before he ſung in honor of the falſe Gods, thence forward he imploied in prayſing the true and liuing God.

6. The wicked King ſeeing he could not by force cut off the Saint, attempted to make him away by fraude; for by the hand of his Magitian, he offered the Saint a poyſoned cuppe, which to the great aſtoniſhment of all the company, he drunke off without receauing any dommage thereby, but the Magitian fearing to be ouercome, with his diabolicall ſpels cauſed a fantaſticall ſnow to fall ouer all the adioyning country: in like manner by force of his magical charmes, he ouercaſt all the land with a palpable darknes, the one or other he was not able to remoue, as himſelfe publikely confeſſed. But *Saint Patricke*, the child of light, offering his deuout prayers to the Sunne of iuſtice, chaſed away both the fantaſticall ſnow, and diabolicall darknes: the people of that Region, who ſat in darknes, now ſeeing this great light, prayſed the true God & magnifyed his holy ſeruant *S. Patricke*.

7. All this could not bring the child of Belliall, the Magitian, to any good; therefore to diſcerne the light of fayth from the darkenes of idolatry, & the verity of true doctrine, from the vanity of magical leuity, a new courſe of tryal was ſet down: for by the appointment of al the company, S. *Patricke*, and the Magitian according thereunto, a new houſe was built after a ſtrange & extraordinary manner, the one halfe being made of greene Oake, the other of dry, and withered Timber, then binding both Saint *Benignus*, and the Magician, they placed them in the houſe oppoſite one againſt another: *S. Benignus* attyred in the Magitians apparell, was placed in the part that was made of dry wood, and the Magitian with S. *Patrickes* veſtement, was placed in the part that was built of greene Timber: this being done, fire was put to the houſe. O ſtrange and vnheard euent! the fire burnt the Magitian with the greene part of the houſe, euen to aſhes, leauing not ſo much as the leaſt ſigne of burning in the Sainctes veſtement. But the holy youth *Benignus* was not touched by the fire, nor receaued any harme by it; the Magitians garment being conſumed into aſhes. Behold then the renouation of the miracle of the three Children in the Babyloniã furnace, regiſtred by *Daniel* in his booke of prophecyes.

8. For all this King *Leogarius*, relented not from his wicked malice, but rather hardned his hart like another *Pharaoe*; for in reuenge of the Magitians death, he contriued by al meanes poſſible the Saints vtter deſtruction, finding many of his ſubiects willing & prompt to execute his blody purpoſe: but Almighty God the powerful protector of his ſeruant, armed the zeale of ſenſeles creatures to fight againſt thoſe ſenceles idolaters, for the earth gaping horribly, ſwallowed downe to the bottomles pit of hell thoſe officers of malice, and many of the inhabitãrs of *Tarach*, who had any hand in this wicked deſigne. This ſeuere reuenge ſtrooke ſuch a terrour in their mindes, that all the people of the Country thereabout, fearing to incurre the like dãger, became Chriſtians, & receaued the grace of Baptiſme, but the wicked King, he could not reclaime: therfore he thundred out his malediction againſt him, denouncing prophetically, that none of his progeny ſhould raigne after him in the kingdome, but that it ſhould deſcend to his younger brother. But the Queene

imbraced the Christian Religion, receaued Baptisme at the Saints hands, and ended her dayes happily. After this he went ouer al the countrey, preaching the Ghospel, our Lord working withall, & dayly confirming his doctrine with sundry miracles.

Of S. Patrickes sisters Tygridia, Darercha, & Lupita, and of S. Patrickes iourney into Meath and Connacke.

CHAP. VI.

SAint *Patricke* had three sisters of remarkeable sanctity & perfection, whose names were *Tygridia, Darercha*, and *Lupita*. *Tygridia* was the happy mother of seauentene sonnes, and three daughters, all the sonnes were eyther Bishops of renowned sanctity, or els Priests, and Monkes of great perfection. The daughters became Nunns, & ended their dayes in great sanctity. The Bishops names were *Brochadius, Brochanus, Mogenochus*, &. *Lumanus*, who came with their Oncle into Ireland, and laboured diligently in cultiuating the field of our Lord. *Darercha* his youngest sister was mother to the three holy Bishops *Mel, Moch*, and *Munis*, who also following their Oncle, became diligent workemen in our Lords vineyard.

2. S. *Patricke* departing *Vlidia*, came by sea vp to *Meath*, and strucke in at *Boine-mouth*, where leauing his Nepheu S. *Lumanus* to keep the ship, he hastned into the country to preach the Ghospell. S. *Lumanus* added forty dayes more to the forty dayes, which S. *Patricke* had commaunded him to expect his owne returne, then being weary of his longe aboade in that place, one day (the windes being contrary) he commanded the shipp in the name of God, and of S. *Patricke*, to conuey him to some commodious place. O miracle, the ship without any pilot, sayled against the wind & water, and carryed him so farre as *Trim* into the Country, there did he cõuert to the Catholicke Religion, a young noble man, named *Forkernus*, & afterward his Father named *Feleminus*, & baptised him with many others in a fountaine, which in their presence, he produced out of the earth by his prayers. There by furtherance of *Feleminus* Gods seruant, he builded a Church some twenty fiue years before the foundation of *Ardmach*, where himselfe was installed Bishop; his Nephew hauing beene well trayned vp in learning, he inuested with the holy order of Priesthood, & at his death he commanded him to take the gouernement of that Bishopricke vpon him: which he did for the space of three dayes of obedience to his spirituall Father, & then resigned it ouer to one *Cathladius* an English man.

3. King *Leogarius* had two brothers, the eldest (named Coyrbre) was like himselfe in wickednes, & infidelity. The other brother (called *Conall*) tooke no more of his brothers nature, then the fish taketh of the salt sea, nor the rose of pricking thorn. The child of perdition *Coyrbre*, would not listen to the Saincts doctrine, but threatned to kill him, and whipped his seruants. The Saint perceauing him to be obstinate in his infidelity, and reproued of God, sayd to him by way of prophecy: *In regard thou hast cast off the sweete yoke of Christ,*

Christ, none of thy posterity shall enioy thy Kingdome, but it shalbe transferred to thy younger brother. Which afterward fell out to be most true.

4. S. *Patricke* left the children of darknes, & repayred to the place where Conall liued, who receaued the Saint with great ioy and exultation, and opening his yeares and hart to the doctrine of life, was incorporated to Christ by the lauer of regeneration. *Conall* the child of grace bestowed his court, with all the adioyning territory vpon the Saint, whom he besought most earnestly, that for the better enlargeing of Christian Religion, he would be content to build a citty for himselfe, and for his holy company, in that place. The Saint accepted thereof, and congratulating much at his charity, yelded to his louing request, and built the citty, which now is called *Domnach Phadruig*, that is, *Saint Patrickes* citty, and not farre off, appointed a place for the building of a new pallace for *Conall*, as himselfe desired. Then giuing his benediction by way of prophecy, he sayd: *Happy and fortunate shall his pallace be, and many shal liue happily in it, Gods blessing will blesse thee, and will establish thy throne, he will enlarge thy dominion, and thy Brethrens of spring shall serue thy posterity for euer.*

5. S. *Patricke* determined with himselfe to go into *Connact*, there to preach the Ghospell to the inhabitants of that Prouince. By the way he went to a place, where King *Leogarius* had an Idol, gilded magnificently ouer with gold and siluer, called *Ceancrochie*, that is, the head of the Gods. This Idoll was compased about with diuers petty Gods made of brasse, that inclined towardes it in signe of subiection.

6. The Saint seeing he could neyther by feruent Sermons, nor great miracles, reclayme the people from the madnes of their Idolatry, had his recourse to his wonted weapons of holy prayers, no sooner did he then eleuate his pure handes in prayer, for the subuersion of the Idol, and had after a threatning manner lifted vp the rod of IESVS against it, but it fell downe vpon the left side, and all the gold and siluer dissolued into dust, the litle Gods were swallowed vp by the earth, euen to their neckes. Her vpon many who saw that prodigious accident, belieued in the true and liuing God, and were baptized in a fountaine, which the Saint by his prayers produced out of the earth.

7. After the subuersion of the Idols, the Saint held on his intended iorney, but when he drew neare the frontiers of Connact, two Magitians woith their magicall charmes ouer cast all the regiõ with a horrible dracknes for the space of three dayes, hoping by that meanes to debar his enterance into the country; but the Saint with fastes and prayers, chased away that diabolical obscurity, and so got in to the country. King Leogarius so often spoken of, had two daughters, one was named *Ethne*, and the other *Fedella*, both of them were fostered by these Magitians. One daye that these yong ladies walked abroad for their pastime to a fountaine hard by, there they found the Saint with his holy retinue, who indeuoured to bring them into the waye of saluation, promising that if they yeilded to his persuasion, they should contract a holy matrimony with the heauenly spouse: with which diuine exhortation, the virgins where so inflamed, that they imbraced without all delay the Christian Religion, and were baptised. Then they requested the Saint in performance of his

promiſe, to exhibit to them the ſight of their heauenly ſpouſe. The Saincte anſweared, you muſt firſt receyue the B. blood, and fleſh of your ſpouſe, to the end that being ſtrenghtned by taſting of that diuine viaticum, you may paſſe to his heauenly manſion. The holy virgins belieuing the Saint, craued with greath feruour the holy Eucharift, & receyued it with no leſſe deuotion: then giuing nature her due, they aſcended to their heauenly ſpouſes nuptiall feaſt: the Magitians, who foſtered them, were alſo conuerted to the Chriſtian Religion, and receyued the grace of regeneration.

Of the Conuerſion of Connact, and of ſome miracles wrought by the Saint, during his abode there.

CHAP. VII.

AFTER this, a great and ſolemne Councell of all the prouince was aſſembled, whether came with a great retinue, the ſeauen ſonnes of *Amlaic*, a potent and rich noble man, who liued in that prouince. To this aſſembly the Saint repaired, hoping to gayne many of that great multitude to Chriſt: A certaine Magitian oppoſed himſelfe againſt the Saint, and laboured extremely to diſpatch him out of the way, but Almighty God ſtretched out his potent arme, & with lightning of thunder, cut off the child of perdition, in the preſence of all the aſſembly. This great, & terrible miracle induced the ſonnes of *Amlaic*, with twelue thouſand more, to embrace the Chriſtian Religion, wherein they perſiſted firme, & conſtant euer after. Heere I forbeare to treat how the Saint conuerted the two holy Virgins, daughters to *Gauranus*: how he brought a Magitian, whome the earth had ſwallowed vp euen to the eares, for attempting ſome miſcheefe againſt the Saint, to the deteſtation of Idolatry: and how by rowling a ſtone, which a hundred men could not ſtirre, he drew a great multitude, to beleeue in the corner ſtone, our deare Sauiour Ieſus Chriſt.

2. The glorious biſhop *S. Patricke*, ceaſed not in all places to enlighten the hartes of ſuch, as were blinded with Idolatry, ſo that the number of the faithfull increaſed dayly. One day comming to a place called *Fearta*, he found two women dead, ouer whom inuocating the name of Chriſt, be reſtored them againe to life, who being reuiued exclaymed againſt the Idols, & panyme Gods, & in the hearing of all the company, proclaymed Chriſt to be the true and only God: all who were preſent, gaue glory to God, & deuoutly receaued the ſacrament of Baptiſme. A certaine woman named *Fidelina*, dyed in trauayle of child birth, her friendes brought her dead corps, & layd it before the glorious Biſhop, requeſting him with teares in their eyes, to reſtore her to the number of the liuing, which the B. Saint did by vertue of his feruent prayers: the woman after her reſtoring to life againe, was deliuered of a ſonne, & both of them were chriſtned within a few dayes. The woman relating what ſhe had ſeene of the glory of heauen, and paynes of hell, excited many thouſands to become Chriſtians: this miracle the Saint reiterated in another woman.

3. The holy Saint trauailed about all *Connact*, neuer ceaſing from preaching, or wor-

or worcking of miracles, vntill ſuch tyme as he brought all the countrey to imbrace the fayth of Chriſt. In many places he builded Churches, appointed Prieſts, & other eccleſiaſticall perſons to direct them in the way of ſaluation, & to ſing the diuine office. In a fayre and ſpatious field farre diſtant from woods, & quarryes, he built by miracle a fayre Church, which ſtandeth to this day. Of two riuers that were in thoſe quarters, one called *Dubh*, abounding with fiſh, & another called *Drobhois*, which wanted that commodity: the holy Biſhop requeſted ſome Fiſhers who drew in their nets full of Fiſh, to help him to ſome, but the Fiſher men voyd of all charity, diſmiſſed the faithfull ſeruant of our Lord empty: but God the louer, and author of charity, depriued *Dubh* of that benefit, & beſtowed it vpon *Drobhois*, which vntill that tyme, had beene barren. Hereby the prudent Reader may learne, how meete it is to entertaine with all charity, the true members of Chriſt, and faithful ſeruants Almighty God.

4. In regard of the great ſcarſity of Churches in Ireland, in the infancy of Chriſtian Religion, the Bleſſed Saint ordained, that at the ſepulcher of euery Chriſtian who could not be buryed in a Church-yeard, a Croſſe ſhould be erected, the better thereby to diſtinguiſh the faithfull ſheep, from the vnbeleeuers, as alſo to excite the faithfull who ſuruiued, to impart their charitable ſuffrages to their deceaſed Brethren. It happened, that at what tyme the Saint departed *Connact*, he ſaw a deadmans head vita a croſſe ſtanding by at the tombes, of two lately interred. The S. bid his coachman make a ſtand, then turning himſelfe to the graue where the croſſe was, he queſtioned with the dead, What ſect or Religion he was? Who anſwered, that he was a Pagan, ignorant of the Chriſtian Religion. To whome the Saint replyed, what then haue you to doe with the Croſſe of Chriſt? The dead man anſwered, He that is buried neere vnto me, was a Chriſtian: & one of your Religion bringing a croſſe by (miſtaking) fixed it ouer my graue. The Saint without delay, deſcended out of his coach, to put the croſſe ouer the Chriſtians graue, and after departed.

Of S. Patrickes iourney into Leinſter, of his prophecy of Dublin, and conuerſion of that Citty.

CHAP. VIII.

SAINT *Patricke* hauing confirmed the inhabitants of *Connact* in the Chriſtian Religion, made a iourney into *Dalnardia* in the North, wher with his doctrine, example & miracles, he brought the inhabitants of that Country, to the profeſſion of Chriſtianity; thence he departed, and paſſing through *Meath*, & *Leinſter*, in all places he preached the Ghoſpell & kingdome of heauen, & in places conuenient he ordayned Biſhops. It would be a worke able to blunt the penne of the moſt eloquent Oratour, to ſet downe the ſtupendious miracles, which he wrought in that iourney; for euen like another *S. Peter*, with the very ſhadow of his body did he worke miraculous cures, & ſo many as he receaued to Baptiſme, knowing that our aduerſary would labour to entangle them in his ſnares, he endeauoured to confirme in faith, fearing their relapſe into infidelity. And becauſe, as witneſſeth

S. *Iames* the Apostle: *Faith without good workes is dead*, yea which is more, that a dead faith, is not faith. The glorious Saint laboured to excite in them that pure and sincere faith, which through loue performeth good workes.

2. When S. *Patricke* came in his iourney, so farre as Finglas, a place distant a mile from Dublin, being then but a little village, and contemplating the place & territory there about, blessing it, he prophetically broke forth into these wordes. *That village which now is very small, shalbe hereafter very eminent, it shalbe enlardged in riches and dignity, neyther will it cease to increase, vntill such tyme as it become the principall seate of all the kingdome.* The inhabitants of that village hearing what great miracles, and signes God had wrought by the meanes of his faithfull seruant *Patricke*, went forth with great ioy to meet him. The Lord of that place his only sonne lay sicke, euen ready to yeild vp his Ghost: the Saint being intreated by his father, and all the assembly thereunto, went to the place, where the sicke was, and by prayer restored him to perfect health; the people seeing this miracle, beleeued in the author of life, our Sauiour Iesus.

3. In that village, a graue matron, in whose house then the Saint lodged, complained to him of the penury of fresh water. The B. Bishop taking pitty of her, as also what the whole multitude (newly regenerated) there suffered, & that he might inkindle their thirst after the fountaine of life, our deareſt Sauiour, he deemed it expedient to manifest his vertue and power. The next day in the presence of many, he went to a commodious place, where stricking the earth with the end of the staffe of Iesvs, and making his prayer, he produced thence a faire Well, full of sweet and pleasant wather, and soueraigne in curing many diseases, which well to this day is called S. *Patrickes* Well.

4. Here the course of my history requires, that I declare how the glorious Bishop S. *Patricke* came to the famous citty of Dublin which he found lying in the suddes of Paganisme and Idolatry, but the Saint washed it with the pure waters of euangelicall doctrine, and that with great facility, by reaton of a memorable accident that happened, the which was this. The King and all the Cittizens were drowned in sorrow & anguish, for the death of the two flourishing hopes of the kingdome, the Kinges only sonne, who dyed of a naturall death in his bed roome, and the Kinges daughter, who was drowned in the adioyning riuer; the young Ladyes body was drawne out of the waters, and layd by her brothers dead corps, to solemnise their obsequies both together: In the meane time newes were spread ouer all the Citty, that S. *Patricke* of Ardmach (the potent reuiuer of many dead to life) was seene in the towne. The King hearing thereof reioyced much, and caused him to come where his two children were dead, & full of faith promised, that if God by his prayers did restore his children to life, he himselfe with all the Citty, would become Christians. The Saint seeing such gayne of soules in a readines, in the sight of the King, his Nobles, and all the communalty rayſed from death to life the princely children, whose corporall resurrection, cooperated much to the spirituall resurrection of their Father, with the rest of the people. The King was named Alphinus, his sonne *Corbad*, & his daughter Dublinia, who gaue her owne name to the Citty. The King and all the Citty being astonished at this great miracle, abiured the worship of Idols, and were

baptised

baptiſed in *S. Patrickes* Well, which to encreaſe the beliefe of the faithful, the Saint made to guſh out, by ſtrincking the point of the ſtaffe of Ieſus in the earth. From that day forwards King *Alphinus*, with all the Cittizens of *Dublin* obliged themſelues by vow, and their poſterity, to the ſeruice of Saint *Patricke*, and the Primates of *Ardmach*: moreouer as perpetuall gage of their ſeruice, ordained that euery company of trades men, ſhould pay a yearely annuity to the Primat of *Ardmach*. The King, and the Princes offering each of them a talent of pure refined gold to the Saint, al which liberall guifts, the true profeſſour of pouerty beſtowed vpon the poore, reſeruing only a part which he kept for the building of Churches.

5. The glorious biſhop, gaue his benediction to the people of *Dublin*, and taking his leaue of them, he went to a towne called *Cnoc*, where he ſent often for one named *Murinus*, a man of Belial, who would not in any wiſe preſent himſelfe before the Saint, whoſe wiſedome he deemed able to conquere the hardeſt hart: the Saint ſent for him often, but all in vaine, for he cauſed anſwer to be made, that the Saint ſhould ſuffer him to ſleep. The S. knowing by inſpiration of the holy Ghoſt, that he was a child of perdition, adioyned thereunto ſaying: *Let him ſleep, let him ſleep, and before the generall day of iudgment, let him not awake, or ariſe.* Which being ſayd, the S. haſtned on his iourney, and the wicked wretch dyed a double death, both of ſoule and body.

6. A wicked man named *Foilge*, carryinge great malice, and ſpite to the Saint, for the deſtruction of the formentioned idoll, called the head of the Godes, attempted to lay violent bandes vpon the Saint and being not able to compaſſe his wicked intent, he ruſhed very violently vpon *Odranus* the Saints Coachman, and murdered him in the Saints ſight: the Saint ſtunge at the hart, tundred out his malediction againſt the man of Belial, who being ſtricken therwith, yelded vp his wicked ſpirit to be ingulfed in hell fire: But as for *Odranus* his ſoule, the S. ſaw it carryed vp betweene Angels to heauen, where it was ranged among the triumphant hoſtes of Martyrs.

Of S. Patrickes iourney into Munſter, and of the miraculous refection of 14000. with many other miracles wrought by the Saint in thoſe quarters.

CHAP. IX.

THE Saint leauing *Leinſter*, tooke his iorney towards *Mounſter*. The King of that Country named *Oengus*, hearing of the approach of the glorious Biſhop, went to meet him, and receaued him with great honour and exultation. A principall motiue of the Kinges ioy, and of receauing the Chriſtian faith, was, that hauing entred his Idolatrous temple that morning to adore his falſe Gods, he found them all proſtrate vpon the ground: and albeit he did ſet them often vp in their owne place, yet ſtill they tumbled downe; for as *Dagon* could not ſtand before the Arke of Gods couenāt, ſo could not theſe Idols ſtand in their place, when the Bleſſed Biſhop *Patricke* drew neere vnto them, who deſeruedly we may call the Arke of the couenant,

seeing in his cleane hart, he carried as in a golden vessel the diuine Manna of contemplatiue sweetnes, the table of the diuine Law, and the Rod of heauenly discipline. The aforesayd King, led the Saint with great reuerence and honour to his Court at *Cashell*, where, vpon the Saints preaching he beleeued in the most holy Trinity, and receaued the grace of regeneration.

2. As the Saint gaue the King his benediction, by laying his sacred handes vpon his head, the King requiring it often, & with great deuotion, it happened that the point of the Saints staffe wounded the kinges foot, which yet put him to no payne, in regard that his hart being wounded with ardent charity, expelled all sense, & feeling of that bodily sore: but when the Saint saw in what case the kinges foote was, blessing it with the figure of Christs banner, he cured it perfectly. The king reioycing, & giuing tankes vnto God, for so great a signe wrought vpon him, the holy prelate ful of the spirit of prophecy, spake to the king as immediatly followeth: *The blood of no King of thy stocke, who shall sit in this place vpon thy throane, shalbe shed, but of one only.* Which prediction, the inhabitants of that Country constantly auerre to haue proued true, in as much as no king of his posterity was euer kild, vnto the tenth generation but only one.

The signe of the crosse.

3. From *Cayshell* the holy Saint went into *Ormond*, there to extirpate & roote out the briers of Idolatry, and to sow in steed thereof, the pure wheate of Euangelicall doctrine, where God with suddaine death seuerely punished a wicked wretch with al his cõplices, for disgorging impious obloquies against the Saint. At what time the Angell of peace *S. Patricke* passed through the country of *Ciarragi*, he saw two brothers named *Bibradius*, and *Locradius*, at mortall debate about the parting of their Fathers inheritance, in so much that from high words, they fell to bloody blowes, and stroakes: the Saint fearing least so heinous a sinne as fratricide, should be committed in his presence, with his holy prayers he so benummed their handes, that they hunge stiffe and inflexible in the ayre; vpon sight of that stupendious miracle, the two brethren referred their cause to be decided by the Saints arbitrement, who not only renewed between them the league of brotherly loue, but also restored to them the perfect vse both of their armes & hands: the place where this miracle hapned the two brothers, was bestowed vpon the S. towardes the building of a Church there.

4. After that the blessed Bishop had confirmed the people of *Munster* in the knowledge, and loue of the true God, he tooke his iourny towards the North, king *Oengus* being attended vpon with twelue of his Princes, and 1400. of his subiects, followed the Saint, when he came as farr as *Coiueach* a towne lying vpon a riuer *Broisneau*, where a holy Bishop named *Triamus*, a Roman by nation kept his residence, by diuine prouidence it fell out, that noe victuals could be had for that great company; the blessed Bishop being desirous to giue the multitude a spirituall and corporall refection, commanded a Cow, by whose milke S. *Frianus* liued, to be made ready for supper: but what was it among so great a company. The Saint therfore directed his prayers to the heauenly sanctuary, & loe there ranne out to the adioyning wood, two great Stagges, and two great Hogges, which presented themselues before the Saint, who commanded that they should be likewise made ready: so al the company being set to supper, that

little

little prouiſion was laid before them, which by vertue of the Saints ſacred benediction, ſerued to ſatisfy all the company ſo plentifully, that a great deale of reuerſion was gathered vp, and carryed thence, which need not ſeeme incredible to any, who will reflect with the eye of their conſideration, vpon our Sauiours promiſe: *He that beleeueth in me, the miracles that I doe, he ſhall alſo doe, and greater then theſe ſhall he doe.*

5. This miraculous refection was ſeconded by as miraculous a ſigne, for the holy Saint to remoue and roote out of their harts the tares of infidelity, in preſence of that great aſſembly, reſtored to life 19. dead bodyes at once: all thoſe who were ſo miraculouſly reſtored to the number of the liuing, rehearſed in the hearing of all the aſſembly, what they had ſeen touching the torments of hel, proclayming Patrickes God, to be the true and liuing God. King *Oengus*, and his ſubiects magnifyed God, and honoured the Saint as their proper Apoſtle: the men who were reuiued were chriſtned, & became Monkes vnder the obedience of *S. Frianus.*

Of S. Patrickes returne into the North, of the reſuſcitation of King Echu, and of his prophecy touching the ſanctity of S. Columba.

CHAP. X.

THE holy Biſhop came againe vnto the North, where King *Echu* reigned, who had a daughter named *Cinnia*, whome he loued moſt tenderly. This young Princeſſe imbraced *S. Patrickes* doctrine, and againſt her Fathers will, & loathing a carnall wedlocke, ſhe reſolued to dedicate her virginity to her heauenly ſpouſe: her Father ſeeing the loue of chaſtity ſoe deeply rooted in her hart, ſent for the Saint, and ſpoke to him as followeth; *The hope I had by my daughter, to be bleſſed with a copious poſterity of Nephewes, is cut off by your meanes; if then for the want of ſo great a bleſſing, you promiſe me the kingdome of heauen, without compelling me to receaue Baptiſme, ſhe ſhall ſerue her Creator, as you ſhall thinke good, otherwiſe you ſhall miſſe of your deſire.* The Saint full of confidence in God, leauing all the matter to his diuine diſpoſition, yeilded to the Kinges requeſt. The young Lady, being vayled, & conſecrated by the Saint, led a life ſo excelling with many ornaments of vertue, that ſhe by her example, drew many to the ſeruice of Chriſt & both in this life, & after her death, ſhined aboundantly with the glory of miracles. The Saint commended her to the care of *S. Cethuberis*, who was the firſt of all the Iriſh Virgins, that receaued the veyle of virginity from the Saint: to her being Superiour of the Monaſtry of *Druimduchan* where a great number of ſacred virgins liued, the Saint wrotte a letter of exhortation.

2. Within a few dayes King *Echu* departed this life, who before his death commanded, that his buriall ſhould be deferred vntill ſuch tyme as the Saint came, who knowing by reuelation all what happened, made all haſt poſſible to the kings court, where arriuing he offered his feruent prayers to Almighty God in the behalfe of his reſurrection. The King being reuiued, rehearſed what

he had ſeene touching the glory of heauen, and the torments of the damned: and further added, that he ſaw the place, which the Saint promiſed him in the heauenly glory, whereof he could not take poſſeſſion, becauſe he was not baptiſed: after baptiſme the S. put the King to his choice, eyther of prolonging his dayes in this life, or going ſpeedily to heauen: the King miſpriſing al the glory of this world, in compariſon of the celeſtial felicity, did chooſe to be diſſolued, and to be with Chriſt: ſo taking the diuine Viaticum of the [illegible]ucharist, he was tranſlated to an immortall life.

3. The bleſſed Saint by occaſion of difficultyes and doubtes which in ſome places where he preached the Ghoſpell, were obiected againſt the laſt, & generall reſurrection of the dead brought to life againe men whoſe bodyes were reſolued into cinders many yeares before, as himſelfe in an epiſtle directed to a deare friend of his beyonde the ſeas depoſeth in theſe tearmes: *Our Lord imparted to me, his vnworthy little one, the vertue of doing ſuch ſignes among this Pagan people, as we reade neuer the like to haue beene wrought euen by the Apoſtles themſelues, ſo that in the name of our Lord Ieſus, I haue reuoked from the dead, bodyes turned into aſhes many yeares before, yet notwithſtanding I pray that none eſteeme me, for theſe or other like miracles, worthy to ſtand in compariſon with the Apoſtles, or any men of perfection, conſidering I am a wretched ſinner, and contemptible.* Stay thy ſelfe heere, courteous Reader, and obſerue to what height of perfection this B. Biſhop had attained, who working ſuch, and ſo great miracles, was ſo abiect, and ſo contemptible in his owne eyes; for my part I admire more this profound humility in him, then the rayſing of the dead.

4. My intended courſe of breuity, makes me not to ſet down at large, how the Saint reclaymed from idolatry a petty King called *Elelius*, with all his kingdome, by reuiuing the kings ſonne, whom ſwine had torne in peeces. As alſo a noble man, who was very hard fauoured, and contemptible in his perſon, by vertue of *S. Patrickes* prayers, became very faire of complexion, and very perſonable of ſtature, to the great aſtoniſhment of all that knew him. A tender ſuckeling, found in the tombe where his mother lay buryed, was brought to Saint *Patricke*, who named him *Olcanus*, and ſet him to his booke, & being come to riper yeares, he paſſed into France, where he attayned to great learning. Afterward comming into Ireland, he taught in publike ſchooles, and was maſter of many a holy Biſhop, and himſelfe became a Biſhop of great merit and vertue.

5. A certaine Prince named *Conallus*, ſought and obtayned *S. Patrickes* bleſſing: his younger brother named *Fergusius*, came to the Saint with the like intention: the Saint hauing firſt prayed, bleſſed *Fergusius* with great attention, *Conallus* ſeeing what diligence and deuotion the Saint vſed in bleſſing his younger brother aboue himſelfe, was not a little aſtoniſhed, and troubled thereat. *S. Patricke* obſeruing that alteration in the Princes countenance, declared what moued him to vſe ſuch diuerſity in bleſſing them, fortelling prophetically: *Bleſſing, I haue bleſſed thy brother* Fergusius *in regard of a bleſſed ſonne that ſhall deſcend from him, for his ſonne* Feleminus, *ſhal beget a ſonne, who ſhalbe called* Columba, *a name very anſwerable to his holy life, for from his Mothers whombe, he ſhalbe full of the holy Ghoſt, and ſhalbe inriched with the treaſures of diuine wiſedome, and vnderſtanding: he wilbe*

he willbe the shyning, and burning lanterne of his generation, and shalbe iustly called the Prophet of the highest, & from the time that he comes to yeares of discretion, a deliberate vntruth shall not escape out of his mouth. How truly this hath beene presaged of S. *Columba* called *Columcill*, who was the founder of an hundred Monasteryes, the history of his life, sufficiently declareth.

6. Within the compasse of seauen weekes, which *S. Patricke* spent in the country called *Turtirini*, he builded seauen Churches, ouer which he ordayned Pastour *S. Connedus*, a man of great vertue, and learning. After a few dayes *S. Patricke*, who commanded him to returne back to his Church, foretelling that he need not to feare the effusion of his blood, for that none should be killed in that place for euer. The euent hath showed his prophecy to haue beene most true. The B. Bishop prophecied of the natiuity of *Saint Treba*, at whose consecration a vayle was sent from heauen, wherwith the Saint vayled her. *Vayling of virgins.*

Of the conuersion of the Ile of Man, of a strange vision S. Brigit had, and of the prophecye touching the future sanctity of the Saints, Colmanellus, and Comgallus.

CHAP. XI.

SAINT *Patricke* seeing that in Ireland the harueſt was great, and the workemen few, tooke shipping to passe into England, there to gather many coadiutors and fellow-helpers, in cultiuating our Lords field. In those dayes the Arrian perfidy, and Pelagianisme tooke great rootinge in England, which the Blessed Bishop laboured to extirpate, by reclayming with signes & sermons his decre Country-men to their former integrity of fayth: so comming backe into Ireland, he brought with him many learned and Religious men, of which number, thirty were installed by him Bishop in seuerall Episcopall seas. In his returne, he conuerted the Isle of man, ordayninge a learned and holy person named *Germanus*, Bishop ouer that younger flocke, the like he did in seuerall other Isles. It was his custome not only in cities, but euen in principall townes, to install Bishops, to the end the faythfull should not be depriued of the sacrament of Confirmation.

2. After the Saints returne out of England, he bestowed vpon six Cleargymen, that were going in pilgrimage ouer the seas, a Whales skinne, wherin himself was accustomed to stand when he said Masse; hauing that guift of the Saints loue, they neuer felt in all the tyme of their trauaile, any penury or want. In processe of tyme they all six became very learned, and were made Bishops, & ended their dayes in great sanctity: their names were *Lugacius, Columbanus, Meldanus, Lugadius, Cassanus, Ceranus.*

3. Three whole dayes without intermission, did the Saint preach to infinite multitudes, that flocked from all parts to heare him, they thought they had

not beene there one day, ſo ſweet and attractiue were the Saints doctrine & diſcourſes. In that aſſembly, was preſent the moſt holy virgin S. *Brigit*, who reclyning her head ſlept, which S. *Patricke* perceauing, forbad that any ſhould awake Gods beloued ſpouſe, till ſhe pleaſed her ſelfe: by the iſſue it was manifeſt, that that paſſage of the Cãticles might be fitly applyed to her: *I ſleepe, but my hart waketh*, in regard that her heauenly ſpouſe imparted his ſecrets to her. When ſhe awaked, the Saint commanded her to tel in the hearing of all the people, what ſhe had ſeene, who obeying him, tould that ſhe ſaw firſt a Synod of men all in white, with ploughes, oxen, and fieldes all white: after that ſhe ſaw them to be ſtayned with ſpots, and laſtly to become wholy blacke. S. *Patricke* interpreted the former part to his own time wherein good workes and faith, were vnited together, and exerciſed: the ſecond ſtate to the following generation, which would indeed perſiſt in the candour of faith, but would deface it with depraued workes: the third ſtate, he referred to the inſueing ages, wherein men would not only giue ouer the exerciſe of good workes, but alſo would prophane their liues with renouncing of their faith.

Faith & good workes.

4. On a tyme S. *Patricke* made a iourney into *Dalnardia*, as he paſſed by a place called *Muchoomuir*, his diſciple *Benignus* ſaw quires of Angells inuironing that place with celeſtiall ſplendour, & piercing the ſkyes with the harmonious concent of diuine prayſes; the viſion diſappering, he related to *S. Patricke*, all what he had contemplated, who being inſpired by God, declared to his diſciples, what that admirable viſion pretended: *Know then*, ſaid he, *that a ſonne of life, whoſe name ſhalbe Colmanellus, will build a Church in that place, where he will gather togeather manny ſonnes of light, who will become with the Angels, cohabitants of the heauenly citty, and he himſelfe ſhalbe the primate and legate of all Ireland.* In proceſſe of time all fell out to be true, as the Saint foretould.

5. Another time *S. Patricke* with his holy family, aſcended a little mountaine, not far diſtant from the valley, where afterwardes the monaſtery of Benchor was built: from the hill topp they ſaw al the valley repleniſhed with celeſtial brightnes, and Angelicall quires: which admirable viſion, moued all the company to intreate the Saint to build a Church in that ſacred valley, which the Saint would not doe, but prophecying foretould: *After the ſpace of 60. years completely expyred, there will be borne a ſonne of Light named* Comgallus, *which is interpreted a fayre pledge, who ſhalbe beloued both of God and men, and ſhall build in the place a foreſayd, a Church of Saints, wherein ſhalbe gathered innumerable troupes of the children of light, that ſhall dedicate themſelues to the ſeruice of Chriſt.* Not one iote of all this did paſſe vnaccompliſhed; for in the tyme fortould, *Comgallus* being borne, built the monaſtery of *Bangor*, wherein he begot to Chriſt by meanes of the Ghoſpell, many thouſands of perfect Monkes: in ſo much, that that holy place, the fruitfull mother of Saintes as a vine fructifying in ſweetnes of odour, did extend its branches to the ſea, and its plants beyonde the ſea; for it filled Ireland, Scotland, and many other Ilandes with perfect Monkes, and monaſteries, as alſo forraine Countryes. One of the ſonnes of that Monaſtery named *Luanus* founded a hundred monaſteries, another named *Columbanus* a moſt holy man full of diuine grace, erected many Monaſteries, and was the father of a numberles number of holy Monkes: he builded the famous Monaſtery of *Luxonium*

in

in France, and *Bobium* in Italy, where he ended his dayes most gloriously, and happily.

6. A wicked man named *Fergus*, who liued in *Meath*, hindered the Saint from building a church within his territoryes, which the Saint taking in euill part, prophecied, *That none of his posterity should inherit his liuing, or thriue in any other Country except the infant yet shut vp in his Mothers wombe*: which fell out accordingly. As the Saint for the like respect was to giue his curse vpon two brothers named *Fiechus*, and *Enda*, his disciple *S. Secundinus* requested him not to lay his curse vpon the man, but vpon the stones, that in great heaps layd hard by, wherto the Saint condescended. A marueilous thing ensued; for from that tyme forwardes, those stones proued vnseruiceable for any building, or structure. *Enda* did pennance for the iniury offered to the Saint, & presented his ninth sonne named *Cormachus*, with the ninth part of all his liuing to *S. Patricke*: the child grew vp in years and grace, and ended his dayes in great sanctity.

How S. Mell, and S. Lupita, cleared themselues before S. Patricke, and of some miracles wrought by the Saint.

CHAP. XII.

SAINT *Lupita*, *S. Patrickes* sister liued in one house with Saint *Mell* her nephew, by occasion whereof, some suspected the holy Bishop S. *Mell* with committing of incest with her, which aspersion the holy Bishop remoued by taking many great Fishes on the dry land in S. *Patrickes* sight. *Lupita* in like manner to declare her innocency, carryed hoate embers in her lappe without signe or token of any burning, S. *Patricke* seeing such great miracles, pronounced them both innocent, yet to cut off all occasion of scandall, he ordayned that the men should liue in houses apart from the women, building for them distinct houses, and Churches.

2. *S. Patricke* being to passe the *Sinny*, a deep and vnwadable riuer that runeth betweene *Meath* and *Connact*, could not get a boate to ferry him ouer, he prayed therfore to God for help; & loe the earth did ryse vp so high in the riuer, that it gaue a dry passage ouer to the S. & all his cõpany. The S. thought it expedient for the aduancement of Religion, to build a Church there in a certaine field, but the Lord who owed the place, gaue him a repulse, & would not giue way to the building, vnles the S. bought it with gold. The S. offering his prayers to God, went to a place, wher Swine had rooted vp the ground, and found there so much as was sufficient to purchase the field. Another tyme also did he find in the same place, so much gold, as serued to buy a peece of ground, whereupon he ment to built a Church.

3. In that Church called *Ellfin*, S. *Patricke* installed one of his disciples named *Asicus*, who was a Monke, making him a Bishop. S. *Asicus*, as S. *Patricke* had appointed, brought thither a great company of Monkes, whom himselfe gouerned as Abbot. This holy man vpon a certaine tyme told a lye, when he should haue vttered the truth sincerely, which ouerlashing of his tongue, he so seuerely chastised in himselfe, that he retired himself frõ the cõpany of men, and

liued in a deſert 7. years, vnknowne, & vnſeene to any perſon where he might be found: at laſt by his Monks, they requeſted him, that he wold returne home to his Biſhopricke, but he would not yeild to their perſuaſion, iudging, & prononcing himſelfe vnworthy to exerciſe epiſcopall authority, ſince his tongue had beene defiled with a witting vntruth, which in the mouth of a Prieſt is, as the holy Canons declare, ſacrilledge; the forſayd Monkes would not in any caſe depart from *S. Aſicus*, but liued within that place all the dayes of his life, after whoſe death they builded a monaſtery there, wherein they ſerued Almighty God in iuſtice, and ſanctity.

4. As ſome of *S. Patrickes* diſciples came by ſea to viſite him, there aroſe a great tempeſt, which moued the Saint to great compaſſion for his beloued children: ſome who were with him ſaid, that the ſhip was not able to ſuſtayne ſo boyſterous a ſtorme. The Saint immediatly betooke himſelfe moſt feruently, to his prayers; and then within a little while, in the hearing of all them who were preſent, he commanded the windes & waues to become calme. O ſtupendious euent! Without delay the wind was allayd, the ſeas ceaſed to boyle, and there enſued a great calme: the ſame day the diſciples arriued, and tould how they eſcaped that eminent danger. Another tyme the diſciples aforeſayd, comming to viſit their holy father, and traualing by the ſea ſide, they were encompaſſed by the tide before they were aware, which put them in great feare of death. The Saint knowing in ſpirit, what danger his children were in, commanded the ſea in the name of God, to giue his diſciples a free paſſage: the ſea obeyed the Saints commandment, ſo that his diſcipls returned to their father, to their great ioye, and to the vnſpeakable admiration of all thoſe who heard of ſo prodigious a miracle.

5. *S. Patricke* of his profound humility and charity, kept alwaies in his company ſome leaper or other, whome himſelf tended moſt carefully, waſhing with his owne hands his vlcerous ſoares, and prouiding him of al his neceſſities. A certain leaper that liued with the Saint, being depriued of his bodily health, laboured by frequent prayers and other exerciſes of piety, to procure and conſerue the health of his ſoule. This leaper fearing to be offenſiue to others, withdrew himſelf from the company of men, liuing ſolitary in a great hollow tree: One day he requeſted a Chriſtian that paſſed by, to bring him out of a place hard by, a bundell of reedes, the man went to the place, and as he pluckte vp the reedes, a faire fountaine guſhed out, whereof he gaue notice to the leaper, when he brought him the reedes, who replied: Know then my deare brother, that God ſent thee hither to waſh me in that fountaine, and laſtly to bury me in that place, which ſaid, he gaue vp the ghoſt: as the Chriſtian waſhed the leaper in that miraculous water, there remained not a ſpot of leproſy vpon him, and ſo burying him he departed. It hapned that *S. Munis*, much about that time, bringing from Rome many relikes with him, was forced to lodge neare that place. In the night he ſaw ſquadrons of Angells to deſcend from heauen, and to keep watch, and warde about the leapers ſepulcher vntill it was morning, al which viſion he related to *S. Patricke*, ſignifying that he intended to remoue that holy body out of that ſolitary place. *S. Patricke* forbid him ſo to do, foretelling that a ſõne of light, not yet borne, whoſe name ſhould

be

be *Keranus*, would inhabit in that place, which he would furniſh with a holy company of Saints, and that he would exhibit great honour to that leaprous body, all which fel out to be true in proceſſe of tyme.

6. The foreſayd *S. Munis*, with S. *Patrickes* leaue, made him a cell in a certaine place, where he ſuffered great diſtraction, and diſturbance of mind, by reaſon of the frequent concourſe of courtiers, who came often to viſite him from the kings pallace, being built ouer a great water that lay hard by the place, where *S. Munis* liued: which difficulty he made knowne to *S. Patricke*, who offered deuout and feruent prayers vp to God for this effect. And loe the next night after, God trãsferred the water and the pallace ſo farre of, that it wrought his ſeruant no annoye, who afterwardes (though very much againſt his will) was ordained Biſhop, & departed this life, ſhining with vertues, and miracles.

How S. Patricke penetrated S. Fiechus his conſcience, of S. Fiecus his ſanctity, and ſome great miracles wrought by S. Patricke.

CHAP. VIII.

A YOVNG gentleman of excellent education, and learning named *Fiechus*, had marryed a wife, which within few dayes dyed. As this man came where *S. Patricke* was, the Saint by inward illuſtration of the holy Ghoſt, penetrating his conſcience, ſaid: Behould a man of one wife, who according to the Apoſtle may be worthely aduanced to the ſacred order of preiſthood, and Epiſcopall dignity. The younge gentleman, admiring how he came to ſee the ſecrets of his hart, receiued the lauer of regeneration, and by vertue of *Saint Patrickes* bleſſing, made ſuch progreſſe in learning, that in one day he learned the whole Pſalter, and in a ſhort time attayned to the vnderſtanding of ſacred Scriptures; he was ſucceſſiuely inueſted with holy orders, and in fine made Biſhop in the Church of *Sclepten.* who in his epiſcopall ſea erected a faire conuent of Monkes. *Monks.*

2. Becauſe this holy Biſhop, in regarde of his many infirmityes, & weakning by long faſts, could not viſite his Dioceſſe on foote, or exercice his Biſhop-like function, *S. Patricke* ſent him a Coach, which S. *Secundinus*, being ouercome by humane frailty tooke ill, thinking that himſelfe deſerued it better. S. *Patricke* knowing of the trouble *Secundinus* was in, ſaid vnto him; fearing that by following of our own iudgment we may erre, let vs leaue the diſcuſſion of the matter to the arbitrement of an Angel. With that the Saint prayed to God, who ſent an Angel, by whoſe order the horſes were put into the coach, & dimiſſed without any to driue thẽ, adding further: that they were ſent to him, with whome they would make a ſtay. The horſes being harniſhed, and diſmiſſed in manner as the Angell had ſet downe, the firſt night they came to S. *Secundinus* dwelling place, the next night to another Saints houſe, and the third night to S. *Fiechus* houſe, where they ſtayed: giuing therby to vnderſtand, that they were chiefly ſent to him. *Faſtes.*

3. Another tyme the Angell commanded S. *Fiechus* to build a monaſtery,

and the Angell himselfe designed the Refectory, Oratory, & all other houses be-
Fasting of Lent. longing thereunto. This holy Bishop was accustomed in the beginning of lent, to retire himselfe to a solitary place, bringing with him for his sustenance but fiue barly loaues mingled with ashes. On Palme Sunday, or Maundy. Thursday he would returne, bringing with him halfe of one of the loaues vneaten: this Blessed *Fiechus* sent before him to heauen 60. Saintes, whome himselfe followed, being renowned both for sanctity and miracles.

4. Some wicked men sent the Saint as it were by way of present some poysoned cheses, which to the great astonishment of many he cõuerted into hard stones, wherwith they were nothing reclaimed frõ their malice, but rather became more obstinate; for conspiring together against him, they sent fifty men to kill him. As they entred a certaine Forde to passe ouer it, the S. seeing them, and knowing by diuine instinct, what mischiefe they intended, said vnto them with a loud voyce: *You shall neither come hither to vs, nor yet returne backe to your owne people, for your bodyes shal remaine in that water vntill the day of iudgment.* According to the Saints censure, they were without delay drowned, neither could their bodyes be euer after found, albeit great, and diligent search had beene made after them.

5. Another tyme, some children of Beliall digged vp deep pits and holes, in the way which the S. with al his retinue was to passe, couering them ouer with greene grasse. The S. full of confidence in God, gaue his benediction to his holy family, and so he, and they passed without receauing any hurt or detriment, the green grasse like solid earth yealding them firme passage. The S. commanded a yong mayd, who gaue them notice of the ambush layd, for to call her Father, whome with his ten sonnes, and three daughters he conuerted to the Christian
Nunnes. faith: the daughters became Nunnes, and were vayled with the Saints owne handes. Of the sonnes, fiue florished in the world in great prosperity, and the
Monks. fiue others, became Monkes of great perfection and sanctity, as the Saint had prophecied of them.

6. A certaine man named *Domnardus*, being blind for a long time, & hearing that *S. Patricke* passed by, went forth to meet him, hoping by the Saints merits to recouer his eye sight. As the blind came along in the way, he stunbled very often, which moued a cleargy man who was in the Saints company to laughter, which when the Saint vnderstood, that none of his company should euer after, presume to do the like, he spoke, as followeth to the Clergy man: *Amen I say to thee, that the eyes of this blind shalbe opened, & thy eyes excyting to thee irrilegious laughter shalbe stricken with blindnes:* with that making the signe of the crosse, he opned the blind mans eyes, & shut the eyes of the cleargy man. The same day did the Saint erect vpon their feet three criples.

7. Nine Magitians conspired the Saints death, & to haue the more free accesse to him, they counterfeited themselues to be Monks, putting on religious weeds. The S. by diuine inspiration, knew thẽ to be wolues wraped in sheeps cloathing, making therfore the signe of the crosse against the children of Satã, behould fire descended from heauen, & cõsumed them all nine: The S. lifting vp his hands anathematized an idolatrous wood dedicated to Idols. O most strange & remarkable miracle, all the wood like vnto the figge tree, spoken of in the holy Ghospel, withered by & by, and neuer after was seruiceable for any other vse, then the fire.

Of a mountaine ſwallowed downe, by the earth, and caſt vp againe at th' Saints interceſsion: and of ſeueral other great miracles.

CHAP. XIIII.

ONE of the noble men of *Munſter*, named *Cearnallus*, would not permit *S. Patricke* to build a Church within his territories. Not farre from the noble mans houſe was a faire & ſpacious poole very pleaſant to behold, but the houſe by the interpoſition of a great mountayne, was depriued of the pleaſure of that grateful proſpect: the S. vrged the noble man, very much, to giue him leaue to build a church: who anſweared. If you remoue this great mountaine, that depriues my houſe of the pleaſant proſpect of the broad & ſpatious poole that lyes on the further ſide, I will then yeild to your requeſt. The S. offered his prayers vp to God, and with that the earth ſwallowed downe the mountaine, notwithſtanding the wicked man would not ſtand to his former promiſe, wherefore the Saint prayed to God, the ſecond tyme, & the mountaine did forthwith ſwell vp to its former height, & greatnes.

2. A wicked Tyrant named *Euchodius*, who liued in the country of *Vlidia*, cauſed two holy Virgins to be ſtiffled, and miſpriſed *S. Patricks* interceſſion for them. The Saint denounced prophetically to him, *That none of his poſterity should ſucceed him, but that his Lordship should be transferred to his younger brother.* The Tyrants wife came, & begged the Saintes bleſſing both for her ſelfe, & for the child, which ſhe carried in her wombe, which the Saint gaue her, and foretould that ſhe ſhould be deliuered of a moſt holy iſſue. The childe being borne, was named *Douengardus*, and was moſt renowned both for ſanctity & miracles. *Euchodius* within a few dayes, was depriued both of life, and of his lordſhip, which his yonger brothers poſterity inioyed, according to *S. Patrickes* prophecy. *Holy Virgins.*

3. *S. Patricke* founded an Epiſcopall ſea in a place called *Achadfoniur*, where he made one of his diſciples naimned *Sennachus* Biſhop, a man of admirable purity, and innocency. *S. Patricke* bleſſed him, and all his family, prophecying. that many Saintes and holy Priſtes ſhould ſpring out of it, in which place *Sennachus* ended his daies in great ſanctity.

4. As *S. Patricke* paſſed through a wood in *Midernia*, he found there a great company of men, cutting downe of great oaken trees, & in regard their axes were edge-leſſe, and that they had no whetſtons to whet them, the poore men were quite wearied out of breath, the ſkin & fleſh was torne from their handes, euen to the ſinewes, & bones. The Saint compaſſionating their diſtreſſe, gaue them his bleſſing, wherupon they recouered their ſtrength, their hãds were healed vp, & their hatchets ſo well edged, that they cut the ſolid oake trees with as little difficulty, as if they had beene tender twigges. This prodigious effecte of the Saints bleſſing, did perſeuer in them, vntill ſuch tyme as the Saint procured their releaſe, for which end, he went to their cruell Lord named *Tremei*, but he wold not admit the Saints interceſſion. The Saint after three dayes faſt &

Fast and prayer.

prayer, came againe with great submission to procure their exemption from bondage, but this cruell man he found to be another *Pharao*, who presently got vp into his coach, with purpose to aggrauate their yoake of affliction, but God reuenged the contempt offered his new *Moyses*, for loe the horses precipitated themselues with great violence into a standing water, nere by, & the man of Belial being drowned, the captiues were restored to their long expected and wished liberty.

5. S. *Patricke* intended to erect an episcopal sea in a place called *Luda*, but an Angell wished him to desist from that worke, for that S. *Michæus*, who came out of England in pilgrimage into Ireland, should there build and inhabit that place; which fell our accordingly. One day as S. *Patricke* and *Michæus* were in spiritual conference, an Angell tendered them a letter, wherin S *Patricke* was commaunded to bestow that place, with all the appartenaunces vpon S. *Michæus*, and himselfe to erect his Archepiscopall sea at *Ardmach*. The S. obeyed willingly the diuine commandement, committing to S. *Michæus* his care twelue leapers, whome himselfe was accustomed to attend, and so departed.

6. Twelue brethren, whose Father was lately deceased, made a meeting for the parting of their portions, and excluded their younger brother named *Fergusius* from any share in that diuision: who had recourse to S. *Patricke*, by whose intercession he receaued a competent portion of his fathers inheritance: the yong noble man, bestowed one halfe of his estate vpon S. *Olcan*, who erected an Episcopall sea in a place called *Derkan*. S. *Patricke* blessed *Fergusius*, & prophetically said vnto him: *Albeit thou seemest now humble, and contemptible in the eyes of thy brethren, yet thou shalt be shortly prince ouer them, and many good Kings will descend from thee, which shall not only reigne in their owne country, but also in forraine Kingdomes.* This prophecy of the Saint was fullfilled; for from him descended *Edanus* the sonne of *Gabranus*, who subdued Scotland, and whose posterity reigneth yet in that kingdome.

How S. Patricke gaue Prince Conall his benediction, and the Crosse for his armes, and of many remarkable miracles.

CHAP. XV.

SAINT *Patricke* came to his deare ghostly child Prince *Conall*, demanding of him whether he would be cõrent or no, to be cloathed with a Mõkes weede: the Prince answered, that his hart was ready to performe what the S. woulst inioyne him. The holy Bishop reioycing much at his deuotion, is reported to haue said to him: *Thou shalt carry a sheild, and staffe as the markes of soueraigne power, and as the signes of thy great merit: Thou shalt represent the person, and habit of a lay man, but shalt enioy the merit and dignity of a Monke; many Saints shall spring from thee, and many nations of the earth shalbe blessed in thy seed.* Moreouer with the rodde of Iesus the S. made the signe of the Crosse vpon Prince *Conals* shield, which he and his posterity, euer after tooke for their armes.

2. A certaine man named *Victor*, hid himselfe in the night, fearing that if

if he appeared in the Saints presence, he should be forced by the euidence of his doctrine, and signes to renounce Idolatry. The Saint comming to the place where *Victor* was, so bright & subtill a light issued from him, that the splendour thereof pearced euen to the secret place, where *Victor* lay lurking. *Victor* being conuicted, or rather attracted by so euident a signe, became a Christian, bestowed all his estat vpon the Saint, and made himselfe the Saints disciple, who in processe of tyme, attayned to such learning, and sanctity, that he was made a Bishop.

3. *S. Patricke* had a disciple named *Volchan*, a man of great vertu, but specially of most remarkeable obedience. The Saint being desirous that his vertue knowne only to God, should be manifested to the world, for the edification, & example of others, commanded *Volchan* to go & build a church where soeuer God would vouchsafe to prouide him a place: he without delay taking an axe vpon his shoulders, went his way. The Saint seeing the alacrity, and promptnes of his obedience, sayd to him: *Doe not despayre, my most deare* Volchan, *of finding a place, where soeuer the Axe shall fall, build in that place; for there thou shalt increase into a great nation.* After *Volchan* had walked on all day long, towardes the euening the Axe by chance slipped off his shoulder, in which place the obedient *Volchan* builded à Monastery, wherein himselfe and many others liued and dyed in great perfection.

4. *S. Patricke* had a *Drouer* named *Rodanus*, who after became very learned, and a Bishop of great merit, and miracles: the Saint likewise preferred *S. Kertennus* to the episcopall sea of *Clocher*, and when he had consecrated him Bishop, he bestowed vpon him a Chrismatory, or vessell of holy oyles for extreme Onction, and Confirmation, that was sent him from heauen. A child named *Lunanus* by vertue of the Saints blessing, learned all the Psalter in fiften dayes, who after led a most holy life, and dyed glorious for vertue and miracles. The Saint by reuiuing a noble mans wife named *Ethra*, gayned the noble man himselfe, with all his followers, vnto Christ.

5. Some wicked men enuying the progresse of Christian religion, and the Saints glory, suborned a woman that vsed to beate and to dresse flax, in the way the Saint was to passe, to hide a great quantity of the flax in a hollow tree not farre off, and when the Saint should passe that way, they wished her to exclaime against him, and his holy company, as hauing stolne the flaxe. The woman did as she was put in the head by those wicked men, who rushed out of their dennes, when the woman began to crye, and flocking about the Saint, and his companions, they accused them as theeues, guilty of torments, and of death: Neere the place where this tumult was excited, there was one buryed, whome the Saint reuiued; the reuiued man by his testimony, cleared the innocency of the Saint, and freed him from that slaunder, shewing where the flaxe was hidden. The contriuers of this mischiefe, were by this miraculous euent reclaymed from idolatry, to the acknowledgement of the true God.

6. A man of *Iueach*, hauing stolne, & eathen a he-Goate, *Saint Patricke* had, and thinking by oaht to cleare himselfe of all suspition, swore that he had no hand at all in the theft; loe the eaten goate by a hideous noyse made in his belly, bewrayed him to be the author of the theft, whose posterity euer after

wore goates beardes. It was *S. Patrickes* custome to keepe company, to loue and frequent the society of vertuous and holy men, which custome, how gratefull it was in the eyes of the Almighty, himselfe vouchsafed to manifest by this insuing miracle. For as he, and a man of a most venerable life named *Vinnocus* were in conuersation together of diuine matters, and hauing bestowed their garmentes vpon the poore, behold there came from heauen a cloake, that fell iust betwen them both. Each of the Saintes alleadged, that it was sent to the other, they being in this humble, and charitable debate, the cloake disappeared, and two other were brought by an Angell, for each of them one.

S. Patrickes charity to the poore.

7. In that part of Britanny which is now called *Wales*, there reigned a wicked Tyrant, a cruell persecutour, and ennemy of Christians named *Ceretticus*. The Saint directed to him a commonitory epistle, hoping thereby to reclaime him from his wicked courses, but he deriued the Saint, and became more obstinate in mischiefe, and iniquity, which when the Saint vnderstood, he prayed to God in manner following: *Our Lord God omnipotent cast this foxe-natured man, who is so monstruous in vices, after a monstruous manner from the face of the earth.* Our Lord inclined his eares to the voyce of his seruant, for he transformed him into a fox, who flying away, was neuer seene afterwards.

Of Saint Machaldus conuersion, and most rigid pennance, and of Saint Memessaes holy life.

CHAP. XVI.

A Wicked man named *Machaldus*, the Prince of theeues and robers, seeing *S. Patricke* passe by the way, determined to kill him, but after holding it a disgrace to shed the blood of so poore weake and feeble a man as the Saint was, he and his ruffian like company thronged about the Saint, and by way of contempt, and derision, requested him to reuiue againe one of his company named *Garbanus*, whome they had couered with a cloake, counterfeiting him for dead. The Saint tould them that their iest was turned into a truth, and so departed. The theeues found their companion dead, and fearing that the like mischance might fall vpon themselues, they rann apace after the Saint, & prostrated themselues before him, & acknowledging their heynous offence, they became Christians. The blessed Bishop at their request, restored againe their dead companion to the number of liuing.

5. *Machaldus* hauing confessed his sinnes, requested the Saint to set downe for him some course of pennance, by which he might purchase eternall life, the holy Bishop being inspired from aboue, inioyned him to forsake his native soyle, for euer, and to bestow all his substance vpon the poore: then did he attyre himselfe in a course and despiceable weed, and locked his feet in fetters, casting the key into the sea: after he commanded him to enter all alone into a boate, whither soeuer the boate should carry him, there to liue all the dayes of his life. The truely penitent *Machaldus*, followed the Saints direction, and so commit-

Pennance meritorious of glory.

committing himself to the sea, he landed in the Isle of *Man*. The two holy Prelates *Counidrius*, and *Romulus*, whome *S. Patricke* sent to succeed *S. German* in the gouernement of that Isle, seeing the man in so miserable a plight & knowing the cause, intertayned him very charitably, detayning him with themselues. After the cõpasse of many yeares in the belly of a fish, that by diuine prouidence, was brought to *Machaldus*, was found a key which vnlocked his fetters. *S. Machaldus* attayned to such eminent sanctity, that after the death of the two fore mentioned Bishops, he was created Bishop of the Iland, and ended his dayes there in great sanctity, being famous both for vertue, and miracle.

3. The glorious Saint by conuerting stones into milke, & milke into stones, conuerted a Magitian from the worshiping of stones, to the seruice of the true and liuing God. Such reuerence did the Blessed Saint carry to Sunday, in honour of our Sauiours triumphant resurrection, that he was neuer accustomed to trauaile vpon Sonday; for whereseoeuer he was belated vpon Saterday, there did he stay vntill Munday morning, giuing himselfe wholy to diuine contemplation.

4. One Saterday, he was benighted in a great field farre from any shelter, it began to rayne heauily, but not a drop did touch the Saint, or any of his company. This miracle was seconded with a farre greater, for euen that night, the Saint was thus sheltred miraculously from the rayne, the playne was ouercast with so thicke a mist, that the Saints coach-man could not find the coach horses which he let out to pasture. The Saint knowing in what affliction his faithfull seruant was, of compassion towardes him, he stretched out his sacred hand, and loe an vnseene, and neuer heard of prodigy, his fiue fingers like fiue britght some Sunne beames, illuminating all the country ouer, conuerted the darknes into light, and the night into day. By helpe of this immense splendour, the coach man found his horses, and so returned ioyfull, and greatly conforted to his good Father. Whiles the Saint preached the Ghospell to a certaine noble man, there came a flame out of the Saints mouth which entered in at the noble mans mouth and eares, heating therewith his hart, and also all his inward powers.

5. A yong Lady named *Memessa*, daughter to a great Prince in England, by contemplation of the creatures, attayned to such perfect knowledge, and loue of the Creator, that for his loue she mespriseth all the world; her parents laboured very much, but could not nether by faire or foule meanes enforce her, euer to contract with any of the great Lordes that were suters to her, so constant she was in her purpose of dedicating her virginity to her maker, her parents seeing nothing could preuaile with her, sent her into Ireland to *S. Patricke*, who instructed her in the Christian religion, and after receiuing the blessed Sacrament, being in prayer, she yeilded vp her pure soule, which was carried betweene Angells, into the bed chamber of her heauenly spouse. Holy water made by the Saint, was no sooner besprinkled vpon a noble man named *Darius*, who lay sicke vpon a dead horse, but the noble man recouered his health, and the horse his life.

Profession of chastity.

Holy water & a great miracle wrought by it.

Of a vision S. Patricke had touching the building of Ardmach, and of the cure of 16. Leapers.

CHAP. XVII.

THE formentioned noble man *Darius*, being willing to gratify the Saint bestowed vpon him a faire, pleasant, and delightfull peece of ground, antiently called *Druimsallac*, and now *Ardmach*: the next night after, the saint saw the Angells squaring the forme and compasse of a faire Citty, that was to be built, in that pleasant, and delightful field. One of the Angels commanded him the next day, to goe to a place called *S. Patrickes* well, where he should cure 16. Leapers, couered ouer with vgly soares; the Saint did accordingly, and baptized the leapers in the well aforesayd, which miracle comming to the notice of the people, was a mayne helpe towardes the building of the citty. At the Saints request an Angel remoued out of his place a great rocke, that was like to make the entrance into the citty very cumbersome and difficulte.

2. The glorious Bishop, with Gods help, and fauour begun, & throughly built a citty, faire for the situation, greatnes, and compasse, & brought many principall cittizens to inhabit therein. The citty it selfe, was adorned with faire and decent churches, wherin were ordained by the Saint Cleargy men for the singing of the diuine office, the gouernement of soules, and instruction of the people. There were besides, Monasteryes furnished with Monkes, and others repleniſhed with sacted Virgins. In a monastery of holy Virgins liued a virgin the King of Englands daughter, & nine other ladyes which accompanyed her: when she came *Saint Patricke*, the Saint saw with his owne eyes, three of his holy number ascend vp to heauen. In this Citty did the Saint erect his Archepiscopall sea, intendig to make it the principall and metropolitan Church of all Ireland, and that this his intention might be establiſhed for all succeeding ages, he purposed to make a iourney to *Rome*, there to haue it confirmed, and ratifyed by Apostolycall authority. The Angell appearing, liked well thereof, and becaufe for the present the Saint wanted horses, he prouided him miraculously of coaches to carry him and his retinue, to the water side.

Priests, cleargy-men.

3. The glorious Bishop, after that with infatigable trauaile of preaching, & marueilous plenty of miracles, he had conuerted the kingdome to the Christian Religion, hauing ordained Bishops, Priests, and other Cleargy men in all places that he thought conuenient blessing and taking his leaue of them, all, he went with some of his company to *Rome*. Comming thither, he acquainted the Popes holines with the affaires of Ireland, and the cause of his iourney. His holynes imbracing the Saint as the Apostle of Ireland, honoured him with a palle, and constituted him as his owne Legate ouer all Ireland, confirming with his apostolicall authority, all what the S. had ordered, disposed, or done in Ireland. His holynes gaue him rich presents and precious guifts, among other his guifts, were relicques of the Apostles S. *Peter*, and S. *Paul*, and S. *Stephen*.

S. Patr. the Popes Legate

The antiquity of a Pallium in Ireland.

S. *Stephen* the Protomartyr, and that which passeth all, his Holynes bestowed vpon him a certaine sheet died with our Sauiours blood. The Blessed Bishop after his returne, placed all these rich relicques behinde the high Altar in the Metropolitan Church of *Ardmach*. It was the custome in that church euery yeare, to expose these relicques at Easter, and at Whit sontide, to be seene, and honoured of the people.

Honour done to Relikes.

4. It passeth our abilityes to set downe the innumerables signes, which he wrought in his iorney, going and comming from *Rome*; for in all places did he manifest signes of his sanctity. In England his natiue soyle, he made some stay, where he built many Monasteryes, and repaired many more destroyed by the Pagans, which he furnished with Monkes, which liued according to the forme of religious discipline & life, that the Saint prescribed them: he also prophetically foretould many aduerse and prosperous euents, that should happen in England. In like manner did he forsee and fortell the sanctity of S. *Danid*, being as yet in his mothers wombe. After his returne from his tedious & paynefull iourney, bringing with him from beyond the seas thirty Bishops, whome he sent to labour in the feild of our Lord, he began in time conuenient, to celebrate solemne councells in which he cut of any thing he found to be preiudiciall to Christian religion, or contrary to the churches canons: placed & established such constitutions, as were conformable to the holy Canons, and made for the aduancement of religion, piety, and good life; in the meane space he dayly shined with the splendour of infinite miracles, whereof this insuing, as it cannot but be deemed most stupendious, so questionles is to be accounted most beneficiall.

How S. Patricke freed Ireland from the encombrance of Diuels, Magitians, and venemous beasts. And how he fasted 40. dayes without corporall food.

CHAP. XVIII.

IRELAND since its first inhabitation was pestered with a triple plague, to wit, with great aboundance of venemous beastes, copious store of Diuells visiblely appearing, and infinit multitudes of Magitians, that the like is not recorded of any other country or kingdome. The glorious, and most holy Bishop laboured by intercession of most feruent prayers, and other exercices of deuotion, to deliuer the Iland of that triple pestilence, the most excellent Prelate taking the staffe or wand of Iesus into his sacred hand, and eleuating it after a threatning manner, as also by the fauourable assistance of Angels, he gathered together in one place, all the venemous beastes that were in Ireland, after he draue them vp before him to a most high mountaine hanging ouer the sea, called then *Cruachanailge*, and now *Cruach Padruig*, that is *Saint Patrickes* mountaine, & from thence he cast them downe in that steepe precipice to be swallowed vp by the sea: O singuler signe, O magnificent miracle vnseene, & vnheard of since the beginning of the world, now known & spoken of by all nations:

Honour done to Relikes.

after directing his face towards the Ile of *Man*, & blessing it with all the other Isles by him conuerted to Christ, by help of his prayers he procured them the same singuler benefit. Of the Magitians he conuerted, and reclaimed very many, and such as persisted incorrigible, he rooted them out from the face of the earth. By his prayers he obtayned of God, that the apparitions, and illusions should not molest the Christians from thence forwardes.

2. To the end that Ireland neuer after should be molested with venemous beasts, nor yet encombred with the accustomed habitation of Diuels, the most excellent Bishop fasted forty dayes without any corporall food, imitating in that holy fast *Moyses*, who obserued it in the law of nature, and *Elias*, who obserued it in the written law, and especially our deare Sauiour, who consecrated in his person that mysticall fast. The Saint therfore ascended the high mountaine of *Cruachanailge*, where he disposed fiue stones in forme of a Crosse, and in the midst of them he placed himselfe, shewing aswell by the forme, and manner of his sitting, as by the mortification of his abstinence, himselfe to be the true seruant of Christs crosse. The Diuels grieuing much that their power, and dominion in Ireland had beene ouerthrowne and weakned, thronged about the Saint in the shap of most vgly, and deformed birdes, labouring with their horrid skrikes, to annoy and hinder the Saint in his holy prayers, but he being preuented by the grace of God, and assisted by his power, making the signe of Christes triumphant banner against those fowle fiendes, he chased them away farre from him, and with frequent percussion of his cymball, he draue them out of all the coastes of Ireland, so that from that tyme euen to this present day, no venemous beastes were seene in Ireland, nor yet are the inhabitants since molested with illusory apparitions of Diuells, as they be in other countryes: the Saints cymball being broken with often playing vpon it, was amended by an Angell.

3. By Gods fauour, whose wont it is after a storme to cause a calme, the Diuels being chased and driuen away, a great multitude of Angels illustrated the mountaine with heauenly splendour, and recreated the Saint with their sweeteſt harmony, the Saint after immolating the hostes of thankes giuing and prayses to God, for inabling him to performe so long a feast, & for conferring such admirable fauours to Ireland at his intercession, descended from the mountaine, and played on his cymball, the sound wherof was heard ouer all the kingdome: then eleuating his handes, he blessed all Ireland, with the inhabitants thereof, and commended them to Christ; then did he make glad all the Church with his presence, solemnizing with great deuotion, our Sauiours triumphant Resurrection.

4. The paschall festiuityes being duely, and deuoutly accomplished, the Saint with a great traine of spirituall children in his company, made a circuit about the land, teaching the wayes of our Lord in all places, & with his efficacious sermons, strenghtning the inhabitants in the faith of Christ. The people being incited by that admirable, and most prodigious signe of chasing away the diuels venemous beasts, and Magitians, flocked from all parts to the saint, & submitted themselues & al they had, to his holy will & pleasure, embracing

bracing with great deuotion his doctrine & precepts. The Saint seeing what disposition our Lords field was in, to yeild not only the 30. or 60. but euen the hundred fold fruit, caused al the land to be deuided, and equally distributed, & being deuided, to be tithed with al the inhabitants of both sexes & euery tenth head, aswel in men, women, as cattle and moueables, did he separate for our Lords part, al the men he made Monks, & al the women he consecrated Nunnes, building innumerable monasteryes for them, & assigning them the fifthes of lands, cattle, & other moueable goods for their sustentation: within a short space there was not a wildernes, no nor skarce any corner, or place in all the Hand, but was repleniſhed with perfect Monks, & holy Nunnes, so that Ireland by a peculier name was iustly called al the world ouer: *The Iland of Saints.* They liued according to the prescript, & tenour of life, which S. *Patrick* set then downe; for contempt of the world, desire of heauenly things, mortification of the flesh, abdication of self wil, they matched the Monks of *Ægypt* both in merit & number. Many foraine Regions were by them illustrated with doctrine, & religion.

How the present, & future state of Ireland, was reuealed to S. Patricke: and of the patronage the Saint affoordeth them, who are deuout vnto him.

CHAP. XIX.

THE B. Saint with great instance of prayers beged of God to know in what estate Ireland was in his Maiestyes eyes: God did heare the desire of his hart, for being in prayer, he saw al Ireland on a flame of fire flaming vpward euen to heauen, an Angel telling him, that such was the estate of Ireland in the eyes of God for that present. Within a little while, he saw mountaines as it were of fire, ascending to the cloudes, a short while after he saw brightsome torches shining; afterwardes small lightes, and lastly a few coals raked in ashes, but yet aliue, to whome the Angell appearing said: *That by that variety was expressed, the seuerall estats Ireland should vndergo in the succeeding time.* S. *Patricke* bathing his face in tears, often redoubled that of the Royall Prophet: *Wil God reiect for euer? Or will he not add to be better pleased? Or will he cut off his mercy for euer from generation to generation? Or will God forget to haue mercy? Or will he in his wrath keep in his mercyes?* The Angell sayd, looke towardes the North, & thou shalt see the mutation of the right hand of the highest. The Saint lifted vp his eyes, and saw a little light arising in *Vlidia*, which striuing for a long space with the darknes, chased it away, and after illuminated all the Country, neuer ceasing to increase, vntill it brought Ireland to its free resembling and florishing estate. By the Saints interpretation, the fiery ardour, designed the present deuotion, and zeale of Religion and charity, wherewith the inhabitants were inflamed in the Saints dayes. The flaming mountains, the Saints who were conspicuous for miracles, vertuous life and learning. The diminution of light, the decrease of sanctity; and the mist ouerclouding all the land, the infidelity that should preuaile in the Country.

2. As ſome of *S. Patrickes* diſciples diſcourſed together of his guiftes & vertues, one of them ſayd, he was the holieſt man breathing vpon the face of the earth: to whom S. *Secundinus* anſwered. Truly he had beene moſt holy, had he not beene indued with leſſe fraternall charity then it behoueth him. Which comming to *S. Patrickes* hearing, he aſked *Secundinus* what moued him to vtter ſuch cenſure againſt him. *Secundinus* anſwered, becauſe you accept not of the liuinges, and rich preſents that are offered you, with which you might maintaine great multitude of holy men. To whome *S. Patricke* replyed: Charity makes me not to accept of ſuch great charity; for if I did accept of what would be giuen me, I ſhould leaue not ſo much as the paſture of two horſes for the Saints who ſhall liue after vs.

3. The aforeſaid S. *Secundinus*, being of great learning and wiſedome, ſignifyed to *S. Patricke*, that he had a deſire to compoſe a hymne in honour of a Saint that yet was liuing, and becauſe it was *S. Patricke* himſelfe he ment, he concealed the Saints name; the glorious Biſhop anſweared, it is iuſt and reaſonable, that people diſplay the vertues of Saintes, and that the Church declare their prayſes, which yet is more ſecurely done after their deaths, when all occaſion of ſinning is cut off: but if you will put in execution what you entende, do it quickly, loe death is at the doore, of all the Biſhops that are in Ireland, you are the firſt that ſhal depart this life. *Secundinus* made the hymne, and within a few dayes after he dyed ad *Donnachſeachluin* his epiſcopall citty, ſhowing by frequent miracles, that he reigneth with Chriſt.

4. S. *Kennechus*, ſaw a company of Diuels, to go fetch the ſoule of a fligitious ſinner, who for his many miſdeedes, deſerued to be buryed in Hell. The Saint abiurde them at their returne, to let him vnderſtand the ſucceſſe of the matter. After a little reſpit the Diuels comming againe, tould S. *Kennechus*, how *S. Patricke* defended the ſinners ſoule from them, in regard that he was accuſtomed vpon the Saints day to keep a great feaſt in honor of him, & euery day to ſing ſome chapter of that hymne: S. *Kennechus* reioyced much thereat, and by telling that miracle, excited many to ſing that hymne very deuoutly in honour of the Saint. An Abbot S. *Patrickes* diſciple named *Colmanus*, did ſing the foreſayd hymne very often: being demanded the cauſe, he anſwered, that whileſt he ſung it, he enioyed ſtil the Saints preſence before him, and that his eyes could neuer be ſatiated with the contemplation of his delectable face: wherby it is cleare how faythful a friend this bleſſed Saint is, to all thoſe who frequent his memory, or haue him for their patron.

Of the Saints admirable contemplations, reuelations, mortifications, and prayers.

CHAP. XX.

OFtentims did the glorious Saint ſee our Sauiour, the heauens open, & our Lord Ieſus ſtanding in the midſt of the multituds of Angels, & this ſometimes when he ſayd maſſe, & other times, when he deuoutly ſung *S. Iohns* reuelations

reuelations: beſides the Angel *Victor* ſo often mentioned in this volum, was wont to appeare to him thrice euery week for to recreate him with his diuine colloquies, & diſcourſes: Of ſoules departing this life, our B. Saint ſaw full often, ſome to go to endure the paynes of hel, & others to be ſent to enioy the ioyes of heauen; one example very remarkable, which the S. himſelfe for edifications ſake was wont to recite, I will here recount. A great noble man, who liued in much proſperity, & dyed with no leſſe glory, was accounted by them that knew his life & end, moſt happy, & pleaſing vnto God, wheras a poore indigent lazar, who liued al his life in great miſery, & after his death wanting the honour of burial, became a prey to the fouls of the ayre, was eſteemed moſt wicked before God, but the B. Biſhop ſeeing the blindnes of humane iudgement, tould them that he ſaw the rich mans ſoule to be buryed in hell, and the poore mans ſoule to be carryed vp to heauen, and this which the S. ſaw concerning theſe two, he was wonte to recite of many other.

2. The fame of S. *Patrickes* vertues, excited a holy man of great merit and vertue named *Vinuualoeus*, who liued in Britany in France, to leaue his natiue ſoyle and to go for Ireland, there to become *S. Patrickes* diſciple, & ſcholler. The night before he was to begin his iourney, he ſaw in a viſion, a moſt venerable man attyred in epiſcopal robes, who tould him that himſelfe was *S. Patricke*: know my deareſt *Vinuualoeus* that I am *Patricke* to whom you repaire, know that the time of my reſolution is neere at hand, ſo that before you can come where I am, I ſhall depart this life: it is the wil of God that you forſake not this place; with that the viſion diſappeared.

3. The courſe which the Saint held in his deuotion, as it was moſt admirable, ſo did he continue it daly without any intermiſſion: euery day was he wont to ſay deuoutly the whole Pſalter, with canticles, hymnes and *S. Iohns* reuelation, beſides two hundred other prayers: three hundred times in the day did he proſtrate himſelfe in adoration before God, and in ſinging euery canonicall hower, he was accuſtomed to bleſſe himſelfe a hundred times with the ſigne of the Croſſe: moreouer it was his wont euery day, to ſay maſſe with great deuotion and reuerence, neither did he omit to preach to the people or to teach his diſciples. The night tyme, which he deuided into three partes, he ſpent after a moſt heauenly manner; the former part he imployed in reciting twice fifty Pſalmes, and in making two hundred genuflexions: the ſecond part he ſpent in ſaying of the third quinquagenary of pſalmes, and of other prayers, all which time he ſtood immerſed in colde water: the third part he allotted to his ſleep, hauing for his bed a bare ſtone, & another ſtone in ſteede of a bolſter, giuing himſelfe in this manner to his reſt, he would girde his loines with a roughe, and courſe haire cloath ſteeped in cold watter, to keepe his body in due ſubiection, fearing it ſhould ſtirr vp any diſhoneſt motions againſt the ſpirit: in this manner did the bleſſed Biſhop, offer himſelfe a holy liuing and gratfull victime vnto God.

Of Saints Patrickes most profound humility, and of his many miracles.

CHAP. XXI.

THE glorious Bishop, ouer his other attire wore a white robe, representing by the forme and colour of his attire, the candour of his inward powers, nay he would accept of no guifts or presents, esteeming it happier to giue, then to receaue; and if sometymes rich men did bestow any present vpon him, he would without delay giue it to the poore, easing himselfe of it as of a heauy burthen. In his countenance, in his aspect, in his talke, in his gathe, euen in the motion of his members, and deportement of all his body, the beholders might see and learne lessons of edification, his speech being tempered with sweetnes, and seasoned with the salt of discretion, he accomodated himself to al sexes, people, & occasions, he was wel seene in foure languages, the Brittish, Irish, French and Latin, & attained to good insight in the Greeke, he wrote a volume called *S. Patrickes* canons, which is furnished with excellent doctrine for all sorts of people.

2. When any difficulte or obscure questions were put vnto him, he was wont of his profound humility, first to answeare: I know not, God knowes. He was indued with the gift of prophecy, & whatsoeuer he foretould, fell out without any ambiguity: He did prophecie of the Saints of Ireland, and especially of all the Saints of *Munster* & *Connact*, that were to be borne within the compasse of one hundred yeares, so clearly, that he fortould their names, liues and places of their habitation. In giuing his benediction, he extended his right hand, and in bestowing his malediction, he stretched out his left hand: whomsoeuer he blessed, Gods blessing did light vpon him, and whomesoeuer he cursed, Gods curse came vpon him.

3. And though in all vertues he did match, or rather surpasse other Saints, yet in humility he did farre surpasse himselfe, hence it came, that in his missiue letters he styled himselfe: *The greatest sinner in the world, the least and most despiceable among them*; and setting little by the signes he wrought, he deemed himselfe vnworthy to be compared to any perfect man. He exercised himselfe in the manuall workes as *S. Paul* did of tilling the ground, and fishing, but especially in building of Churches, three hundred and fifty Bishops did he consecrate with his owne handes, fiue thousand did he inuest with the holy function of Priesthood, the number of them, that were ordayned in inferiour orders, as also of Monkes, & Nunnes, is so number lesse, that God alone doth know them.

4. The Blessed Bishop liuing and leading a life of this tenour, shined with so many, and so great miracles, that in them he was not inferiour to any of the Saints that went before him. It was in a manner a dayly exercise with him to cleanse leapers, cripels, deafe, dumbe, to cure palseies, lethurgies, lunatickes, epilephies, to erect cripls, to restore sight to the blind, speach to the dumbe, to the deafe hearing, & in a word to heale all diseases: he merited to be the magnificent reuiuer of three and thirty dead persons, threescore and six treatises were written

written of his giftes, vertues and miracles, a great part of them periſhed by fire vnder the Pagan Princes *Iurmundus* & *Turgeſius*. Foure volumes are yet extant written by foure of his diſciples. S. *Benignus*, *S. Mell*, *S. Lumanus*, *S. Patricke* the yonger, who lyes buried in *Glaſtenbury* monaſtery in England: S. *Euinus* compiled his actes and miracles partly in Iriſh, and partely in Latin, out of which holy authors, we haue extracted what we thought good, and digeſted it into this volume.

5. The moſt glorious biſhop, being loaden with yeares, and abounding with merits, knew by diuine reuelation, that the diſſolution of his earthly tabernacle was neere at hand, which moued him to goe towardes the citty of Armach, thinking to inrich that his Metropolitan Church with the pretious depoſitum of his ſacred body, but the Angell *Victor* appearing to him, tould him that it was the diuine pleaſure, he ſhould expect the generall reſurrection in the Cittie of *Downe* in *Vlidia*. The Saint embracing with great reſignation the diſpoſition of the diuine prouidence, returned backe againe to *Vlidia*.

6. Within a few dayes after, as the moſt holy Prelate *S. Patricke* preached of the glory of heauen to a great multitude of religious and eccleſiaſticall men, there deſcended from thence, an immenſe ſplendour that illuſtrated a place in the eaſt part of the Church-yeard, the pearle of Ireland *S. Brigit* being preſent. The Saint commanded her to declare the miſtery of that diuine light, ſhe tould in the hearing of all the aſſembly, how that celeſtial light, ſanctifyed and deſigned the place, where a Saint moſt glorious, & moſt deare vnto God ſhold be ſhortly interred: then rounding *S. Ephembria* in her eare, ſhe tould it was the patron & Apoſtle of Ireland, *S. Patrik*, adding further, that ſhe would account her ſelfe happy, if his ſacred body might be wraped in a winding ſheet which ſhe had ſpunne, and weaued with herown hands, & had prepared for that purpoſe.

7. The Bleſſed Saint knowing by diuine inſpiration the holy Virgins deſire, commanded her to go, and bring that ſheet, wherein for the moſt tender loue he carryed to the moſt bleſſed virgin, he would haue his ſacred body wrapt: himſelfe went to the Monaſtery of *Sauall*, where ſickning he expected the end of this life, or rather the beginning of the other life that hath no end: the B. virgin *Brigit* was ſo ouerwearied with the length and difficulty of the iourney, that ſhe could not come ſo ſoone as ſhe purpoſed. The Bleſſed Biſhop knowing in what diſtreſſe the holy virgin was in, he ſent his coach-man to meet her, & the ſacred virgins that came in her company, ſo the virgins comming to *Sauall* where the Saint laye ſicke, ſhe preſented him with the ſheet, which he receaued very gratefully, then kiſſing his feet & handes, ſhe and her virgins receaued his benediction.

Of S. Patrickes death, of the Angelicall obſequies exhibite to him, and of his entertainment at Downe.

CHAP. XXII.

THE Bleſſed Saint being brought very low by his infirmity, as the Angell had admoniſhed, receaued the holy Sacraments at the handes of his diſciple S. *Taſach* Biſhop; & eleuating his eyes, he ſaw Ieſus ſtanding in the midſt of a multitude of Angels; then bleſſing his diſciples, and rendring thankes to God, he paſſed out of this life, his bleſſed ſoule was receaued into the ioyes of his Lord by the all-immaculate Virgin the Mother of God, and ſacred quires of virgins, with the Patriarkes, Apoſtles, Martyrs, Confeſſours and Angels, no maruaile that he was honored of all Saints, ſith there ſhined in him, the vertue of all Saints; an Angell he was, not by nature but by office, ſince his lips did keep ſcience and the law of life: a Prophet, ſince few of the Prophets were indued with the foreſight of future thinges ſo copiouſly as he was: an Apoſtle he was, ſince Ireland, and the neighbour Ilands, are ſignes of his Apoſtleſhip: a Martyr he was, in regard of the many, conflicts he had againſt Kings, Magitians, Idolaters, and Diuels. A confeſſour he was, ſince that he neuer ceaſed from the preaching, and confeſſing the name of Chriſt. A virgin he was, for as much as he kept the integriof faith, in body & ſoule. The glorious Saint deceaſed at the age of a hundred and twenty three yeares: he was ſixteene yeares old, when he was carryed away by the Pirates: ſix yeares did he ſerue in captiuity: eighteene yeares did he liue with S. *German* in France: he was fiue and fifty when he came into Ireland to preach the Ghoſpell: fiue and thirty yeares did he imploy in the conuerſion of Ireland, and the adioyning Iles: afterwardes for three and thirty yeares, he gaue himſelfe to the ſweet reſt of contemplation, eyther at *Ardmuch*, or at *Sauall* monaſtery, during which tyme he neuer came abroad, vnles it were for great affaires, or keeping a Councell once a yeare for the redreſſe of abuſes.

2. After his departure his ſacred body was wrapt vp in the ſheet, which the bleſſed virgin S. *Brigit* had prepared, and a great multitude of Cleargy men and ſeculers, came to bemone the death of their common father, and Apoſtle, and to ſolemnize his funerals. The night following a brighſome quier of Angels that kept watch at his body with their ſweet harmony, caſt all the multitude into an extaticall ſleepe, vntill their departure, the next morning the Angels left ſo fragrant an odour behind them, that it continued for the ſpace of twelue daies, whilſt the holy body was vnburied, during which time in all that region, they enioyed the brightnes of the day light, without the interpoſition of any night. By occaſion of this ſtupendious miracle, the Arohmachians, and Vlidians fell into great debate and contention, for the poſſeſſion of that ſacred treaſure, and as they were vpon the poynt of entring into a fierce and bloody conflict, they heard a voyce from heauen, which ſeemed to be S. *Patricks*, commaunding

maunding them to ſurceaſe from the effuſion of blood, the ſea moreouer paſſing its wonted boundes ſwole vp ſo high, that it impeached their mutuall fight, and ſlaughter for the preſent.

3. The Vlidians put the bleſſed Saints body vpon a new wayne drawen by two kine, and ſo carried it away, with great ioye and ſinging of pſalmes, hymnes, and ſpirituall canticles, wherat the Ardmachians fury was ſo inkindled, that they intended by force of armes to detayne the holy body of their patron, and primat: but Almighty God to ſtint that bloody ſtrife, ſubſtituted before the Ardmachians eyes a phantaſticall wayne which reſembled ſo fully the former, that they being perſwaded it was the ſame that carried the rich treaſure of the Saintes ſacred body, followed it ſo farre as the riuer *Caulcune*, in the confines of the prouince of Ardmach, where that imaginary wayne diſappeared out of their ſight: in the meane time the Vlidians entred the citty of *Downe*, and after great ſolemnity of maſſes, they interred the holy body in the place aforeſaid. Saint Patricke departed this life in the yeare of our redemption 493. *Felix* being Pope, *Anaſtaſius* being Emperour, *Aurelius Ambroſius* being Gouernour of England, and *Forchernus* reigning in Ireland, and Ieſus Chriſt being ſole monarch of all the world, to whome all honour glory and prayſe for all eternity. Amen.

Heere ends S. Patrickes life.

THE LIFE OF THE HOLY VIRGIN S. BRIDGIT PATRONESSE OF IRELAND.

Abridged out of what COGITOSVS her oWne nepheu, and IOANNES CAPGRAVIVS haue Written more largely of her famous actes, and Miracles.

Of S. Brigits Countrey, Parents, Birth, and many vertues, and eſpecially of her charity to the poore.

CHAP. I.

THE glorious virgin S. *Brigit*, who deſcended of the ancient, and honorable family of *Etech* in the kingdom of Ireland, was borne at *Fochart*, a village a mile diſtant from *Dundalke* in the county of *Louth*. Her Father was a noble man of *Leinſter*, named *Dubtacus*, who falling in loue with a hand-mayd of his named *Brocſeca*, a woman indued with ſinguler beauty, and admirable comlines, he got her with child of this ſacred virgin, which when his owne wife perceiued, being in great trouble therat, and taking the matter very grieuouſly, ſhe ſaid vnto him; caſt out this handmayd, fearing her poſterity ſurpaſſe mine. *Dubtacus*, conſtrayned through his wiues importuinty, made ſale of her to a certaine Magitian, in whoſe houſe falling in trauaile, ſhe was ſafe deliuered of the holy child; ſuch as were preſent at her birth, ſaw the cloath, wherewith her tender head was couered, to burne with a flame of fire, whereupon haſtning to quench it, they found no fire at all.

2. So much did the holy virgin loath to feed of the Magitians meats, that ſhe was conſtrayned euery day to caſt vp what ſhe eate. The Magitian conſidering attentiuely

attentiuely the cauſe therof, ſaid: I am vncleane, & this holy virgin (ful of the ſpirit of God) cannot taſte of my meate; chooſing out therfore a white melch cow, he beſtowed it vpon her to liue by her milke. The holy virgin increaſed in vertue, no leſſe then in yeares; for ſhe excelled in all kind of holy conuerſation and ſanctity of life, and became very conſpicuous for her modeſtie, chaſtity and temperance, but aboue al her charity to the poore is moſt remarkable.

3. The ſacred virgin being deputed by the Magitian to keepe his cowes, gaue all the butter, and milke ſhe could gather to releiue the preſent wantes, and neceſſities of the poore. When the Magitian ſaw but a ſmall quantity of butter in a great veſel, wherin the butter was to be kept, he chafed extreamely. The S. ſeeing what paſſion he was in, offered her pure prayers vp to God, and ſo by diuine vertue, filled the veſſell with butter euen vp to the topp: wherat the Magitian was ſo much aſtoniſhed and moued, that he beleiued in Chriſt, ſetting both her, and her mother at liberty.

4. In regard ſhe gaue to the poore, all whatſoeuer ſhe could lay handes vpon, and among othings, her Fathers ſword, he purpoſed to ſel her; for which end bringing her where the King was, he requeſted him that he would be pleaſed to buy his daughter. To whome the Kinge ſpoke in this manner; what made you to giue away your fathers ſword, to the poore man? To whome ſhe anſweared, I haue giuen it to Chriſt, & Sir if my God did aske your maieſty, and my father too of me, I would beſtow you both, and whatſoeuer els you haue vpon him, if it lay in my power. Then the King turning to her father ſaid to him; this your daughter is of too great worth to be bought by me, and of farre greater to be ſould by you, ſo giuing her another ſword to giue her father, he diſmiſſed her.

Of S. Brigites ſinguler chaſtity, and of ſome miracles wrought in approbation thereof, as alſo of other ſtupendious ſignes.

CHAP. II.

WHEN this ſacred ſpouſe of Chriſt ſaw herſelfe preſſed, and importuned by her freindes to marry, ſhe prayed to God, that he would be pleaſed to diſfigure her body with ſome deformity, to the end that men ſhould ceaſe from making further loue vnto her; and without delay her eye burſt, and melted in her head; then taking three other maydes in her company, ſhe repayred to a holy Biſhop, called *Machillas, S. Patrickes* diſciple, to be vayled at his handes: the holy Biſhop ſaw a piller of fire appeare ouer her head, and contẽplating moreouer her earneſt and ardent loue of virginall integrity, he gaue her the holy vayle of chaſtity: at which time as ſhe fell proſtrate before the venerable Prelate to offer her ſelfe a holy, cleane and impolluted hoſt to her heauenly ſpouſe, ſhe touched the alter poſte, which incontinently budded forth a freſh with leaues, and ſo continueth greene and floriſhing to this day: Being vayled with the ſacred cognizance of chaſtity, her burſten eye was reſtored againe to perfect health.

2. Againſt Eaſter the ſacred virgin made bere of one onely meaſure or pecke of malt, ſending part therof to eighteen Churches that were round about, and beſides during all the octaue, that ſmall quantity ſufficed aboundantly, and ſerued to ſatisfy all thoſe who would, and were deſirous to taſte therof. At the ſame time a Leaper came to the holy virgin, requeſting her to help him to a cow, but ſhe hauing none ſaid to him; Wil you that we pray God to deliuer you from your ſicknes? who anſweared, that he preferred his cure before all other guiftes; whereupon ſhe hauing bleſſed water, ſprinkled the leaper therwith, and immediatly he became cleane: in like manner two ſicke virgins taking water, which the holy Virgin had bleſſed, recouered their perfect health.

3. Two blind men being Brittons, or Engliſh men by birth, with a leaper who was their guide, came to her Church doore, and beſought the ſacred Virgin to help them to their bodily health; She intreated them to haue patience a litle, and to enter into the lodging to refreſh themſelues, and that ſhe would in the meane time pray to God in their behalfe; which delay they tooke ſo impatiently, that with great indignation they replied; you heale the diſeaſed of your owne nation, but as for vs being ſtrangers, you neglect to cure vs for Chriſts ſake. The holy virgin receauing this reproach, went forth vnto them, and caſting holy water vpon them, ſhe cleanſed the leaper, and reſtored the blynd men to their ſight.

4. A certaine woman, brought ſome apples to the Saint, at which time there came ſome leapers to begge alms of her: them the ſaid Saint deale theſe apples amongſt them. The woman hearing it, conuayed her aples away ſaying: I brought thoſe apples for your ſelfe, and your virgins, & not to be giuen to leapers: whereat the Saint being not a litle offended, ſhe anſweared; You haue done very ill in hindering vs to giue almes, therfore your trees will neuer more produce any fruit. The woman going forth into her orchard, which ſhe left full of apples, found none at all, and ſo it remayned fruitles alwayes after.

Of S. Brigits great auſterity, and of many admirable miracles wrought by her.

CHAP. III.

ONE night the ſeaſon being froſty an cold, when al had taken themſelues to their reſt; and were faſt a ſleepe, the holy virgin went to a deepe poole, wherin ſhe ſtood all night long weeping and praying, firmely purpoſing with herſelf to obſerue the ſame cuſtome euery night: but our deare Sauiour out of the aboundance of his infinit mercy, would not haue her to continue it any longer, for the next night following, ſhe found the poole dry without any water, and comming to ſee it the next morning, ſhe ſaw it as full as it was before: the ſame hapned to her the ſecond night, which was a ſufficient reaſon that ſhe forbore that auſtere exerciſe of mortification.

2. Vpon a time that ſome venerable Biſhops came to ſeeke lodging at her houſe,

houſe, ſhe being vnprouided of all prouiſion, the diuine munificence releiued her wantes by miracle: for thrice in one day did ſhe milke one cow that ſhe had, which yeilded ſo much milke, as the three beſt cowes would. Another tyme a Dog did fawne vpon her for meate, the holy virgin, with whom mercy grew euen from her infancy, hauing nothing but fleſh, that was boyling for ſome gueſts that were to come, drew it out of the pot, and gaue the doge a peece therof. When the fleſh whas laid vpon the table, it appeared, ſo intire, as if nothing had bine cut off, which excited the beholders to great admiration of the miracle, & veneration of the Saint.

3. The bleſſed virgin laboured very earneſtly, to reclaime nine men from fulfilling their nefarious vow made of killing a man in the Kalendes of Iuly, yet for nothing that ſhe could, either ſay, or doe, would they relent from their wicked deſigne: Betaking her ſelfe therefore to prayer for the deſperate wretches, loe there appeeared before their eyes a figure, reſembling to the full, the man whome they intended to kill, whom they incontinently aſſayled with their ſwordes and launces, & after, as it were inſulting by vay of triumphe ouer their ſlaine ennemy, came backe immediatly to the Saint with their wepons all imbrued in bloo l, where learning the truth of the matter, they did pennance for their cruell intent.

4. Vpon a time that a certaine farmer came with all his family to celebrat ſome ſolemne feaſt with *S. Bridgit*, he being there, his Cowes were ſtolne away by theues, who in their way came to a riuer, which they found ſo ſwolne vp with water, that they could not paſſe ouer, tying therefore their garments & armes, to the cowes hornes, they made them enter into the water, but they returning backe with great violéce, came and ranne directly to S. *Bridgits* aboade, and the men being ſtarke, naked followed them, doing afterwardes pennance for their heinous fact, in the Saints monaſtery.

5. The holy virgin being once benighted in a ſpatious field in *Meath*, declined to a certaine poore womans howſe, with home ſhe lodged all night, and albeit the woman receiued, her with great ioye, rendering God many thankes for the happy and ſafe arriuall of the moſt holy virgin, yet her pouerty was ſuch, that ſhe vanted wherwithall to entertaine ſo worthy a gueſt, but neuertheles of reuerence to the Saint, ſhe broke downe a frame ſhe vſed to weaue in, and boyled therewith the calfe of one onely cow which ſhe had. Supper being ended, and after reſting her ſelfe all night, the next morning, to the end the charitable woman ſhold not ſuſtaine any dommage or detriment, by the entertaynement, or refection of the Saint, ſhe found another calfe like to her owne with her cow, and found likewiſe a weauing frame, in forme and greatnes iuſt alike to her own that ſhe had burnt.

Of the great power S. Brigit had ouer Diuels, & how much they feared her.

CHAP. IIII.

WHEN a certaine perſon, tormented with a malignant ſpirit, knew that he was to be led to S. *Brigit*, he fell downe to the ground, ſaying: You ſhall not carry me thither. Do you know ſayd they where ſhe liues? yes ſayd he, and I will not go by any meanes. And when they could not remoue him from the place, they ſent for the Saint, intreating her to come thither; when the Diuell ſaw the ſacred virgin comming a farr off, being terrifyed, he departed from the man out of their ſight.

2. Another obſeſſed perſon, who by reaſon of ſtrange fits of fury and rage, wherewith he was vexed, bred great annoy & trouble to many, was brought to the Saint, to whome ſhe ſayd; Preach to me the word of our Sauiour Ieſus Chriſt, he anſwered, O moſt holy Virgin *Brigit*, I am compelled againſt my wil to obey your commaundement, ſaying: Loue God then, and all men will loue thee: honour God, and all men will honour thee: feare God, and all men will feare thee, this being ſaid, the diuell fledaway with a loud cry.

3. As Saint *Brigit* ſat at the table with a certaine virgin whom ſhe had inuited, ſhe ſaw a Diuell ſitting hard by her, the other virgin ſaid: I would fayne ſee him, if it were poſſible. It is not impoſſible quoth S. *Bridgit*, but firſt ſigne your eyes, that they may be able to ſuſtaine his ſight, and contemplate his face: hauing ſigned her eyes, ſhe ſaw the ennemy in a moſt vgly, and blacke ſhape, with a terrible great head, exhaling forth at his noſtrils ſmoke, and flames of fire. Speake to vs Diuell, ſaid S. *Bridgit*. To whome he anſweared, O moſt holy virgin, I cannot ſpeak to you, neither yet can I contemne your commaundements, ſince you contemne not Godes holy ordonances, and are ſo affable to his poore, and little ones. Wherfore cameſt thou hither? ſayd the Bleſſed Virgin. I remaine with this virgin, ſayd he, and in regard of her ſlugiſhnes, I haue gotten a place in her. Behould then ſaid the holie virgin (turning to the other virgin) whome you haue intertayned theſe many yeares? And from that day forwardes, the virgin was deliuered from the Diuell.

4. There aſſembled together a great multitude of men with oxen and engines to draw away a great tree, which was cut downe that was to be vſed in ſome building, but all in vaine, for neither the multitude of men, the ſtrength of the oxen, nor yet the variety of engines, could preuaile any thing towardes the remouing therof. The men were almoſt ready to depart, thinking it impoſſible to ſtir it out of its place; at laſt by the help and force of Saint *Bridgits* prayers, together with her pregnant faith like to a muſtard ſeede, by which faith as our Sauiour ſayth, Mountaines are transfered, they carried away that tree without the aſſiſtance of any humane help, and found no difficulty in bringing it to the place, whither the Saint appointed them to carry it.

of

Of the obedience that vnreaſonable creatures exhibited to Saint Bridgit.

CHAP. V.

ONE day as the Saint ſaw Duckes, ſometimes ſwimming in the waters, and other tymes flying in the ayre, ſhe commanded them to come to her; They as if they had beene trayned vp vnder humaine diſcipline, flew in great haſte with prompt obedience to the Saint. The bleſſed virgin touched them gentlely, and imbraced them ſweetly, which doing for a pritty ſpace, permitted them after to fly away. Another tyme a great wile bore being perſued very eagerly, came in great haſt to Saint *Bridgits* heard of ſwine; ſhe beholding the boare among her ſwine, gaue him her bleſſing, and he remayned familiar, & without any feare euer afterwith her heard. By this and the other precedent, example it is cleare and euident, that the fowles of the ayre, and beaſtes of the earthe, were ſubiect to her commaund, and obeyed her will and pleaſure, as we may further gather from theſe enſuing accidents.

2. A ſimple country man comming to the Kinges court, ſaw there a Fox, who being taught for that purpoſe, made the King great recreation with his many ſleightes, and trickes, and thinking it was not tame or familiar, he killed it in preſence of all the multitude, for which being reprehended, & caſt into fetters, he was brought faſt bound to the King, who commaunded that he ſhould be put to death, vnles he procured him another Foxe like vnto the former in all conditions, and ſubtill feates, and that his wife & children ſhould be made ſlaues. Saint *Bridgit* hearing thereof, prayed very earneſtly to God for the releaſe of the poore man: by and by another Fox entring into her coach, ſat quietly, and familiarly by her ſide, whome when ſhe had preſented to the King, and that he ſaw it to play trickes, and pranks, and in all thinges to be conformable to the other Fox, his wrath appeaſed therewith, he ſet the poore man at liberty, *S. Bridgit* returning to her monaſtery, and the Fox remayning as yet amongſt the preſſe of people, fled backe againe into his denne: all thoſe who ſaw what had paſſed, wondered much at the miracle, and honoured noe leſſe the Saint by whoſe meanes it was wrought.

3. As the ſacred Virgin ſat with her virgins in her coach, ſhe ſaw a man, with his wife, family, and oxen, toyled very much with carrying heuy, and cumberſome burthens, euen in the extreame heat of the ſunne, and taking compaſſion of them, ſhe gaue them her owne coach-horſes to helpe, and eaſe them of their inſupportable paynes. In the meane tyme ſhe ſat downe by the way ſide, and ſpoke to ſome of her virgins, bidding them to digge vnder the adioyning earth, to the end that water might ſpring forth, wherewith ſuch as were drye might quench their thirſt. Vpon the digging vp of the ground, there guſhed out a cleare, and faire riuer. Within a little time after, there came a certaine Captaine to the place, who hearing of what Saint *Bridgit* had done

with the horſes, he beſtowed vpon her wilde, and madd horſes, which became without delay ſo tame and gentle, as if they had beene alwayes wont to draw a coach. There came leapers ſometymes to Saint *Bridgit*, who begged her coach of her, which ſhe gaue them without delay, & her horſes likewiſe.

4. A certaine Queene came to viſit S. *Bridgit*, bringing with her many rich preſents, and amongſt the reſt a very fayre ſiluer chayne, which her maydes tooke away, hiding it, the Saint beſtowing the reſt vpon the poore. Not long after when a poore man cried to the Saint for almes, hauing nothing ſhe tooke the chaine, and gaue it him. The maydes ſeeing it, ſayd, you are the cauſe that we looſe all that God ſendes vs, for you giue all to the poore, leauing vs poore and needy. To whome ſhe anſwered, ſeeke the chaine in the place, where, I am wont to pray in the Churche, and peraduenture you ſhall find it there: they finding the chayne, ſhowed it to many, and kept it euer after, as an euident teſtimony of her ſanctimony, and vertue.

How Saint Bridgit protected, and aſsiſted ſuch as inuocated her in their diſtreſſe and dangers.

CHAP. VI.

SAINT Bridgit came one time, being intreated therunto by her father, to the King, ſaying, Let me haue your ſword for my Father, and releaſe me one of your ſlaues. To whome the King anſweared, what will you giue me for theſe two great petitions. She replied, if you will, the life euerlaſting, and that your ſeede thall reigne for euer after you. The King anſweared againe: I couet not a life, which I doe not ſee, neither am I ſollicitous in behalfe of my children, that ſhall liue after me: two other thinges I deſire, and couet, the firſt is, that I may enioy this life, which I loue; and the ſecond is, that in all places and conflictes, I get the vpper hand ouer mine ennemies. Theſe two thinges, ſaid the Bleſſed virgin, ſhalbe graunted you. Not long after, with a few in his company, he went to fight with a great multitude, and inuocating Saint Bridgits helpe and aſſiſtance, he ſaw her goe before him, and a piller of fire to burne all vp euen to the ſkies, ſoe the King hauing defeated his ennemies, he returned homewardes, magnifying the glory, and name of the moſt ſacred virgin.

2. A virgin that ſuffered ſhipwracke by inuocating Saint Bridgitts helpe, walked drie foote, vpon the liquid waues, eſcaping by that meanes the daunger of death. Some of Saint Bridgitts maydes hauing receiued from a certaine rich man, many meaſures of meale, could not paſſe ouer a water that was in the way, being therfore deſtitute of all humane helpe, and aſſiſtance, they inuocated the powerfull ſuffrages of their moſt holy miſtris, and they were ſuddainly tranſported to the further ſide. A man that prohibited *S. Bridgits* coach to paſſe through his feildes, and ſtroake at her horſes, fell downe to the ground, and yeilded vp his ghoſt ſuddainly.

3. A gentleman who was in the country, loued diſhoneſtly a certaine woman,

man, & contriuing with himſelf how to compaſſe his filthy delights, he gaue her in cuſtody a rich ſiluer pyn, which he ſtole away priuily at vnawares from her, and caſt it into the ſea, thinking that when ſhe could not reſtore it, ſhe ſhould become his ſlaue, and ſo ſhould glut his wanton deſires: all which wicked plot he put in practiſe, neither could he be contented otherwiſe, then either by getting againe the ſiluer pin, or by her bondage. The chaſt woman being driuen to this pinche, fled to *S. Bridgit*, as to a cittie of refuge; As the holy virgin was muſing with her ſelfe what to doe in this matter, behold one brought home fiſh taken out of the neighbour riuer, & they vnbowelling the fiſhes, the ſiluer pin was found in one of their bellies, ſo bringing the pin with her, ſhe went to the aſſembly, where the matter was to be determined, where ſhe did ſhew the pin, and it being knowne by many that ſaw it, to be the ſelfe ſame he caſt in to the ſea, ſhe freed the vertuous woman from her cruell tyrants handes, who afterwardes acknowledging his fault, and guiltines, ſubmitted himſelfe to S. *Bridgits* pleaſure, who hauing wrought this great miracle, returned backe againe to her monaſtery.

4. It fell out that the King called together an aſſembly of his ſubiectes, to make a broade and fayre high waye in a deep and vnpaſſable marſh, through which a great riuer ranne. The people meeting, by their families, and kindreds, they diuided the worke, allotting to euery family his own ſhare of that laborious taſke, that part wher the riuer ran was moſt difficult, and fell to one of the families, who being potent & ſtrong forced *S. Bridgits* kinſefolkes being weaker, to chãge with them. They in this their diſtreſſe, falling proſtrate before the Saint, bemoned their wrong to her: To whome ſhe anſweared, Departe in peace, it is the will of God, that the riuer paſſe from that place, where you are put to ſuch heauy workes, to the other which they haue made choice of. The next morning, when the multitude roſe to begin the work, the riuer was found to haue left its ancient channel, where *S. Bridgits* family was conſtrayned to worke, & to be transfered into part of the potent, and proude men, who ſo vniuſtly oppreſſed the weaker company: in proofe whereof, the auncient channell where the riuer tooke its courſe in former tymes, appeares drye without any waters to this very day.

Of many miraculous cures, wrought by the merits, and interceſſion of the Saint.

CHAP. VII.

THE ſacred virgin hauing deliuered many leapers, cripples, & obſeſſed perſons, from their infirmities, there came two leapers with teares in their eyes, beging the cure of their diſeaſe. Then the Saint praying, and bleſſing water, ſhe commanded them to waſhe one another in that water. One being waſhed by his companion, became cleane: to whome the Saint ſaid, waſh now your fellow, who ſeeing himſelf cleane, and boaſting of his health, would not touch the others vlcers;

which pride of his God did chastice, for immediatly after he said. I feele sparkles of fire vpon my shoulders, and instantly all his body (his companion being cleansed) was couered ouer with leaprosy.

2. A certaine woman comming of deuotion, to visit *S. Bridgit*, brought her daughter with her, who was dumbe. Saint *Bridgit* seeing the yong mayden, said vnto her. Are you content to be a virgin? (but not knowing that she was dumbe) The maid answeared incontinently, I will willingly do, what you will commaund me, & so dedicating her virginiti to God, she to her dying day remayned most eloquent. A blind virgin named *Daria*, spoake to S. *Bridgit* saying. Bless mine eyes, to the end that I may see the world according vnto my desire: her eyes being opened without delay, she sayd, shut mine eyes againe, for the more that one is absent from the world, so much the nearer, is that party to God; then S. *Bridgit* shut her eies as she requested.

3. One of S. *Bridgits*, virgins burnt in the concupiscence of a certaine man, to whome she promised to steale forth in the night: after Saint *Bridgit* betooke her to her rest, the virgin rose according to her promise; being inflamed with the fire of sensuality, & likwise vexed vith the torment of conscience, she knew not vhat to do, but fearing God, and Saint *Bridgit*, prayd her earnestly, that she would vouchsafe to helpe and assist her being indistresse. At last she resolued with her selfe to make a fire, putting her selfe therinto, so by that meanes, with fire she quenched fire, and with payne, ouercame payne; which Saint *Bridgit* knewe by diuine reuelation, yet neuertheles kept it secret, to see the euent and issue of the virgins combat. The next morning the virgin acknowledged her sin to S. Brigit, who sayd to her: because in fighting couragiously this nigth, thou hast burnt thy selfe, the fire of fornication shall neuer annoye thee in this life, nor the fire of hel burne thee in the next; then the holy virgin did heale her feete, so that no marke of the burning did appeare in them.

4. Neither ought we to omit that great miracle, which this blessed Saint wrought in imitation of our Sauiour, by opening the eyes of a man who was blind from his natiuity. A certaine Queen that had no children, by the holy Virgins intercession obtayned issue. And as Almighty God for her sake and merits, did help others in their necessityes, so did he not fayle to assist her selfe in her wantes: for vpon a certaine time the holy virgin being in great necessity, besought God to help her to some honny, and what she sought for, she found it in great plenty, vpon the pauement of her house.

How the holy Virgin for the relief of the poore, wrought many admirables signes.

CHAP. VIII.

SAINT Bridgit said to a certaine virgin who begged almes of her; I heare that there are many afflicted with sicknes in your country, take therfore my girdle, and with it, steaped in water, you shal in the name of our Sauiour Iesus Christ deliuer them of their infirmityes, and they will giue

giue you both meate & cloathes : who taking the girdle, as the Saint commaunded, ſhe cured diſeaſes, getting therby great gaynes, and becomming very rich, ſhe her ſelfe afterwardes, dealt great almes to the needy. Another time ſhe conuerted water into good bere to giue to leapers, who called to her for it. In like manner did ſhe for the comfort of a needy perſon, conuert a ſtone into ſalt. She likewiſe deuided one garment betwene two poore men, and by diuine vertue, each part became an entire garment.

2. Among the many ſtupendious miracles ſhe wrought, this is not to be accounted the leaſt, nor the leaſt to be admired. To three leapers who beſought her to beſtow ſome charity of them ſhe gaue a ſiluer veſſell, and fearing it ſhould be an occaſion of debate, or diſcord amongſt them, if they deuided it themſelues, ſhe ſpoke to the gold ſmith to deuide it equally amongſt them. But he making his excuſe, that he could not deuide it into three equal partes, the moſt holy virgin her ſelfe tooke it into her hand, and ſtroke it againſt a ſtone, and ſoe deuided it iuſt into three equall parcells: in ſo much that afterwardes being put in ſcales to be weighed, neither part did owerweigh the other, not ſo much as one dramme, ſo equall were the deuiſions, and ſo the leapers departed away ioyfull with their ſhares, & without cauſe either of enuy, or any iniury.

3. According to the example of holy Iob, ſhe neuer permitted the poore to departe from her with empty handes, for ſhe gaue them very pretious, and rich garmentes, which a holy Biſhop named *Conleath*, vſed to weare in ſaying the diuine myſteries of the Maſſe, vpon the higher feaſtes of our Lord, and the Apoſtles. Now when the time came, that the venerable Prelate ſhould according to his wonted manner, vſe the aforeſaid epiſcopall robes, the holy virgin, who had giuen them to Chriſt in his needy members, receaued other ſuch robes fully reſembling the former, as well in the wauing, or texture, as in colour, which were brought her in a waggon of two horſes, euen at the ſame houre that ſhe liberally gaue the others to the poore.

4. So large and liberall was her charity to the poore, that none euer had a repulſe at her handes, as it is cleare and euident by this enſuing narration. For one time being abroad in the feildes feeding of her flocke, one who was well acquainted with the tendernes of her hart, and largenes of her hand, came to her ſeauen times in one day begging of almes, and euery time ſhe gaue him a weather; and when euening approachid ſhe droue home the ſheep, yet being tould ouer twice or thrice, the flocke was found entire, and complete nor one being miſſing to the great wounder of thoſe who knew what chaunced. It is alſo recorded of her, that after prayer made for that intent, ſhe got miraculouſly a ſumme of money, with which ſhe ranſommed a guilty perſon, whome the King appointed to be put to death.

How the holy Virgin, declared the innocency of Bishop Broon *Saint Patrickes disciple, by making a yong suckling to speake, and other no lesse remarkeable miracles.*

CHAP. IX.

A Certayne malitious woman, without regard of conscience or feare of God, slandered most wickedly a venerable Bishop of *S. Patrickes* disciples named *Broon*, by fathering vpon him a child, which she had gotten by another. The Bishop standing vpon denial of the fact *S. Bridgit* calling the woman sayd, Who is the father of your child? She answered, Bishop *Broon*; With that S. *Bridgit* signed the womans mouth with the figure of Christs banner, and instantly her head swelled vp with a great tumour, after she blessed the young infants tongue, saying to him; Who is your Father? The child made answeare, Bishop *Broon* is not my Father, but that vilde and deformed man, who sitteth last among the people: thenall the assembly rendring many thankes, and prayses to God, constrained the lewed woman to do pennance for her folly.

2. There was a certaine man named *Linguidinus*, who was indued with such admirable strength, and surpassing vigour of body, that he himselfe alone could do so much worke as twelue men, and who moreouer was so great a deuourer of meate, as to eate at once so much, as might well serue twelue men, for as in working he did counteruaile twelue men; so likewise in eating did he match that number. This man came to Saint Bridgit, beseeching her to obtaine of God, that he would vouchsafe to temper, and bridle the immoderate appetite of his deuouring, and rauenous stomack, without diminishing or mayning the strength of his body. The holy Virgin gaue him her blessing, and offered vp her prayers to God in behalfe of his iust petition, which he obtayned by her merits, and intercession, for neuer after did he take more, then was able to satisfy one man, being neuertheles able to performe so much worke as he was before, when he did eate most of all.

3. The sacred virgin sent for many workemen, and reapers to cut downe her corne, & hauing agreed with them for their pay; and appointed a day when they should come to performe their worke, it hapned that the day appointed proued very rayny, in so much that the cloudes powred forth showers in great aboundance ouer all the prouince, excepting on S. *Bridgits* feilds, which were not wet, the rayne falling thicke vpon euery side, so that where all the workemen in the coũtry we are cõstrayned to giue ouer their worke, by reason of the wet, & moisty season, Saint *Bridgits* workemen continued from morning without intermission or impediment, cutting downe of her corne, not without the admiration of all who saw, and heard of that vnusuall miracle.

4. Another miracle no lesse stupendious: wherin the Reader may contemplate the purity of her hart, the perfection of her soule, the eminency of her merits,

merits, and the prerogatiue of her vertues we are to recount, which was this. At what time this ſacred virgin fed her flocke in a wide & open playne, farre from any ſhelter, ſhowres of rayne fell downe ſo thicke, that ſhe was wet to the ſkin, who coming home with her cloathes all full of water, ſhe ſaw a Sunne beame pearcing in thorough a chinke, that illuminated the roome, and taking it for a pearch (the quickenes of her eyes being hindered, or ſomewhat blunted) ſhe caſt thereon her wet mantle, or vpper garmente, whereupon it hung being ſupported by it, as well as by a beame, or poſt, to the great aſtoniſhment of all the neighbours, who could not ſufficiently admire the merits, and vertues of this holy virgin.

Of S. Bridgits happy departure out of this life, and how she knew thereof by diuine reuelation, and of ſome miracles wrought after her death by her interceſſion and merits.

CHAP. X.

THE ſacred virgin hauing run out the courſe of her mortall dayes, in the exerciſe of all kind of ſanctimony, and innocency of life, the time of the reſolution of her terrene tabernacle drew neere at hand, whoſe depoſition, as her ſelfe knew by reuelation, and foretould to one of her virgins, was not farre off. The holy virgin gaue vp her ſoule, to her heauenly ſpouſe about the yeare of our redemption 518. Her venerable body, was placed in a ſimptuous monument of gould, and ſiluer, adorned with iewells, and pretious ſtones, and was firſt interred in her owne monaſterie at *Kildare*, together with the ſacred body of the holy Biſhop *Conleath*, afterwardes it was tranſlated (whereof we haue an authentical record) to the citty of *Dune* in *Vlſter*, where it lyes together with the venerable bodies of *S. Patricke*, and *S. Columbe*, the other two glorious patrons of Ireland. At *Kildare* and other places, many miracles haue been wrought by the merits of S. Bridgit, we will content our ſelues with the relation of ſome few, fearing to cloy the reader with to much tediouſnes.

2. The ouerſeer of Saint Bridgits great and famous monaſtery, ſent workemen, and ſtonehewers to prouide a mill ſtone, they neither reflecting vpon the difficulty of the way, nor yet regarding that there was no meanes of getting downe the ſtone, went vp to the topp of a moſt high and craggy mountayne, where they hewed out a great ſtone forming it into a mill ſtone, the Ouerſeer came with oxen and horſes to carry it away, but ſeeing it impoſſible with oxen and horſes to go where it was, in regard of the ſteepe and craggy aſcent, all begunne to deſpaire of euer getting it downe, and ſo were ready to departe. But the prudent Ouerſeer ſaid; Not ſo, but let vs in the name of God, and S. Bridgit (to whome nothing is impoſſible) rowle it downe, and ſo conceauing a firme faith of the holie virgins aſiſtance, they caſt it downe: and loe the ſtone rowling amongſt the rocky, & ſtony cragges, tumbled downe without any detriment from the mountaine, and thence was carried to the mill.

To which mill a certaine pagan ſent his corne by an ignorant & ſimple man to be ground: when the corne was laid betweene the ſtones, the aforeſaid ſtone being the vppermoſt, ſtood irremoueable, neither could the violent current of the great riuer, nor yet the paynfull induſtry of men, whele it about: at laſt, knowing that the corne belonged to a pagan Magitian, and therefore *S. Bridgits* mill, would not grinde it, they remoued and put it away, powring other graine inſteede therof, and then the ſtone without any impediment, kept its ordinary, & wonted courſe in grinding.

3. It hapned within a while after, that the mill by ſome chaunce or other tooke fire, which conſumed the howſe and the other ſtone to, that was ioyned to this, but as for this ſtone, that was particulerly dedicated to Saint *Bridgit*, the fire did not preſume to touch, neither was it branded with any ſigne, or marke of burning, which made them to bring the ſtone away, and to place it neare to *S. Bridgits* church doore, where many diſeaſed meeting, by the only touch of this ſtone were deliuered from their maladies. Here our author by occaſion of this inſueing miracle, enlargeth himſelf in deſcribing magnificence of Saint Bridgits church, the ſumptuouſnes of the oratories, the curioſity of anticke workes, and variety of curious portratures, with many other remarkable particulers, worthy the reading, which we to continue our intended courſe of breuity, do wittingly paſſe ouer, and will content our ſelues with the bare & ſuccinct relation of the miracle it ſelfe, which was this.

4. The gate of Saint Bridgits oratory, thorough which ſhe, and her holy virgins paſſed, when they went to receaue the delicious viand of our Sauiours ſacred and pure body being broken downe, & made wider, the carpenters ſetting the former doore vpon the hinges which was found, was leſſe by a fourth part, or quarter: whereupon they reſolued, either to add another peece to the ould doore, or to make another al of new; and as they were debating the buſines, the principall worke maiſter ſaid. Wee ought this next night to watch and pray at S. *Bridgits* monument, to the end that ſhe may direct vs in the morning, what is beſt to be done in this matter: ſo paſſing al the night ouer at her ſhrine, and ryſing the next morning after, ſaying ſome prayers, ſetting the ould doore vpon the hinges, it fitted all the gate ſo iuſt, that it nether wanted, nor yet exceeded any thing in conuenient bignes: and in this manner was the doore by the merits of Saint Bridgid, extended to an equall & commenſuratiue proportion with the gate of the church. Who can expreſſe (ſaith our author here) the admirable beauty of this Church, or how can we declare the marueiles of this Citty? Or who may recount the innumerable thronges, and infinit multitudes of people flocking thither from all countryes? Some come to delight them ſelues with plentifull diuerſity of banquets, ſome to ſolace themſelues with, variety of pleaſant ſhowes, and ſpectacles, others to obtayne the cure of their diſeaſes, and others with rich, and great donaryes to ſolemniſe Saint Bridgits natalitiall feaſt, which falleth vpon the firſt of February, vpon which day in the yeare of Chriſt 518. as we haue

haue touched aboue in the firſt paragraffe of this preſent chapter, the holy virgin paſſed from the miſeries of this mortall life, to the immortall ioyes of paradiſe. Whither God of his infinit grace conduct vs all to him, to his all immaculate mother, and to the two glorious patrones of Ireland, Saint Patricke, and Saint Bridgit, be all honour, glory and prayſe, world without end. Amen.

FINIS.

THE LIFE OF THE GLORIOVS ABBOT S. COLVMBE THE GREAT.

PATRON OF IRELAND, AND APOSTLE OF THE PICTS.

Abrieged out of the Latin: Written by Saint Adamnanus.

The firſt booke of S. COLVMBS propheticall Reuelations.

Of S. Columbs Parents, Nauigation into Brittany, and of his prophecy touching Saint Fintenus.

CHAP. I.

SAINT *Columbe the Great*, was borne of noble and illuſtrious parents, his Father was named the ſonne of *Ferguſius*, and his Mother *Æthnea*. The ſecond yeare after the warre of *Culedreiune*, and the two and forty of his age, he paſſed ouer into Britanny, being deſirous for the loue of Chriſt, to goe thither in pilgrimage. From his youth he was trained vp in Chriſtian diſcipline, and in the ſtudy of wiſedome: his integrity of body, and purity of ſoule, he kept alwayes vnblemiſhed; and though he liued on earth, yet his conuerſation was in heauen. His countenance was ſweet, and angelicall, his talke cleane, and chaſt, his carriage holy, and ſaint-like, his wit quicke, and excellent, and his councell graue and mature, no part of his tyme, not ſo much as the ſpace of one houre, did he euer miſpend; for he was alwayes imployed, eyther in prayer, in writting, in reading, or in ſome good exerciſe: His abſtinence was ſo great, and his watchinges ſo longe, in which he exerciſed himſelfe day and night without intermiſſion, that they went beyond the courſe of humane ability, and yet in the midſt of all

of all theſe auſterityes, he alwayes ſhowed a cheereful countenance, repreſenting thereby the Saint like ioy of his hart.

2. *S. Fintenus*, who after became ſo famous ouer all the Churches of Ireland, conceaued in his younger yeares an earneſt deſire of forſaking Ireland, and viſiting our Saint *Columbo*. Being inflamed with this deſire, he went to a certaine friend of his, a very wiſe, and venerable man, named *Columbus*, to take his aduice in the matter, who liked well of his holy reſolution; thither at the ſame tyme came two of *S. Columbes* monkes, who being demanded touching their iourney, anſwerd: We are newly come out of Brittany, and this day from the monaſtery of the Oakenfield *Roboretum* is your holy father *S. Columb* wel, and in good health, ſaith *Columb*. With that they ſheding teares aboundantly replyed: truly our father and Patron is well; for a few dayes paſt he departed to Chriſt. Vpon knowledge whereof *Fintenus*, *Columbus*, and the reſt that were preſent, falling downe proſtrate vpon the ground, wept bitterly. *Fintenus* demanded further of them, ſaying: whome did he ordaine his ſucceſſour? they made anſwere, his diſciple *Bathaneus*, with that *Columbus* aſked *Fintenus* what he ment to do, who anſwered: I will with Gods grace repaire ouer to the wiſe and holy man *Bathaneus*, and will take him for my Abbot: then takind his leaue of *Columbus*, he imbarked himſelfe without delay for the Ile of *Hoy*, where he was intertained with great charity, as an vnknowne gueſt.

3. The next day after his arriuall, he made it knowne to *Bathaneus*, that he had a deſire to confer with him, who preſently ſent for him. *Fintenus* being brought to *Bathaneus* his preſence, fell downe vpon his knees, but the Saint made him riſe, and ſit downe with him. Then did *Fintenus* recount to the ſaint his name, countrey, kindred, conuerſation, & what had moued him to vndertake that paineful nauigation; and laſtly cloſed vp his diſcourſe with an humble requeſt in behalfe of his admittance. *Bathaneus* vnderſtanding all, ſaid: My child I am bound to render many thankes to God for your arriuall, but know this for certaine, that you cannot be a monke of ours. *Fintenus* hearing this, became very heauy and ſadd, ſaying. Perchance I am vnworthy to be your monke. To whome the old Senior replyed: It is not as you ſay; for albeit I had rather detaine you with me, then otherwiſe, yet can I not prophane the commandement of my patron S. *Columbe*, by whoſe mouth the holy Ghoſt hath prophecyed of you in manner following, ſaying to me: *O Bathaneus, you muſt liſten to theſe my wordes with great attention; for preſently after my wished, and long deſired departure out of this life to Chriſt, a certaine brother named* Fintenus, *will come to you out of Ireland, and beg earneſtly to be receaued of you among the other monkes, but it is not preordained for him in the preſcience of God, that he become a monke to be ſubiect, for he is preelected for the Abbot of monkes, and for a captaine to leade many ſoules to heauen, doe not therefore detaine the foreſaid man with you in our Ile, but ſend him backe againe into* Ireland, *that he may build a monaſtery in* Leynſter, *on the bancke of the ſea, where feding a flocke of* Chriſts *sheep, he may conduct innumerable ſoules to the ioyes of paradiſe.* The young Saint hearing this, and powring out aboundance of tears with thanks giuing to God, ſaid: Be it done to me according to the propheticall, & marueilous preſcience of S. *Columbe*: ſo taking *S. Bathaneus* his benediction, he returned backe into Ireland.

4. About that tyme, that the holy man was founding by diuine inſpiration the monaſtery of *Diarmag*, in the midle region of Ireland, he purpoſed to viſit the holy company that liued in *S. Kiaranus* monaſtery at *Cluayne*. They vnderſtanding of his approach, went all forth in company of their Abbot *Alitherus* to meet him, and lead him honorably (ſinging of Pſalmes & Hymnes) to the Church. At the ſame tyme a certaine deſpicable familiar youth came behind the Saint, and hiding himſelfe ſo much as he could, he thought to touch at vnawares the Saint, and without his feeling the hem of his exteriour garment; but what the Saint could not ſee with his corporall eyes, he ſaw with his interiour, and mentall eyes: for making a ſtand, he put his hand behind him, & ſo taking hold of the youth by the necke, he placed him in preſence of all the people. Then all that were there preſent, ſaid: Diſmiſſe him, diſmiſſe him, why doe you detaine that vnhappy boy? The Saint breathing out from his pure breaſt theſe propheticall wordes, ſaid. *Giue ouer now, brethren, giue ouer.* And then turning to the youth, that trembled, and quaked for feare, he ſaid: *O child open your mouth, and put out your tongue.* The youth did accordingly: then the Saint extending his holy hand, and bleſſing his tongue, diligently pronounced this prophecy of him: *Albeit this youth ſeemeth to you vilde, and deſpiceable, let none therefore contemne him; for from henceforth he wil not only diſpleaſe you, but he will proue very pleaſing to you: in vertue, and holy conuerſation he will dayly goe forward, and from hence forth his wiſedome and prudence will more and more increaſe, and in this our congregation he shall become a worthy member, and his tongue shalbe indued by God, both with wholeſome doctrine, and eloquence.* This youth was *Ereneus*, who afterwards was ſo famous, and well knowne throughout all the Churches of Ireland.

How S. Columbe foreſaw the danger, and comming of S. Chamnechus, and Columbanus: the victory of King Aldan, and other remarkable thinges.

CHAP. II.

THE ſaint being in his monaſtery of *Hoy*, one day that the ſeas were very rough, and the windes blew boiſterouſly, commanded the monkes to make ready the gueſt-roome, and to draw water for ſome that were to come. One of the Brothers asked, who can haue a proſperous nauigation ſuch a day as this, though the paſſage be neuer ſo ſhort? The ſaint anſwered: *God will prepare a calme amidſt this tempeſt for a Saint, and for one of his elect, that shall come to vs before euening.* And loe the expected ſhip wherin *Saint Chamnechus* was, arriued according to the ſaints prophecye. Another tyme likewiſe the ſaint being in his owne great Church, he brooke forth after a ſmiling manner into theſe wordes: *Columbanus ſayling towards vs, is in danger amidſt the ſwelling waues, the Abbot ſitting in the foredecke, eleuateth his hands to heauen, and bleſſed the fearefull, and ſwelling ſea, whom our Lord doth terrify, not that the ship shall ſuffer shipwracke, but*

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to excite him to pray more feruently, and ſo to come ſafe to vs.

2. Of *Cormacus* that holy man, who ſo often ſought for a wildernes in the ſea, *S. Columbe* prophecyed in this manner. *This* Cormacus *hoping to find a deſert, ſet out this day from that region that lyeth beyond the riuer Moda, and is called* Irros, *yet ſhall he not find what he deſires, for no other fault of his, but that he brought with him in his company a monk belonging to a Religious Abbot without his leaue.* Another tyme the Saint commanded his ſeruant to ring the bell in haſt, to call the Monkes to the Church, where falling vpon his knees, he ſaid: *Now let vs offer our prayers very earneſtly for this people, and King Aldan, for at this preſent they begin to fight a battaile.* Within a little while going out of the oratory, and caſting his eyes towars heauen, he ſaid: *Now the ennemies are put to flight, for the victory is granted to King* Aldan. Before the beginning of the foreſayd warre, the Saint queſtioned with King Aldan, touching his ſucceſſour, who anſweared, that he knew not which of his three ſonnes ſhould raigne after him. The ſaint cõſequẽtly prophecied in this mãner: *None of theſe three ſhalbe your ſucceſſour, for they ſhallbe all ſlaine by their ennemies, now if you haue any younger childrẽ ſend for thẽ, and be whom our Lord hath elected to be* King, *will runne ſuddainly into my lappe.* They being called, *Euchodius* ran vnto the Saint, who kiſſing him ſaid to his father. *This is he that ſhall ſuruiue, and ſhalbe King after you, and his children ſhal raigne after him.* Al which fell out to be true according to the Saints prophecy.

3. *Domnaldus* the ſonne of *Aydo*, being yet but a child, was by his Nurſes brought to *Saint Columbe*, who asked them; Whoſe ſonne is this you haue brought me? They tould him, he was *Domnaldus* whome they brought, to the end he might be inriched with his bleſſing; whome when the Saint had bleſſed, he preſently adioyned. *This child ſhall ouerliue all his brethren, and ſhall become a famous Kind, neither ſhal he euer be deliuered into the handes of his ennemies, but ſhall in his old âge dye a quiet & peaceable death in his own houſe.* Al which was fullfilled according to the Saints prophecy. At the ſame tyme, and in the ſame place, he went to viſit *Scandalanus* the ſonne of *Colmanus*, being then detayned priſonner by King *Aydus*, whom when the Saint had bleſſed, he ſaid: *Sonne be not heauy, but rather reioyce, and be of good comfort*, King Aydus, *whoſe captiue you are, will depart this life before you, and after your banishment for a little tyme, you ſhalbe King in your owne country for thirty yeares, then ſhal you againe be chaſed out of your kingdome, and ſhall liue in exile for a few dayes, which dayes being expired, the people will proclaime you* King *againe, ouer whome you ſhall beare rule for three ſhorte tymes.* All this was accompliſhed in forme and manner, as the Saint had prophecyed; for after thirty yeares reigne, he was driuen out of the kingdome for a certaine ſpace, being after recalled by the people, he reigned not three years as he ſthought, but three months only, and then dyed without delay. Two country men brought their ſonnes to the Saint in the Ile of *Hoy*, to the one, he told his ſonne ſhould dye the ſame week, and to the other, that his ſonne ſhould liue to ſee his nephewes, and that he ſhould after a good old age, be buryed in the ſame Iland.

4. One of the Saints Monkes named *Berachius*, being to ſayle to the Iland of *Eshica*, came to the Saint to craue his bleſſing, to whome the Saint ſayd:

Beware my ſonne, you hould not your direct courſe of Ethica, by ſayling along the wide ſeas, but rather take your courſe winding about the little Iles, fearing that otherwiſe you ſhould not eſcape by reaſon of the terrour of a monſtruous prodigie. Berachus receauing the Saints bleſſing departed, and ſo getting into the ſhip, regarding but little the Saintes admonition, he ſayled directly through the broad ſeas, & loe he and they that were with him, ſaw a mighty huge Whale, like to a bigge mountaine to riſe vp ouer the waters, whoſe ſight ſtrucke a great terrour into their mindes, whereupon the marriners ſtrucke downe their ſayle, and turning backe againe, hardly could they eſcape that danger ariſing from the tempeſtuous agitation of the Whale, then they called to mind the Saints prophetical prediction, not without admiration. *Bathaneus* being to paſſe the ſame morning to the prementioned Ile, the Saint admoniſhed him of the Whale, to whome *Bathaneus* anſwered: I, and the beaſt are vnder Godes power, then the Saint ſaid: *Goe in peace, thy faith in Chriſt will preſerue thee from this danger.* So Bathaneus tooke the Saints benediction, & launced out from the hauen, & after ſayling forth a good ſpace into the ſea, he and his companions ſaw the Whale, which put them all in great feare, only *Bathaneus* without any terrour lifting vp his handes, bleſſed the ſeas & the Whale, and loe in the ſelfe ſame moment, the Whale ſunke downe vnder the waues, and neuer after appeared to them. The ſaint propheeyed of a certaine wicked man, who had committed fratricide, & like-wiſe inceſt with his owne mother, that he ſhould be ſlaine by his ennemyes, which happened true within few daies.

How S. Columbe *ſaw a citty in Italy to be ſtrucken with thunder: and admoniſhed* Cailtanus, *and two other Monkes of their emminent death.*

CHAP. III.

AS one of the Saints Monks named *Lugbeus*, came vpon a tyme to the ſaint, he could not looke vpon his face, being couered ouer with a marueilous rednes, whereat conceauing great feare, he ran away, whome the ſaint called backe, asking him what was the cauſe of his running away? he anſweared, becauſe I was in great feare. And within a little while dealing with the ſaint more confidently, he made bould to aske of the ſaint, whether any fearefull viſion had beene manifeſted to him, the ſaint then anſweared: *A terrible vengeance hath beene now exerciſed in a remote part of the world.* What vengeance was it? Or in what country did it happen? The Saint replyed. *A ſulphurous flame was powred downe at this houre vpon a citty of the Romane dominion, within the marches of Italy, whereby three thouſand men beſides women and children, were almoſt conſumed, and before this preſent yeare be expired, there wil come marchants out of france, who will tell you the ſame newes.* At a placed called *Camprio-Regionis*, *Lugbeus* found a french pilot, of whome he learned al the Saint had foretould him.

2. Vpon a certaine very colde winter daye, the ſaint ſorrowed much, and wept

wept exceedingly. His familiar ſeruant *Diarmitius*, aſked him the cauſe of his ſorrow, who receaued this anſwere: O my little child, I do not ſorrow at this preſent without cauſe, ſeeing how *Laiſranus* toyleth my Monkes, already weary in the building of a great houſe, which diſguſteth me much. A wonder to be ſpoken, in the ſelfe ſame moment *Laiſranus* liuing in the monaſtery of the Oken-field, being forced in a manner by coaction, and inflamed as it were with fire interiourly, commanded, the Monkes to ceaſe from the worke, & ſome recreation of meate to be prepared, & gaue them leaue to reſt, not only for that day, but alſo ſo long as the hard ſeaſon continued. The ſaint hearing in ſpirit theſe comfortable words ſpoken by *Laiſranus*, forbere to weep, & reioyced exceedingly, & tould the brethren there preſent, al what paſſed, and withall gaue his benediction to *Laiſranus*.

3. As the ſaint ſat one day vpon the top of an high mountaine, hanging ouer the monaſtery, turning to his familiar ſeruant *Diarmitius*, he ſayd: *I marueile what it is, that ſtayes a ſhippe comming out of Ireland, which carryeth in it a wiſe man, who for a certaine ſinne whereinto he hath falne, doth bitter pennance.* Within a little while, the familiar Brother looking towardes the South, he ſaw the ſayles of the ſhippe approaching to the hauen, and ſhowed it to the Saint, who ſayd: *Riſe in haſt and let Vs go meet the proſelite, whoſe true pennance Chriſt hath regarded.* *Fechnaus* comming a ſhoare, fell downe proſtrate, and weeping bitterly, vpon his knees, he confeſſed his ſinnes in preſence of all the company. The Saint out of compaſſion, weeping with him, ſaid: *Riſe my ſonne, and be of good cheare, for your ſinnes are forgiuen you, becauſe it is written: A contrite and humble hart, God wil not deſpiſe*: who afterwardes being very louingly intertained of the Saint, he ſent him to *Bathanens* liuing at a place called *Lungefield*. Another tyme the Saint ſent two monkes for one of his Monks named *Cailtanus*, biding him to repaire in al haſt to him. *Cailtanus* vnderſtanding of the Saintes pleaſure came ſpeedily in company with the Monkes that went for him. When the Saint ſaw *Cailtanus*, he ſpoke to him in manner following. *O Cailtanus, you haue done very well in haſtning to me ſo obediently, reſt you a little. Louing you as a friend I inuited you to come, that you might finish the courſe of your mortall life heere with me in true obedience; for before this weeke come to an end, you ſhall render your ſoule in peace to God.* Then *Cailtanus* with thankes to God kiſſed the ſaint, and to receauing his benediction, went to the gueſt roome, the night following he ſickned, and according the ſaints word, departed the ſelfe ſame weeke to a better life.

4. On a certaine Sunday ſome cryed from the further ſide of the often mentioned ſea. The ſaint hearing the cry, ſayd to the brethren: Goe in all haſt, and bring the pilgrimes that come from a farre Country: they went as the ſaint appointed them, and brought them to his preſence, whom when he had ſaluted, he began to queſtion with them concerning their iourney: they tould him, they came to ſeiourne with him for that yeare, to whome the ſaint replyed: *You may not liue with me a yeare as you deſire, vnleſſe you tye your ſelues to the obſeruance of the monaſticall vowes.* The eldeſt made anſwere: Truely we had not ſuch intention hetherto, notwithſtanding we will embrace your counſell inſpired by God as we beleeue. To be ſhort, they followed the Saint deuoutly into the oratory, and there on their knees obliged themſelues to the monaſticall

vowes. Then the ſaint conuerting his ſpeach to the brothers there preſent, ſayd: Theſe two proſelites exhibiting themſelues a liuing hoſte to God, and accompliſhing in a few dayes the courſe of Chriſtian perfection, ſhall yield vp their ſoules to Chriſt before this preſent month run to an end; and ſo it fell out; for both of them fell ſicke one after another, and departed to a better life, within the tearme prophecyed and prefixed by the ſaint.

How S. Columbe *foretould the baptiſme of a certain Pagan: knew by diuine reuelation the death of two Irish noble men: and by prayer obtained the life of Diarmitius his familiar ſeruant.*

CHAP. IIII.

WHILST the ſaint for the ſpace of ſome few dayes remayned in Ireland, being at a place bordering on the ſea, he ſtruck the earth with his ſtaffe, ſaying to the Monkes that were with him. Behould my little children, a certaine Gentil, who al his life tyme followed the good inſtincts, and propenſions of nature, ſhall this day be baptized, dye, and be buried in this place: and loe within the ſpace as it were of an houre, a ſhippe ſtrucke into the ſame hauen, in whoſe foredecke ſate an ancient Pagan named *Gtone*, whome two young men lifted vp betwen them & brought him to the ſaints preſence: the old man embraced preſently the Chriſtian doctrin, the ſaint preached to him by an interpreter, at whoſe handes he receaued the grace of regeneration. Immediatly after the receipt of holy baptiſme, he gaue vp his ghoſt, and was buryed in the ſame place by the Saints companions.

2. During the Saints aboade in the foreſayd region, he went one Sunday to a neighbour monaſtery named *Trioint*, and ſeeing the ſame day a certaine Prieſt celebratin the holy miſteryes of the Euchariſt, whome the monkes made choiſe of for that purpoſe for that they deemed him a man of a very holy and religious life, he ſuddainly pronounced this fearefull ſentence: *Cleane and vncleane thinges, are now mingled togeater*, to with, the cleane miſteryes of the ſacred oblation, handled by an vncleane man, who hideth in his conſcience ſome enormious ſinne: the party of whom he had ſpoken in this kind, confeſſed his ſinne before all the company, whichh wit great aſtoniſhement admired in the Saint this ſtupendious knowledge, penetrating euen to the ſecrets of mens harts.

3. Another tyme the Saint being in the Iland of *Hoy*, he called to him two of his Monkes named *Lugbeus*, and *Silnanus*, and ſayd to them: ſayle ouer into the Ile of *Malea*, and neere the ſea banke ſeeke out the theefe *Ertus*, who lurketh there, expecting in the night tyme to get ouer to the little Ile, where our ſea-calues breed, to ſteale ſome away, and bring them home to his houſe. They did accordingly, and found the theefe in the place premonſtrated, whome they brought to the ſaint, as he had commanded. The ſaint ſeeing him, ſayd: *Wherefore doſt thou treſpaſſe againſt the diuine commandement, in ſtealing away other*

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mens goods ſo often? when thou art driuen to any neceſsity, come to vs, and we will releeue thy wantes. And with this he appointed that ſome weathers ſhould be kild, and giuen to the miſerable theef, that he might not return home to his houſe with empty handes. Within a ſhort tyme the ſainct knew by reuelation that the theeues death drew neere: he ſent him therefore a fat Cow, & ſeauen meaſures of corne which were ſpent at his funerailles. In like manner the ſaint foreſaw and foretould the death of a Scottiſh poet named *Coronanus.*

4. It happened another tyme in the ſame Iland of *Hoy*, as the ſaint was at his booke reading, that he caſt out deep and ſorrowfull ſighes: *Lugbeus* who was preſent, began to demande the cauſe of his ſuddaine griefe? the Saint made this anſwere: *In Scotland two noble men of the bloud royal haue kild one another, at a place not farre diſtant from the Monaſtery of* Cellarois, *in the Prouince of the* Magdeni, *and the eight day hence, there will come one out of Ireland, who wil report the truth of al this.* The man whoſe comming the Saint foreſaw, came on the preſaged day, and among many other newes, reported that *Colmancanus*, and *Romanus* had ſlaine one another. After this, *Lugbeus* the ſouldier of Chriſt, getting the Saint at his leaſure, ſayd to him: I beſeech you let me know how & in what manner theſe propheticall reuelations are manifeſted to you, whether you know them by an intuition of your eyes, or by the help of your ears, or after ſome ſtrange manner vnknowne of to other men. The Saint anſwered: *I cannot acquaint you with any thing touching this ſubtile matter you inquire after, vnleſſe you firſt take an othe on your knees neuer to ſpeake of this obſcure ſacrament al the dayes of my life.* Lugbeus ſwore as the ſaint would haue him: then te ſaint ſpoke as followeth: *There are ſome, albeit they be but few in number, that by Godes ſpeciall grace clearely contemplate with one ſingle aſpect, and in one moment the compaſſe of the whole world the heauens, the ſea, and land, by reaſon of the marueilous dilatation of their mind.* Though the ſaint ſeemeth to report this of others, for the auoidance of all vaine glory, and ſelfe eſteeme, yet that he meant it of himſelf indirectly, is cleare to any that hath peruſed the veſſell of election *S. Paul* in his 2. to the Corinthians. For he diſcourſing of viſions and rapts happening to himſelf, wrotte not, I know of my ſelfe but, I know ſuch a man that he was rapt into paradiſe, which though he ſeeme to recount of another, yet none can doubt but he ſpoke of himſelfe.

5. It fell out another tyme, that one of the brothers came to the place where the ſaint was writting, and ſayd to him: I beſeech you bleſſe this Iron I hould in my hand: the ſaint ſtretched out his hand holding the pen, & bleſſed the Iron according to the brothers requeſt, in the meane tyme, he held his face towards the book he wrot: the brother being gone away, the ſaint aſked. What Iron he had bleſſed for the Brother. *Diarmitius* his familiar tender, anſwered. A knife wherewith Beeues are killed: then the ſaint replyed: *I truſt firmely in our Lord, that this weapon I haue bleſſed, will neuer do hurt to man, nor beaſt:* The truth of which ſentence of the Saint, was ſhowen in effect the ſelfe ſame houre. For the brother going out of the monaſtery with an intent to kill a Cow, endeauoured thrice therunto, and yet could not ſo much as pierce her ſkinne. Another tyme the Saints faythfull tender *Diarmitius* ſickened

euen to death, the Saint came to visit him in that extremity, and standing by the beds side, prayed after this manner: *I beseech thee O Lord be fauourable to me, and let not the soule of my pious tender, be taken out of this mortal life before I end the course of my dayes.* After praying thus, he held his peace for a little space, then opening his sacred mouth, he sayd: *This my louing child shal not only escape the danger of this present infirmity, but shall moreouer liue for many yeares after my death: Diarmitius* was deliuered incontinently of his disease, and suruiued the saint many a longe yeare.

How Saint Colombe discouered a Bishop that would not haue himselfe knowne: how he foretould the comming of a Crane out of Ireland: and how by the presents that were offered to him to be blessed, he knew the sinnes of the owners.

CHAP. V.

THERE came out of the Prouince of the *Numinenses*, a certaine proselit to visit the saint, this man being a Bishop, dissembled al that he could his degree and estate, yet could he not keep it hidden from the saints al-piercing knowledge. For the proselit being to consecrate the next sunday our Sauiours holy body, the saint sayd to him: *Since you are a Bishop breake this dominicall bread after the manner, and with the same solemnity a Bishop ought to breake it, now we know ful wel that you are a Bishop, why did you conceale your selfe from vs, by occasion whereof we did not demean our selues towards you, with that respect & veneration your place and calling requires.* The humble harted pilgrim hearing him speake in this kind, glorifyed Christ in his holy seruant *Columbe*. Another time the venerable Abbot sent his vncle *Ernanus* to gouerne the monastery of *Humba*, of whome at his departure he pronounced this prophecy: *This my friend, whome I now send away, I neuer hope to see him liuing againe in this world.* Within a few dayes *Ernanus* fell sicke, and would haue himselfe caryed backe to the saint, who was very glad thereof, and went forth to meet him. *Ernanus* though he were very weake and sickly, yet would he needes go on his feet, and loe in the way he gaue vp his ghost suddainly, before the saint could haue a sight of him.

2. The saint tould a certaine Peasant that came to his monastery: *Loe the barbarous ennemies sacke and spoile all the prouince you inhabit.* Which dolefull newes made e the poore fellow fall into pittiful lamentations for his wife, & children. The saint seeing him drowned in sorrow, & anguish, sayd to him: your wife and family, haue escaped to the mountaines, but your goods and cattle, the ennemy hath taken away: the man going home found all to be true as the saint had tould him. A certaine valiant, and strong man named *Gorens*, would faine learne of the saint what kind of death himselfe should dy of. The saint told him: You shall not be slaine in the field, nor drowned in the sea, but the companion of your way whom you left distrust or suspect, shall be the cause of your death; within some years after the foresayd *Gorens*, seeing men fighting, & at mortal debate, ran in haste to separate them, in the meane tyme by some chance or other

other he let his knife fall careleſſely, which wounded him in the knee, of which wounde, after the ſickeneſſe of ſome moneths, he dyed: and ſo the prophecy of the Saint was fullfilled.

3. Another tyme likewiſe, the ſaint being in the often mentioned Iland of *Hoy*, he called one of the monkes to him, and commanded him as followeth: *The third day next enſuing, you ſhall goe to the Weaſt part of this Ile, and ſhall expect the comming of a certaine Crane from the North part of Ireland, which Crane being driuen by the force of the bluſtering windes through the ſpacious Regions of the ayre, all weary and turmeyd, ſhal arriue there after the ninth houre, and hauing all her fortes and vigour conſumed, ſhe will fall downe on the ſhoare before you; forget not to take her vp mercifully, and to bring her to the next houſe, where you ſhall entertaine her liberally, and feed her carefully for three dayes, by which tyme her ſtrength ſhall be well repayred, and her ſelfe being vnwilling to ſoiourne with vs any longer, will returne backe to Scotland her ſweet country, where ſhe was borne, and my motiue of commending her ſo ſeriouſly to your care is, becauſe ſhe is of one country with vs.* The brother obeyed willingly, and the third day at the place and tyme appointed, expected the arriuall of the new gueſt, whome he tooke vp of the ſhoare, and brought her weake, and faint to the lodging, where he fed her carefully: to whome after his comming to the monaſtery in the euening the Saint ſayd: *Gods bleſſing haue you my child for tending ſo carrefully the ſtrange gueſt, who will make no long delay in her pilgrimage, but will returne back to her natiue ſoyle after three dayes abode.* What the ſaint pronounced the euent ſhowed to be true: for the Crane after three dayes charitable entertaynement, winded her ſelfe gently vp into the ayre in preſence of her officious miniſtre, and after kept her courſe directly towardes Ireland.

4. On a certaine tyme many preſents were layd in the ſtreet that leadeth to the Saints monaſtery to be bleſſed of him as he paſſed by, wher poynting at the guift of a rich man, and naming the party, he ſayd. The mercy of God accompanieth the beſtower of this guift, giuen for the reliefe of the poore: after he poynted likwiſe at the preſent of a wiſe, but couetous man, ſaying: I can in no wiſe taſte of this guift, vnleſſe the giuer do pennance for his auarice, which word being publiſhed among the people, *Columbus* the ſonne of *Aidus* came in haſte, and falling on his knees did pennance, and promiſed euer after to abiure couentouſnes, and withall to amend his life, and to become more liberall. The rich and liberall man named *Brendanus*, hearing in like manner what the Saint ſpoke of him, came likewiſe, and fell downe at his feet, beſeching him to pray for him; *Brendanus* being rebuked for ſome offences, promiſed amendement from that tyme forwardes, & ſo it came to paſſe, that both of them amended their faults.

The end of the firſt Booke.

THE II. BOOKE OF S. COLVMBES MIRACLES.

How S. Columbe, conuerted water into wine: how corne ſowen in Iune by his appointment, was ripe in the beginning of Auguſt: And of a ſoueraigne remedy he prouided againſt the infection of a peſtiferous cloud.

CHAP. I.

WHILST the holy Saint liued in Ireland with S. *Findbarrus*, to be trayned vp in the ſtudy of holy Scriptures, it happened one day, that no wine could be found for the ſacrificall myſtery. The holy young man being then a Deacon, takinge the cruet, went to the fountaine for water, and by inuocating the name of our B. Sauiour, who at the marriage feaſt of Cana conuerted cold water into good wine, merited to worke the ſame ſtupendious ſigne: all who knew of it rendred many thankes to God, but the holy young man declining all ſelfe eſteeme, aſcribed the operation of that great ſigne, to the holy Biſhop *Vinnian*. And as by this admirable miracle, our Sauiour made this the beginning of the many miracles, which himſelfe wrought, ſo did he by it giue the firſt manifeſtation of the ſanctity of his Bleſſed ſeruant Saint *Columbe*. Hard by the monaſtery of the Oaken-field, was a very fruitfull apple-tree, but ſo bitter, that no good came of it: the Saint knowing ſo much, went forth in the harueſt to the place, where the tree was laden with fruit, and eleuating his ſacred hand bleſſed it, ſaying: *In the name of Almighty God, O bitter tree, let al this bitternes depart from thee: and thy apples that hitherto haue beene moſt ſowre, let them now become moſt ſwet, and pleaſant to the taſt.* And vithout delay the apples ſuddenly became marueilous delightfull to all thoſe who taſted of them.

2. The holy Saint ſent ſome of his Monks to fetch out of the fields of a certaine countryma, ſome rods, and twigges for the building of a cell, they brought their boate well loaden, and withal ſignifyed to the Saint, that the farmer conceaued great griefe at the matter, in regard of the loſſe he ſuſtayned thereby. Then the Saint ſayd; *Fearing the man ſhould be ſcandaliZed at vs, let there be nine meaſures of barley carryed to him, and let him ſow them in his fields, euen at this preſent tyme.*

The

The corne being ſent, and deliuered with the former errand, the man receaued it gratefully, but ſayd, How can corne grow againſt the nature of this country, being ſowen after Midſommer? To whome his wife anſwered. Do as the Saint hath commanded, to whome our Lord will graunt what thing ſoeuer he ſhall demand. The country man out of obedience to the Saint, fell a ploughing the land, and ſowing the corne: which in the midſt of Iune, grew ſo faſt, and ripened ſo ſoone, that to the great aſtoniſhment of all the Neighbours, he cut it downe in the beginning of Auguſt.

3. Another time the S. ſaw a thicke, & miſty cloud to come from the South, which when he perceaued, he ſayd to a Monke of his named *Syluanus*, that ſat with him: *This cloud will proue very noyſome, both to men and beaſts; for flying away hence, it will extend it ſelfe ouer a part of Ireland, & showre downe towards the euening a contagious rayne, that will ingender in men, and in the duggs of beaſts peſtilent vlceres and with theſe peſtilent ſoares, men will ſicken euen to death, but we ought of compaſſion to prouide ſome remedy againſt their diſeaſe: Deſcend therefore with me, O Syluanus, & make your ſelfe ready to croſſe the ſeas; for men and beaſts ſhall recouer with Gods grace their health, if the water, wherein you ſhal ſteepe holy bread of my bleſſing, ſhalbe ſprinkled on them.* In which *Syluanus* obeying the Saint promptly, and hauing by Gods fauour a proſperous paſſage, came ſpedily to the prementioned part of the country, where he found all the people ſtrucke downe with that contagious diſeaſe: and firſt of all, ſixe men, that dwelled in a houſe bordering vpon the ſea, being ſprinkled with the water, wherein the bread was ſteeped recouered their health the ſelfe ſame day, the report of which ſuddaine cure being blowen ouer al the regiõ conſumed with that peſtilent ſicknes, inuited all the diſeaſed people to haſten to *S. Colombs* Legate, who according to the Saints cõmandement, caſt the water, on them, wherein the holy bread was ſteaped, and both men and beaſts, were deliuered of their infirmityes without delay.

How S. Columbe ſaw in ſpirit the holy Virgin Maugina inuocating his ayde, and cured her. Of the cure of many infirmities, and production of a fountaine out of a rocke.

CHAP. II.

ANOTHER tyme the Saint called vpon a Brother named *Lugaidus*, and ſpoke to him in this manner. Put your ſelfe in readines to paſſe ſpedily into Ireland; for I muſt ſend vnto the monaſtery of *Chilnocherum*. For this laſt night the holy Virgin *Maugina*, comming after maſſe out of the Oratary, by chance ſtumbled, and broke her huckle-bone into two parts; ſhe by inuocating often vpon my name, hopeth by my interceſſiõ, to receaue cõfort from God. *Lugaidus* being ready to depart, the S. gaue him a boxe made of *Pine*, with a certain hollowed thing within it, and ſayd: *This benediction, when you arriue where* Maugina *is, you ſhall ſteep it in water, & the water ſhal be powred on her huckle bone and with that the broken bone will be ioyned togeather againe, and the Virgin ſhal receaue her healt. & I wil writte in the couer of this boxe, the number of three and twenty yeares that she shall liue in this world after the cure of her hurt.* Lugaidus left nothing vnperformed the Saint gaue him

in charge to do, & ſo the holy virgin recouered her health, & liued out the number of three and twenty years in the exerciſe of good workes, according to the Saintes prophecy.

2. The venerable Prelate, as we haue learned by the tradition of them that knew it, cured the lãguors of many ſicke perſons, during the little tyme he made aboade in the place called in latin *Dorſum Cetæ*, whither he went to be preſent at the meeting of Kinges, for with the touch, either of his holy hand, hemme of his garment, or with ſalt, bread, water, or any thing els bleſſed by him, did he reſtore men to their perfect health. A woman that had an inflammation in her eye, vſed a *Petra ſalis*, which the Saint had bleſſed: It fell out after ſome dayes, that the houſe wherein the *Petra ſalis* was, tooke fire, al the houſe was conſumed into aſhes, excepting the pearch, wheron the *Petra ſalis* hung, and a part of the wall that ſuſtayned it. A yong man, that carryed about him a leafe written by *S. Columbes* holy hand, was drowned in a riuer: his body after twenty dayes being extracted out of the waters, the leafe was found as drye, and vncorrupted, as if it hat beene lockt vp cloſe in a caſket.

3. As the Saint was one time trauailing, the parents of a young infant, brought the child to the Saint to be chriſtned, and in regard no water could be found in the adioyning places, the ſaint declined to a rocke hardby, where after praying a little vpon his knees, he bleſſed the rocke, out of which guſhed a ſtreame of water, wherin he baptized the young ſuckling, of whome alſo he prophecyed, *that in his youth he would looſe the raines to luſt, and ſenſuality, but afterwardes that he ſhould giue himſelfe to the ſtudy of chriſtian perfection, and ſhould dye in a good ould age.* All which fell out to be true. The ſaint being in Pictland, he heard great report of a pagan fountaine, which the fooliſh people being blinded by the Diuell, held in great veneration; but whoſoeuer taſted of the water, or waſhed their handes or feet in it, became by diabolicall faſcination (God permitting it) blind, leaprous, or weake with ſome infirmity. The ſaint came to the fountaine, wherat the Magitians whome he often confounded and ouercame, were very glad, hoping that he ſhould receaue ſome miſchance. The ſaint firſt inuocating vpon the name of Chriſt, waſhed his handes & feet, and after bleſſing the water, drunke of it which from that day forwardes, bred no hurt or annoy to any, and which is more admirable, by vertue of the Saints benediction, the water of that fountaine became a ſoueraigne remedy, for the cure of many diſeaſes.

How S. Columbe did with his prayers, allaye a tempeſt. And how S. Cahinnechus did the ſame: and of other miracles wrought by S. Columbe.

CHAP. III.

VPON a certaine tyme, the Saint was in danger at ſea, for the ſhip was ſoare ſhaken with huge waues, the raging violence of the bluſtering windes beating vpon it, the Saint in that diſtreſſe helped them what he could in pumping out the water, whereupon the marriners ſaid, What you

you do now, anailes vs but litle in this extremity, it is more fitting for you to pray for vs, being ready almoſt to be caſt away. With that the Saint began to power out before God a ſweet and feruent prayer. O great wonder! No ſooner did the Saint, ſtanding in the foredecke of the ſhip, addreſſe his handes in prayer to the Omnipotent, but that the tempeſt of the ayre, and boyling of the ſea ceaſed, whereupon followed a moſt ſerene and pleaſant calme, they who were in the ſhippe being ſtrucken with admiration, glorifyed God in his bleſſed ſeruant.

2. Another tyme the Saint being in great danger, by occaſion of a fearefull and vehement tempeſt, his companions cryed to him to pray for them, but he made anſwere: That belongeth not to me to doe; for it is the holy Abbot *Cahinnechus* turne to pray for you this day. *Cahinnechus* being then in his own monaſtery called *Cowfield*, heard the foreſayd ſpeach of S. *Columbe* by reuelation of the holy Ghoſt; for when he had begun after the ninth houre to ſit downe to dinner, he aroſe quickly from the table, and hauing one ſhooe on, & leauing the other for haſt, he ranne to the Church, ſaying all the way, It is not tyme for vs now to dine, when S *Columbs* ſhip is in emminent danger at ſea, who calleth often vpon the name of *Cahinnechus*, deſiring him to pray for him, and his companions: hauing ſpoken theſe words, *Cahinnechus* entred the oratory and prayed a little vpon his knees, and loe our Lord heard incontinently his prayer; for the tempeſt ceaſed, and the ſea became calme. S. *Columbe* ſeeing in ſpirit S. *Cahinnechus* his preparation, and promptnes in running to the Church, he pronounced out of his pure breaſt, this marueilous ſaying. *Now I know, O* Cahinnechus, *that God hath heard your prayer, for your haſty running to the church with one of your ſhoes only, anayles vs much.*

3. *Bathaneus* and other holy men came to the Saint, entreating him to obtayne the next day from God a proſperous wind for them, being to paſſe to contrary places. The Saint anſwered: *Bathaneus* ſhal haue in the morning a proſperous wind, vntill he arriue at the hauen of *Lungefield*: which God granted him according to the Saints wordes. Then at nine of the clocke the Saint ſent for *Columbanus* the Prieſt, bidding him to make himſelfe ready, and telling him that the ſouth wind that fauoured *Bathaneus*, ſhould turn to the north, ſo *Columbanus* embarked himſelfe for Ireland. This ſtupendious miracle was wrought by vertue of the ſaints prayers, becauſe as it is written: *All things are poſſible to him that beleeueth.* After *Columbanus* his departure, S. *Columbe* pronounced this prophecy of him: *The holy man* Columbanus, *ſhall neuer more ſee me in this life.* So it fell out, for S. *Columbe* departed to our Lord the ſelfe ſame yeare.

4. A certaine young man named *Columbanus*, brought a veſſell full of milke to the place where the ſaint was, requeſting him to bleſſe it, as he was accuſtomed. As the Saint made the victorious ſigne of the Croſſe in the ayre, the veſſell began to ſhake, the couer fell to the ground, & the moſt part of the milke was ſhed; the youth layd downe the veſſell, with the little milke that was left vpon the ground, & fell humbly on his knees, to whome the Saint ſayd: *Riſe vp* Columban, *for you haue been negligent in performing of your duty, this day, becauſe you did not chaſe away with the ſigne of the croſſe the Diuell, that lurked in the bottome*

of the empty veſſell, before you powred in the milke, the vertue of which ſacred ſigne, he being vnable to ſuſtaine, he is now fled away. Then the Saint bleſſed the little milke, that was left, and loe the veſſell that was almoſt empty, vnder the benediction of his ſacred hand, became brimfull.

How by vertue of S. Columbes *benediction, fiue Cowes increaſed to the number of* 105. *How the Saint foreſaw the death, & damnation of a certaine man: and of other no leſſe remarkeable miracles.*

CHAP. IIII.

THE Saint hauing lodged one night at the houſe of one *Columbanus*, a very poore and needy man, in the morning he queſtioned with him concerning the quantity, and quality of his ſubſtance. The poore man anſwered: I haue fiue Cowes, which if you vouchſafe to bleſſe, I doubt not, but they will increaſe to a greater number. The ſaint commanded him to bring them to his preſence, where bleſſing them, he ſayd: *You ſhal by Gods grace haue a hundred and fiue cowes, and this benediction ſhal remaine to your children, & nephewes.* Which prophetical prediction fel out to be moſt true, the cowes being multiplyed to the foreſaid number, & how many ſoeuer exceeded that number, periſhed by ſeuerall miſchances, excepting thoſe ſpent in maintenãce of his family, or gaue by way of almes.

2. The ſaint loued intirely the foreſayd man for many kindneſſes, and pious offices he had done him. A certaine wicked man deſcending of the blood royall, perſecuted *Columbanus* the ſaints deare friend, and robbed his houſe three ſeuerall times, and tooke away all his goodes: the third time it was his fortune to meet with the ſaint, who rebuked him for his wickednes, and perſuaded him to reſtore the goodes vniuſtly taken: but he regarding nothing the ſaints prayers, yea rather laughing and ſcoffing at him, the ſaint followed him euen to the ſea ſide, and entred into the ſalt water vp to the knees, & in that place offered his prayers moſt feruently to Chriſt, who glorifyeth his elect that glorify him; hauing made an end of his prayer, he returned to the dry ſhoare, where ſitting downe with his companions, he pronounced theſe fearefull wordes: *This miſerable wretch, who hath this day miſpriſed Chriſt in his ſeruants, ſhall neuer returne to the hauen, whence he departed, nor yet arriue to any other, but ſhallbe drowned in the midſt of the Ocean waues, togeather with his wicked complices.* Which dreadful, though iuſt prophecy of the ſaint, was fully accompliſhed in the preſence of them all.

3. The glorious ſaint commended a baniſhed noble man of Pictland, to the care of a certaine wealthy man, entreating him for his reſpect to entertaine him as a friend for the ſpace of ſome monthes. The cruell man, notwithſtanding the ſaints intreaty and commendations, put the noble man to death withim a few dayes, which grieuous ſinne when it came to the ſaints hearing, he ſpoke in this manner: *That vnhappy man hath not lyed to me but to God, his name ſhalbe blotted out of the booke of life. This I ſay now in ſommerbut, before he taſt*

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in Autumne of porke, that hath been fed with accornes, he shall dye ſuddainly, and be buryed in hell. The curſed wretch laughed to ſcorne the Saints propheticall threatning: the harueſt ſeaſon being now come, the wicked man commanded a hogge fatted with accornes, and kirnelles of nuts to be killed, and ordained that a peece thereof ſhould be roſted, ſo that by taſting of it he might fruſtrate, and make voyde the oth of the Saints prophecy. The fleſh being roſted, the wretch ſtretched out his hand to take a morſell of it, but before he could put it into his mouth, he fell downe dead, exhaling out his wicked ſoule to be buryed in hel, they who heard, and ſaw this prodigious effect of Gods iuſtice, honoured Chriſt in his holy propher.

4. During the Saints abode in Pictland, he preached by an interpreter to a certaine country man, who imbraced the Chriſtian religion. Within a few dayes, one of the countreymens ſonnes fell ſicke to death, whereupon the Magitians began to deride the man, to extoll the power of their owne God, and to hit him in the teeth with the weaknes of the God of the Chriſtians. When theſe thinges were made knowne to the Saint, being inflamed thereat with the zeale of Gods honour, he went together with his companions to the houſe, where the comfortleſſe parents, celebrated the doleful funeralles of their dead ſonne. The Saint ſeeing them drowned in ſorrow, animated them with comfortable ſpeaches, & after went himſelfe all alone into the place, where the dead corps lay, where falling proſtrate on his knees, and bathing his face in teares, he offered his prayers to Chriſt, afterwardes he roſe vp, & conuerting him to the dead, he ſayd: *In the name of our Lord Ieſus, returne to life, and ſtand vpon thy feet.* With that venerable voice of Gods true ſeruant, the ſoule returned to the body, and the dead man opened his eyes, whome the Apoſtolicall ſaint tooke by the hand, rayſing him vpon his feet, and ſo brought him forth in his company, and reſtored him liuing to his parents: then did the people giue a great ſhout, becauſe ſorrow was conuerted into ioy, and the God of the Chriſtians was glorifyed.

Of the cure of Brochan the Magitian. And how the Saint ſayled ſecurely, notwithſtanding the tempeſt rayſed by the Magitian: as alſo how he opened the gates, which the King shut againſt him.

CHAP. V.

AT the ſame tyme the venerable Prelate made earneſt ſuite to *Brochan* the Magitian, for the releaſe of an Iriſh mayden-ſlaue, but he would not yeild to the ſaints mercifull requeſt, wherefore the Saint ſpoke to him as followeth. *Know, O Brochan, that vnles you diſmiſſe, and forſake this ſtrange captiue, that before I depart this prouince, you ſhall dye.* This he ſayd before King *Brudeus*, and ſo departed towards the riuer *Neyſe*, out of which he tooke a white ſtone, ſaying to his companions: *Keepe this ſtone, by which God will worke many cures of diſeaſed perſons in that pagan people.* Hauiug ſpoken this, he added: *Now Brochan is ſmitten greuouſly;*

for an Angel ſent from heauen ſtriking him cruelly, broke the glaſſe, out of which he dranke into many peeces, and left him euen ready to dy, let vs expect heere two meſſingers ſent vs from the King, for to relieue in haſt Brochan *being at the point of death: now* Brochan *is willing to diſmiſſe the mayd ſlaue.* As the Saint was yet talking, loe the Kings meſſengers came, who reported all what happened in manner and forme as the Saint foreſaw them: they added further, that the King, and his Nobles ſent vs to you, *Vt ſuburnias nutritio eius Brochano mox morituro*, to help his nurſe Brochan, being ready to dye. With that the Saint ſent two of his companions to the King with the ſtone, which he had bleſſed, ſaying: *If Brochanus promiſe to releaſe the captiue, and after ſhall drinke of the water, wherein this ſtone ſhalbe dipped, he ſhall recouer his health, but if he doe not ſet the woman at liberty, he ſhall dye without delay.* Brochanus diſmiſſed the woman free, and dranke of the water wherein the ſtone was ſteeped, and ſo was reſtored perfectly to the health of his body.

2. After theſe thinges had paſſed in this kind, *Brochanus* ſayd to the glorious Saint. Tell me, O *Columbe*, when do you intend to ſayle. The Saint anſwered: *I purpoſe with Gods grace, to go to ſea within theſe three dayes.* But you ſhal not quoth *Brochanus*, for I can cauſe a contrary wind, and beſides, I can induce a darke, and obſcure miſt. To whome the Saint anſwered: *The power of God ouer-ruleth all, in whoſe name all our actions are directed.* The Saint went the ſame day to the Riuer *Neyſe*, whither he was attended vpon by a great company. The Magitians began to reioyce at the ſpreading abroad of the thicke miſt, and boiſterous contrary wind. The holy Saint ſeeing the elements to be ſtirred vp againſt him, called to our Sauiour for his help; then aſcending the ſhip he cauſed the ſayles to be hoyſed vp, which being done in ſight of all the company, the ſhip ſayled extreame ſwiftly againſt the wind, and within a little ſpace the contrary winds, to the great aſtoniſhment of all, turned to ſerue the ſaint in his voyage, ſo that hauing a pleaſant gayle of wind all day, the ſaint came towardes euening to the wiſhed hauen.

3. When the ſaint went firſt to King *Brudeus* court, the King being puffed vp with pride, & arrogancy, cauſed the gates of his Pallace to be ſhut againſt him. Gods true ſeruant *Columbe* vnderſtanding therof, came to the gates, and firſt in drawing the figure of Chriſts victorious ſigne or croſſe vpon the doores, and then after pulling them with his handes, loe they opened of themſelues, and ſo the ſaint, and his holy family got in. The King perceauing what had paſſed, went forth to meet the holy man, and euer after had him in great veneration. Another tyme being in Ireland, he went to viſit the Monkes liuing in the monaſtery of the *Holy field*, the monkes conducted the Saint to the church doore, where the keyes could not be found, the Saint ſayd: *Our Lord is able to open the doores of his houſe for his ſeruants.* And loe ſuddainly the leaues of the doore opened wide, and ſo the Saint entered not without admiration of all the company.

4. Another time a very poore and needy man came to the Saint, bemoning himſelfe that he had nothing wherewith to ſuſtaine his wife & children: *Goe* (ſayd he) *and cut in the next woode a longe pole, and bring it vnto me in haſte.* Which he brought without delay, and ſharpened it with his owne handes, forming

it

it into a ſharp poynted ſpit, and bleſſing it likewiſe he deliuered it to the poore man, ſaying: *Keepe this ſpit, for ſo long tyme as you inioy it, your houſe ſhall neuer want copious proui ſion of venison.* The poore man reioyced not a little thereat, and returned home to his houſe, then bringing the ſpit with him, he fixed it in a place where wild beaſts haunted, and comming the next morning to ſee it, he found a great ſtagge pierced therewith. Euery day he found a ſtagge Roe, or ſome other wilde beaſt ſtucke on the ſpit, by meanes whereof he got ſuch ſtore of venniſon, that he was glad to ſell great quantity thereof to his neighbours at laſt the man being ſeduced by his wiues councell, cut the ſpit in peeces, and burnt it, whereupon he fell into his former want, and miſery.

How S. Columbe *ſuccoured a woman in trauaill: how he reconciled a marryed couple: and foreſaw the danger,* Cormarus *was in.*

CHAP. VI.

THE Saint being in the often mentioned Iland of *Hoy*, he interrupted ſuddenly the ſtuddy of holy reading, and after a ſmilling manner, ſaid: I *muſt now haſten to pray in behalfe of a poore kinſwoman of myne, who exiſting in Ireland, calleth often on the name of* Columbe, *hoping confidently by his interceſsion to be deliuered from the bitter paines, and griping conuulſions of child-birth wherewith ſhe is cruelly tormented.* After making an end of this ſpeech, the B. Prelate of tender pitty to his poore diſtreſſed kinſwoman, ranne to the church, & falling on his knees, directed his feruēt prayers to our ſweet Sauiour for the eaſe of the womans diſtreſſe. After finiſhing his prayer, he went out of the Oratory, ſaying: Our Lord Ieſus who daigned to be borne of a woman, hath beene fauourable and propitious to this woman, whome he hath eaſed of her anguiſhes; for ſhe is ſafely deliuered of a ſonne. At the ſelfe ſame houre, the ſaint prophecied in this king, the afflicted woman recouered her health, as it was after reported by ſome that came out of Scotland.

2. When the holy man liued in the Iland *Rechrea*, a certaine Peaſant came to him, complaining that his wife would not lye in bed with him. The Saint hearing therof, ſent for the woman, and ſpoke to her as followeth. *Wherfore woman doſt thou ſtriue to put away thyne owne flesh, ſince our Lord ſayth: They ſhall be two in one flesh?* The woman made anſwere: All thinges you pleaſe to commande me, how painefull ſoeuer they be, I am willing to performe, this only excepted, that you will not compell me to lie in bed with *Lugneus* (ſo her huſband was called) I doe not refuſe to take on me the care of all the houſe: or if you wil haue it ſo, I am content to croſſe the ſeas, & liue in a Monaſtery of holy virgins. *What you propound* (replyed the ſaint) *cannot be lawfully done, as long as your husband liues.* And added further: *This day will we three, your husband, your ſelfe, and I, faſt & pray, for the happy ſucceſſe of this affaire.* So they all three condeſcended with one accord to faſt & pray. The night following, the Saint offered his prayer deuoutly for them: the next morning he called for the woman, ſaying: *Tell vs, o woman,*

whether this day you be of the ſame mind you were yeſterday, of going to liue in a monaſtery of women? I know your prayers haue beene heard, for whome I hated yeſterday, I loue moſt tenderly this day, my hart I know (by what meanes I know not) is wholy changed in me. From that day forwards to her laſt gaſpe, her ſoule was linked with indiſſoluble affection to her huſband, ſo that ſhe neuer after refuſed to diſcharge the behoofes of a wife.

3. The holy man *Cormachus*, of whome we ſpoke in the firſt booke, laboured the ſecond tyme to find a wildernes in the Ocean, whome S. *Columbe* commended to the King of the *Orcades* in preſence of King *Brudeus*, with whome the Saint was at that tyme, and requeſted King *Brudeus* to do the ſame. This the Saint did, becauſe he knew by reuelation, that *Cormacus* after a long and painefull nauigation, ſhould be driuen to the *Orcades*, and ſo he was, and for reſpect of the former commendation, he eſcaped the danger of death. As ſome of the Saints Monks fell in talke of *Cormacus*, ſaying it was not knowne, what iſſue good or bad his nauigation had. The ſaint ouerheard them talking in this manner, and ſayd: *Cormacus of whome you ſpeake now, you ſhall ſee this very day.* And ſo within one houres ſpace, *Cormacus* arriued to the great ioy and admiration of all the company.

4. The third tyme that the ſayd venerable man *Cormacus*, attempted to find out a wildernes in the ſea, he fell into great dangers; for being driuen by a ſtrong ſouth-wind that blew forfourteene dayes without intermiſſion, he ſayled into the North ſeas, beyond the courſe and limits of human nauigation, and in theſe vnknowne ſeas, there aroſe moſt fearefull, and vnſupportable affrightments, certaine vnſeene and tertible beaſts aſſailed the ſhippe furiouſly, & were euen ready and like to pierce it through. With the ſight of theſe and other monſters, *Cormacus* and the Mariners were ſo amated, & amazed, that with tears trickling downe their face, they addreſſed their prayers to God, who alone is the moſt ſure and ſoueraigne refuge in all diſtreſſe. At the ſame tyme, *S. Columbe* was preſent in ſpirit with *Cormacus*, he cauſed therefore a ſigne to be made for to call the Monkes to the Oratory, where prophecying after his wonted manner, he ſayd: *Deere brethren, pray moſt earneſtly for* Cormacus *who now ſuſtaineth monſtruous affrightments neuer ſeene before, we ought therefore to conceaue a tender compaſſion on our deare commembers, being in ſuch manifeſt danger, and to pray to God for their comfort and ſafety.* After ſpeaking this & much more in this kind, he fell downe proſtrate on his knees before the Altar, and with a penſiue hart and doleful voice, beſought the Omnipotent moderator of windes, and waues for them. After prayer, he roſe vp, & refrayning teares he ioyfully ſayd: *Let vs reioyce with our deere brethren, for God hath conuerted the ſouth wind into a Northren gale, that wil deliuer them out of all danger, and bring them ſafe hither.* And incontinently the ſouth-wind ceaſed, and the north began to blow. After many dayes *Cormacus* arriued ſafe, & gladded all the company with his preſence. By this the Reader may coniecture, how great the holy Abbot was in Gods eyes, who could by inuocating on Chriſts name, command the bluſtring windes, and ſwelling billowes. Let this much ſuffice touching the miracls the Saint wrought in this preſent life. Let the Reader further know, that we haue omitted many more to auoyd tediouſnes.

THE

THE III. BOOKE OF S. COLVMBES ANGELICAL APPARITIONS.

Of the apparition made to S. Columbes *mother before his birth. Of the viſions S.* Bredan, *and S.* Finnian *had touching him: And how according to a viſion he had, he ordayned* Aydan *King.*

CHAP. I.

IN the firſt booke, we haue treated ſuccinctly of S. *Columbes* admirable reuelations. In the ſeconde, we haue diſcourſed of his ſtupendious miracles. In this third booke, we meane to ſet downe the Angelicall viſions that appeared to him, or to others of him. One day betwixt the conception, and natiuity of the Saint, an Angell appeared to his mother, who brought her a wounderful rich robe, and tooke it away preſently: ſhe being very penſiue thereat, ſayd to the Angell appearing in the likenes of a very graue & venerable man. *Why do you ſo ſoone withdraw this delightful mantle?* Becauſe, anſweared he, that it appertaines to one whome you cannot long detaine with you: with that the woman ſaw the robe to be drawen longer and longer from her, and to ſtretch ſo out in bredth, as to ſurpaſſe the latitude of the fields, & with its ouerlarge dimenſions, to couer mountaines and foreſts: and heard moreouer ſuch a voice as this, directed to her. *Woman, be not agrieued, for you ſhall beare your husband ſo happy a ſonne, who as one of the Prophets of God, ſhall be ranked among them, and is predeſtinated by God, to be the captaine to conduct infinit ſoules to heauen.* With which voyce, the woman awaked. Another night the childs foſter father, a Prieſt of a very Religious life, comming after maſſe out of the church, found all the houſe illuſtrated with an immenſe ſplendour. For he ſaw a globe of fire ſtanding on the holy infants face, at which ſtrange ſight he trembled, and was ſtrucken with aſtoniſhment; at laſt he vnderſtood thereby, the

copious effuſion of the grace of the holy Ghoſt, on the ſweet ſuckling.

2. When the ſaint had beene excommunicated by a certaine ſynod, for light and pardonable cauſes, as it was euident in the end, he came to the foreſayd Synod, whome when *S. Brendan* the founder of the monaſtery of *Birra*, ſaw comming a farre of, he roſe vp in haſte, and embraced him. For which being reprehended by ſome of the ancienteſt of the aſſembly, who asked him: Why do not you feare to riſe to honour an excommunicated perſon, and to embrace him? He anſwered: Had you knowne the thinges our Lord hath vouchafed to manifeſt to me touching this his faythfull ſeruant, you would neuer haue excommunicated him, whome our Lord doth not only not excommunicate, but doth alwayes magnify him mor and more. And added further: I ſaw a fiery and brightſome piller going before this man of God, whome you contemne, and the Angels accompanying him along the fields. I dare not therefore to contemne this man, whome I ſee preordayned by God, to be the Captaine of many that ſhall attaine to the immortall life of glory. Theſe things being ſaid by him, al the aſſembly honoured the Saint very much. As *S. Finnian* the Saints maſter, ſaw him one day approaching to the place where himſelfe reſided, he ſaid to ſome that were preſent: Loe you ſee *S. Columbe* comming, who hath merited to haue an Angell for the companion of his iourney. About the ſame time the Saint, with twelue of his diſciples ſayled into Brittany.

3. Whileſt the Saint liued in the Iland of *Himbria*, he fell into an extaſis, wherein he ſaw an Angell of our Lord ſent to him, who held in his hand the booke contayning the ceremonyes of the enſtalling of Kinges, which he offered to the Saint, commanding him to read it: but when he would not ordayne *Aydanus* King as it was commended and commanded in the booke, in regard he loued *Iogenan*, *Aydans* younger brother better, the Angell ſuddainly ſtretching out his hand, ſtrucke the Saint with a whip (whoſe blew print, or whaile, remayned on his ſide all the dayes of his life) and added further: Know for certaine, that I am ſent to you, to cauſe you according as is ſet downe in the booke, to ordayne *Aydanus* King, and if you doe not obey, I will ſtrike you againe. The Saint thereupon obeyed the iniunction of our Lord, and for that end, embarked himſelfe for *Hoy*, where he crowned *Aydanus* King, who came thither about that tyme; of whome & of his poſterity, the Saint prophecied in manner following, as recordeth *Commeneus Albus. I beleeue without all queſtion, O King* Aydan, *that none of your ennemyes ſhalbe able to make head againſt you, vntill you vſe ſome fraud, and vniuſt deportement towards me and my poſterity commend you this ſeriouſly to your ſonnes, and let them do the ſame to their ſonnes, and nepheuves; fearing otherwiſe that the ſcepter of the kingdome ſhould be wreſted out of their handes. For at what time ſoeuer they ſhal work any harme to me, or to my kinſmen in Ireland, the ſcourge I haue ſuſtayned for your ſake, ſhalbe turned on them by the hand of our Lord, and they will leeſe the harts of men, and their ennemies ſhall inſult ouer them.* This prophecy hath beene fullfilled in our dayes by *Belleroth*, *Daniel*, *Breco*, *Aydans* nephew, who without any iuſt cauſe waſted, and deſtroyed *O Domnails* country.

Commeneus Albus in libro quem ſcripſit de virtutibus S. Columbæ.

How

How the Saint ſaw the ſoule of one of his Monkes to be ſaued. How with a word he killed a wicked man. How he fought with the Diuels, & chaſed them away by help of the Angels.

CHAP. II.

ONE of the Saints monkes, a Britton by byrth, a man much giuen to the exerciſe of good workes, fell ſicke to death, and dyed. The Saint ſaw the Angells, and Diuells fighting about the poſſeſion of his ſoule. At laſt the Angells preuayled, and conducted the ſoule to the ioyes of Paradiſe. All this the ſaint tould one of his Monkes, charging him not to reueale it all the dayes of his life. Whileſt the Saint liued in *Leinſter* to be trayned vp in wiſedom, & learning, it fortuned that a wicked man, a cruell perſecutor of the good, purſued in a certain place a yong Damſell who fled from him: ſhe by chance eſpyed her brother an old man, who was maſter to *S. Columbe*, to whome ſhe made all haſte poſſible for reſcue. The old man called on *S. Columbes*, to the end that they might both iointly defend her from the cruell perſecutors hãds; who came no ſooner to the place, but in their eyes he ſlue her without regarding them any whit: whereat the good old monke was ſo grieued and ſtrucke with anguiſh, that turning to S. *Columbe* he ſayd: How long, o holy youth Columbe, will God the iuſt iudge ſuffer this wickedneſſe ioyned with our diſhonour, to paſſe vnpuniſhed? The Saint pronounced this iuſt, though dreadfull ſentence againſt the flagitious murderer: *The ſelfe ſame houre that the maydens ſoule ſhal aſcend vp to heauen, his ſoule ſhall deſcend downe to hell.* And loe without delay, the wicked man fell downe dead. The report of this fearefull and ſuddaine vltion, was blowen ouer many Churches of Scotland, to the great honour and veneration of the holy Deacon.

2. A certaine pilgrime came to ſoiurne with the Saint in the Ile of *Hoy* for ſome monethes, to whome the Saint ſayd: *This day a certaine clergie man of your prouince, whoſe name I know not, is now a carrying betweene the Angels to heauen.* The brother hearing this, began to muſe with himſelfe, and to call to mind the mans name, ſo after a little while, he ſayd to the ſaint: I know a ſeruant of Chriſt named *Diarmitius*, who built him a little monaſtery in the ſelfe ſame territory, wherein, I kep my reſidence. *It is the ſelfe ſame party you name*, anſwered the Saint, *whome the celeſtiall ſpirits bring to the ioyes of Paradiſe.* Neither it is negligently to be obſerued, how that the glorious Saint kept from the notice of men, many ſecrets that were reuealed to him, and this for two reaſons, as himſelfe ſignifyed to a few of his monks. Firſt to auoyde oſtentation, and ſelfe eſteeme: ſecondly to auoyd the moleſtation that the multitudes would put him in, inquiring after ſeuerall affaires, and matters.

3. Another tyme the ſaint ſought in the woodes, a ſolitary place vnfrequented by men, & commodious for the exerciſe of holy prayer; when he began to pray, ſuddenly he ſaw an vgly and deformed army of Diuells, to fight againſt him with Iron ſpits, who intended, as the Saint knew by the inward

illuſtration of the holy Ghoſt, to aſſaile his monaſtery, & to kill with their pointed ſtakes, many of his monkes. But he albeit all alone, tooke *S. Pauls* armour, and fought couragiouſly againſt the whole hoſt of his infernal aduerſaries: and ſo the conflict continued for the moſt part of the day neither could they ouercome him, nor yet he driue them out of his Ile, vntill the Angells came to his helpe, whoſe terrour made the Diuels depart. After their departure, the ſaint Prophecyed, how they would inuade the monaſteryes of *Ethica*, and inflict peſtilent diſeaſes on the inhabitant, wherof many would dye. Within two dayes likewiſe the ſaint foretould, how *Baithaneus* by the help of prayers and faſts, preſerued his monaſtery from their inuaſion, in ſo much, that none dyed but one.

4. In the middle region of Ireland, liued a certaine Smith, a man much addicted to almes deeds, and other good workes: when this vertuous Artizan came to the finall period of his mortall life, the Saint ſpoke to a few that were about him this manner. *The Smith did not labour in vaine, who with the labour of his handes, hath purchaſed euerlaſting rewardes, his ſoule is now carryed by the Angels, to the ioyes of the heauenly Country.* Another tyme did he ſee the ſoule of a poore, but very holy woman, comming in company of the Angells to meete her huſbands ſoule at his deceaſe, and this he made knowne to one of his Monkes named *Genereus*, a Saxon by birth.

How S. Columbe *knowing by reuelation of the death of S.* Brendan *and S.* Columbanus, *the Biſhop ſayd maſſe in honour of them, and how a certaine Monke, ſaw him conuerſing with the Angels.*

CHAP. III.

ANOTHER tyme likewiſe, whileſt the ſaint liued in the Ile of *Hoy*, in the morning very earely, he called vpon his familiar tender *Diarmitius*, and ſayd to him: *Let the ſacred myſteries of the Euchariſt be made ready in all haſte; for this day is the depoſition of S. Brendan.* Why (quoth *Diarmitius*) doe you command ſuch ſolemnityes of maſſes to be made ready this day, ſeeing none came out of Ireland that might bring vs newes of that holy mans death? *Goe*, ſayd the Saint, *and obey my word, for this laſt night I ſaw the heauens open, and quires of Angels deſcending downe to meet S.* Brendans *ſoule, with whoſe bright and incomparable ſplendour, the compaſſe of al the world was enlightned and illuſtrated.*

2. Another day alſo, as the monkes put themſelues in a readineſſe for the ſeueral works of the monaſtery, the ſaint commanded them to reſt that day, & to make ready the furniture of the ſacred oblation, and their portions to be encreaſed as on Sunday. For ſayd he, albeit I be altogether vnworthy, yet muſt I this day celebrate the ſacred myſteries of the Euchariſt, in honour of that ſoule which this night hath been carryed among the holy quires of Angells, to the interminable ioyes of Paradiſe. Theſe things being ſpoken, the Religious obeyed very promptly, and all thinges for the celebrating of the diuine ſeruice were

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4. The Saint on a tyme, called all the company togeather, and ſtraightly charged them in this manner. *I meane to go out all alone to the weſtern field of this Ile, let none therfore preſume to follow me.* They all obeyed excepting one brother, who went another way, and did himſelfe on the top of a little hillocke, whence, he might eſpy the cauſe of the Saints ſolitary retyre, whom the prementioned brother ſaw ſtanding on a little hill with his hands and eyes caſt towardes heauen: & lo ſuddenly a ſtrange thing appeared, for the holy Angels the inhabitants of the heauenly citty, being all in white, flew downe, and enuironed the Saint as he prayed, and after ſome conference with him, that heauenly ſquadron returned ſoon againe to their heauenly manſions. The Saint likewiſe after that angelicall meeting turned to the monaſtery, and calling all the company togeather againe, not without a ſeuere reprehenſion, he began to examine which of them had treſpaſſed againſt his commandement. The guilty party being not able to conceale what he had done, fell proſtrate before the ſaint acknowledging his fault, & beginning pardon very humbly, The ſaint brought him aſide, & with great commination charged him not to reueale the matter all the dayes of his life. By this we may wel conieƈture, the many apparitions, and angelicall viſitations, the glorious ſaint had at other tymes, eſpecially in the long winther nights, which for the moſt part he ſpent all alone, without taking any reſt.

illuſtration of the holy Ghoſt, to aſſaile his monaſtery, & to kill with their pointed ſtakes, many of his monkes. But he albeit all alone, tooke *S. Pauls* armour, and fought couragiouſly againſt the whole hoſt of his infernal aduerſaries: and ſo the conflict continued for the moſt part of the day neither could they ouercome him, nor yet he driue them out of his Ile, vntill the Angells came to his helpe, whoſe terrour made the Diuels depart. After their departure, the ſaint Prophecyed, how they would inuade the monaſteryes of *Ethica*, and inflict peſtilent diſeaſes on the inhabitant, wherof many would dye. Within two dayes likewiſe the ſaint foretould, how *Baithanens* by the help of prayers and faſts, preſerued his monaſtery from their inuaſion, in ſo much, that none dyed but one.

4. In the middle region of Ireland, liued a certaine Smith, a man much addicted to almes deeds, and other good workes: when this vertuous Artizan came to the finall period of his mortall life, the Saint ſpoke to a few that were about him this manner. *The Smith did not labour in vaine, who with the labour of his handes, hath purchaſed euerlaſting rewardes, his ſoule is now carryed by the Angels, to the ioyes of the heauenly Country.* Another tyme did he ſee the ſoule of a poore, but very holy woman, comming in company of the Angells to meete her huſbands ſoule at his deceaſe, and this he made knowne to one of his Monkes named *Genoreus*, a Saxon by birth.

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How S. Brendanus *saw a fiery piller, aſcending from S.* Columbes *head as he ſayd maſſe: how for three entire dayes he enioyed heauenly viſions, and of other miracles in this kind.*

CHAP. IIII.

FOVRE holy founders of monaſteryes, whoſe names were *Congellus, Cahinnechus, Brendanus*, and *Cormacus*, comming out of Ireland to viſit the Saint, found him in the Ile *Himba*: theſe holy men with one accord, did chooſe, that Saint *Columbe* ſhould conſecrate the holy myſteries of the Euchariſt in their preſence; who yeelding to their pious deſire, entred the church at once with them, and whileſt the maſſes were celebrating, *S. Brendan* ſaw a very brightſome globe of fire ſhinning ouer the head of S. *Columbe* all the while he conſecrated the ſacred oblation, and aſcending like a piller of fire, vntill he had made an end of the moſt holy myſteries.

2. Another tyme in the ſayd Ile of *Himba*, the grace of the holy Ghoſt ſo copiouſly deſcended on him, that remayning the ſpace of three entire dayes lockt vp in his cell, he was ſo repleniſhed during that time with diuine light, that he did neyther eathe, or permitted any to come at him, In the night two beames of immenſe brightnes, iſſued out at the chinckes of the doore, and holes of the locke: he was likewiſe heard to ſing, moſt ſweet and ineffable verſes; many ſecrets that were hidden from the knowledge of men, ſince the beginning of the world, were manifeſted to him; the eyes of his moſt pure hart, pierced into the difficultyes of the moſt obſcure abſtruſe paſſage of holy ſcriptures: and he complained of the abſence of *Batthaneus* his diſciple, who had he been preſent during thoſe three dayes, ſhould haue deſcribed touching the forepaſſed, or ages, many miſteries vnknowne to other men.

3. A Monke named *Virgnous*, a man feruent in the loue of God, entred the Church one night all alone, & ſat him downe to pray in one of the oratories. Within the ſpace as it were of an houre S. Columbe likewiſe entred the ſayd holy houſe, together with him, & a golden light deſcending from heauen, was ſeen to repleniſh al the houſe: & as none can contemplate the meridian ſunne with ſtedfaſt and vndaſeled eyes, ſo could not *Virgnous* ſuſtaine that heauenly ſplendour that blunted the quickneſſe of his eyes, wherewith he was ſo aſtoniſhed and terrifyed, that no ſtrength remayned in him. The next morning, the Saint called on *Virgnous*, ſpeaking theſe comfortable wordes to him: *O my little child, you haue pleaſed almighty God much yeſternight by caſting your eyes on the earth; for had you not done ſo, your eyes had beene blinded with the luſtre of that diuine light: beware you neuer bring this diuine viſitation to the knowledge of men during my life.* Another brother named *Colgus*, comming that night by chance to te Church doore, ſaw the ſame gliſtering light, whome the ſaint admoniſhed the next day, not to ſpeake of it to any, all his life time.

4. Another tyme the ſaint charged one of his diſciples named *Brochanus*: Beware

beware my ſonne, you approach not this night to my cell, as you are wont. Who notwithſtanding the ſaints forbidding, went to the doore, and looked in at the key-hole, thinking with himſelfe, as it fell out, that the ſaint had within ſome heauenly viſion; for at that tyme the ſaints little lodging was repleniſhed with diuine light, which the diſobedient young man being not able to ſuſtaine, fled a way in haſte. The next day, the Saint called *Brochanus* aſide, and he reprehended him with great ſeuerity, ſpeaking to him in this manner: *My ſonne, you haue ſinned before God, this laſt night, in thinking it poſsible to conceale your crafty prying, from the holy Ghoſt, did not I behould you comming & returning from the doore of our lodging: had not I then offered my prayers in your behalfe, you would eyther haue fallen downe dead before the doore, or els your eyes had fallne out of your head: and know this, that in your owne country of Ireland, for liuing laſciuiouſly, you ſhall ſuſtaine ſhame and reproach all the dayes of your life, yet I haue obtayned from our Lord, that in regard your are our diſciple, that you ſhall do bitter pennance before your death, and obtaine mercy.* All which happened to him afterwardes, according to the Saints prophecy.

How Saint Columbes *life was prolonged by the prayers of many Churches: How he foreſaw his death, and reuealed the tyme to* Diarmitius *his familiar tender.*

CHAP. V.

THE glorious Abbot being in *Hoy*, a marueilous ſweetneſſe & pleaſantneſſe appeared on his conuntenance, and caſting his eyes to heauen wardes, he was wholy repleniſhed with ioy: but within a little ſpace, the ſweetnes of his face, was conuerted into heauines, & his ioy into ſorrow, which when two of his monkes, named *Lugneus*, and *Pilu*, ſaw and perceaued, they obtained of him not without great intreaty, and a faithfull promiſe of neuer reuealing it in his life tyme, the cauſe of that ſad, & ſtrange alteration, to whom he ſpoke in this manner: *Loe to his preſent day, there are runne out, thrice ten years of my peregrination in* Brittany: *in the meane tyme theſe many dayes I haue deuoutly begged of God, that he would be pleaſed in the end of this 30. years to finish my earthly pilgrimage, and to call me to his heauenly manſion, & this was the cauſe of my ioy; for I ſaw the Angels ſent from the throne of glory, to meet my ſoule after its departure out of my body: & loe being now ſuddenly ſtayd, they ſtand on the rocke at further ſide of our ſea, & would come in haſt for my ſoule, but they are not permitted to approach neerer; for what our Lord hath graunted, he hath now ſuddenly altered, hearing the prayers of many churches for me: who haue obtained a thing againſt my will, that foure yeares more may be added to the tearme of my mortall pilgrimage: this ſorrowfull delay, is the cauſe of my preſens griefe, which foure years, when they ſhal come to an end, I ſhall without any precedent ſickneſſe of body, paſſe to the euerlaſting ioyes of Paradiſe.*

2. The tearme of the prementioned years, now drawing on, the true

Prophet, and very noble Abbot, being loaden with yeares, went forth in a waggon one day to visit the Brothers, that were at worke, to whome he sayd: *I conceaued an earnest desire to go to our Sauiour (who granted it me, if my selfe would) on Easter day, which we haue lately celebrated, but because I would not haue the ioy of that festiuity conuerted into hauinesse. I chose rather to diferre my departure out of this world a little longer.* With this the Mõkes fell into great heauinesse, whome their pious Father begon to animate with very comfortable words, and sweete exhortations as much as he could. Then conuerting his face to the Orient, he blessed the Iland with all the inhabitants. From that tyme forwards, the Iland was neuer molested with the annoy of vipers: within a few dayes after, whilest the masses were a celebrating, as the Saint eleuated vp his gracious countenance, it was suddenly dyed with a most delectable and liuely rednes; for at that houre, he saw the Angell of our Lord flitting vp and downe in the Oratory, and in regard the admirable aspect of an Angel instilleth ioy into the harts of the elect, the S. therfore here abounded with ioy: and when some that were presend enquired after the cause of his ioy, he answered: *Loe an Angell of our Lord, sent to require a certaine depositum very deere to God, came into the Church, and after looking downe ouer vs, and blessing vs, departed.* None of them that were present, vnderstood what depositum was that the Angell came for. But our holy Patron called his owne soule which God committed to his charge by the name of depositum, which he rendred vp within six dayes after.

3. On the next Saturday, the holy Abbot, and his faythfull tender *Diarmitius*, went out to blesse a Barne, where the Saint seeing two heaps of grayne, sayd: *I congratulate much with my monkes, for if I must needs depart; this yeare, they haue sufficient prouision.* *Diarmitius* hearing this sentence, became very heauy: you constristate vs so often this yeare, because you speake so often of your departure: to whome he sayd. *I will acquaint you with a secret touching my death, so that you promise faythfully not to disclose it before I dye.* *Diarmitius* gaue him his faithfull word an promise. Then the glorious Saint added: *This day in the sacred volumes, is called Sabbaoth, that is interpreted rest, and truly this day is a Sabbaoth to me, because it is the last of my laborious life, wherein after the paines of my trauailes, I sabbaoth, and this next ensuing midnight of the venerable Sunday, I shall be gathered to the holy Fathers; for now our Lord Iesus vouchsafeth to inuite me, to whome I shal depart at night, as himselfe hath reuealed to me.* After this he returned backe towardes the Monastery; In the way he ascended a little mountaine ouerlooking the monastery, & standing on the top of the hill, & eleuating his handes, he blessed his monastery, saying: *The Kinges not only of Scotland with their subiects, but euen the Kinges of foraine nations with their vassalls, will honor much this place, though it be now narrow and despiceable: and the Saints of other Churches, will giue no small veneration to it.*

How

How S. Columbe *approaching to the houre of his death, made a myſticall diuiſion of the Pſalme* Inquirentes Dominum: *Laſtly of his death, buriall, and ſome viſions of his happy paſſage.*

CHAP. VI.

AFTER he had beſtowed his ſacred benediction, he returned to his monaſtery, and ſate him downe to write the Pſalter, and comming to that verſe of the 33. Pſalme: *Inquirentes Dominum non minuentur omni bono. They that ſeeke after our Lord, ſhall not be diminiſhed of any good.* Here muſt I pauſe in the end of this page. Let *Bathaneus* writte what followeth: The loſt verſe which the Saint wrote, benefitteth him very much, ſince he ſhall neuer be depriued of the interminable riches of heauen, and the ſubſequent verſe: *Come children heare me, I will teach you the feare of our Lord*, becommeth his ſucceſſor *Bathaneus*, as being his ſucceſſor, not only in the office of teaching, but alſo in the charge in writing. After the Saint had giuen a ſtoppe to his pen at the foreſayd verſe, he entred into the Church, to heare ſundayes euening maſſe, which being done, he came backe to his cell, and ſate in his bed, where he had inſteed of a bed, a bare ſtone and another ſtone in lieu of a bolſter; ſitting in that place he bequeathed to his ghoſtly children, theſe his laſt precepts in the hearing only of *Diarmitius*: I commend to you my children, theſe my laſt wordes: conſerue true and vnfained charity and peace among you, and if you obſerue this, according to the example of the Saints, God the comforter of the good, will help you: and I being with him will intercede for you, and he will affoarde you, both what you all want in this life, and likewiſe the ioyes which are prepared from them that keepe his Commandements.

2. After finiſhing theſe ſacred documents, the glorious Saint held his peace: at midnight when the bell rung to matines, he roſe, & going ſooner then any of the company to the Church, he fell downe on his knees before the Altar. *Diarmitius* following ſlowly after, ſaw all the church illuſtrated with Angelicall ſplendour, which at his approach diſappeared, entring in therfore into the Church, he called oft to the Saint with a weeping voice, ſaying: *O father, where are you?* And ſo groping vp and downe in the darke, he found him lying proſtrate before the Altar. *Diarmitius* ſate him downe by the Saint, and laid his head in his ſacred lappe in the meane tyme the Monkes came, who ſeeing their holy Father ready to dye, began to lament: euen at the very inſtant of the ſeparation of his ſoule, as we heard from ſome who were eye-witneſſes, he looked about him with a viuacious and pleaſant countenance, contemplating the holy Angells that came to fetch him. Then *Diarmitius* tooke vpp his holy hand to bleſſe his monks: the Saint himſelfe did what he could to moue his hand to giue them his bleſſing, with the motion thereof ſince he could not performe it with the voice of his mouth: after this his ſacred benediction giuen in this kind, the Saint yeilded vp ſuddenly his happy ſoule. The Angelicall ſight left ſuch a cheerefullneſſe remayning in his countenance,

that it ſeemed rather the ſweete aſpect of one caſt in a pleaſant ſlumber, then the ghoſtly ſight of a dead corſe. Heere we will relate ſome viſions, which certaine holy men had at that very houre of the Saints happy paſſage. In a certaine Iriſh monaſtery, there liued a very holy and venerable ſeruant of Chriſt, named *Lugudius*, who was both wiſe and iuſt: this holy monke not without great ſorrow, related to a deere companion of his, a man of no leſſe holy conuerſation, a certaine viſion he had: This laſt midnight *Saint Columbe*, the piller of many Churches, departed to the immortall ioyes of heauen, and I ſaw in ſpirit, all the Ile of *Hoy* where I neuer was in perſon, illuſtrated with celeſtiall and angelicall brightneſſe, & al the ſpaciouſnes of the ayre was to the ſkyes, enlightned with the ſplendour of Angels. Angels were ſent deſcended to conduct his holy ſoule to euerlaſting reſt. I heard likewiſe moſt ſweet hymnes and harmonious canticles, that reſounded melodiouſly at the ſame tyme: this angelicall manifeſtation *Virgnous* learnt from the mouth of the foreſayd holy old man.

3. Another ancient and religious ſeruant of Chriſts, and a holy monke named *Ferreolus*, related to me *Adamnanus*, with no ſmall proteſtation and aſſeueration of the truth thereof, this enſuing viſion. That night of *S. Columbes* happy paſſage out of this life, I, and others with me being fiſhing in the fiſhy riuer *Fende*, we ſaw all the region of the ayre ſuddenly illuſtrated: being much moued with the ſuddenneſſe of the miracle, we conuerted our eyes to the Eaſt, and loe there appeared as it were a great fiery piller, that aſcending to heauen wards, ſeemed to illuminate all the world, as a ſummers day, or meridian Sunne: and when that pillar had penetrated the heauens, then darkeneſſe enſued as after the Sun ſet, neither did the viſion appeare to vs alone, for many other fiſhers that were vp and downe about the riuer, beheld it: theſe viſions appearing at the very houre of our Patrons departur, make remonſtrance of the glory he inioyeth before God. Now let vs returne thether, from whence we haue digreſſed.

4. The matins office being ended his holy body was carryed back with ſwet ſymphony of pſalmes to his little lodging: his obſequies were ſolemnized with no leſſe honour then deuotion, for the ſpace of three dayes, and three nights; which time being ſpent in the diuine prayſes, the body of our glorious Patron, wrapped in cleane ſyndons, was interred in a decent tombe, with great veneration. Heere we thinke not amiſſe to tell what the Saint had prophecied touching the foreſayd three dayes of his exequies. On a tyme one of the Monkes after a ſimple manner, ſayd to the venerable Abbot: It is thought, that all the people of theſe prouinces will ſayle hether to this Iland of *Hoy*, to celebrate your funeralls. My ſonne, anſweared the Saint, it ſhall not be as you ſay; for the wulgar ſort, ſhall not be able by any meanes to come to my obſequies, only my owne familiar monkes ſhal accompliſh my funerall rights and duties. Which propheticall prenunciation, the diuine Omnipotence, put in execution; for during the three daves of his holy funerals; ſo boiſt rous a wind blew, that it was not poſſible for any to go to ſea: but immediatly after the Saints ſepulture, the wind ceaſed and the ſea became calme; ſuch then was the end of our glorious Patrons life, ſuch were the

happy

happy beginning of his merits, who is admitted into the ſociety of the glorious Patriarkes, of the holy Apoſtles, of the ſacred Martyrs, and immaculate Virgins, by the fauour of our ſweet Sauiour Ieſus. To whome togeather with the Father, and the holy Ghoſt, be all praiſe, honour, vertue & glory, world without end, Amen.

Finis vitæ Sancti Columbæ.

NOs infra ſcripti legimus has Sanctorum noſtrorum vitas, ſcilicet PATRICIJ, BRIGIDAE, & COLVMBAE á quodam ex noſtris Patribus Anglicé redditas, in quibus nihil moribus aut fidei Catholicæ contrarium inuenimus, Datum Louanij 29. Auguſti, 1625.

Fr. Thomas Strange Diffinitor, & Commiſſarius prouinciæ Hiberniæ, nec non Sacræ Theologiæ lector.

Fr. Robertus Chamberlinus Sacræ Theologiæ lector in Collegio, Sancti Antonij a Padua, Louanij.

Fr. Ioannes Barnewallus S. Theologiæ lector in Collegio Sancti Antonij de Padua, Louanij.

Licentia Reuerendiſſimi Domini, Domini PAVLI BOVDOT, Epiſcopi Audomarenſis.

NOs PAVLVS BOVDOT Dei, & Apoſtolicæ ſedis gratia Epiſcopus Audomarenſis, has vitas Sanctorum PATRICIJ, BRIGIDAE, & COLVMBAE, à quodam Patre Franſciſcano Collegij Sancti Antonij a Padua Louanij in linguam Anglicanam verſas, typis mandari ac diuulgari permittimus: cum ex patrum Lectorum præfati Collegij fide digno teſtimonio habeamus, nihil in ijs aut fidei orthodoxæ, aut probis moribus aduerſari. Actum Audomaropoli in palatio noſtro epiſcopali 10. Octobris 1625.

Licentia

Licentia Reuerendiſſimi Patris noſtri Fratris Joſephe Bergaine, ſuper Prouincias Belgicas Commiſſarij Generalis, & totius Ordinis Seraphici diffinitoris Generalis.

VIS A cenſura & approbatione Venerandi admodum Patris Viceprouincialis Hiberniæ, & Patrum Lectorum ſacræ Theologiæ noſtri Collegij S. Antonij A Padua permittimus, vt Typis mandentur hæ vitæ SS. *Patricij, Brigidæ, & Columbæ*, obſeruatis ijs quæ ſtatuta generalia noſtri ordinis circa excuſſionem librorum obſeruari præcipiunt. Datum in noſtro conuentu Dunkercano, 16. Auguſti, 1625.

Fr. Ioſephus Bergaigne, Commiſſarius & Diffinitor generalis.